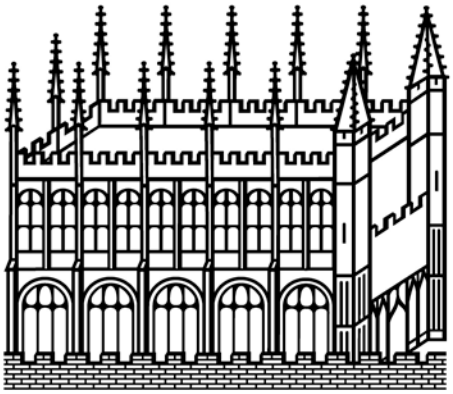

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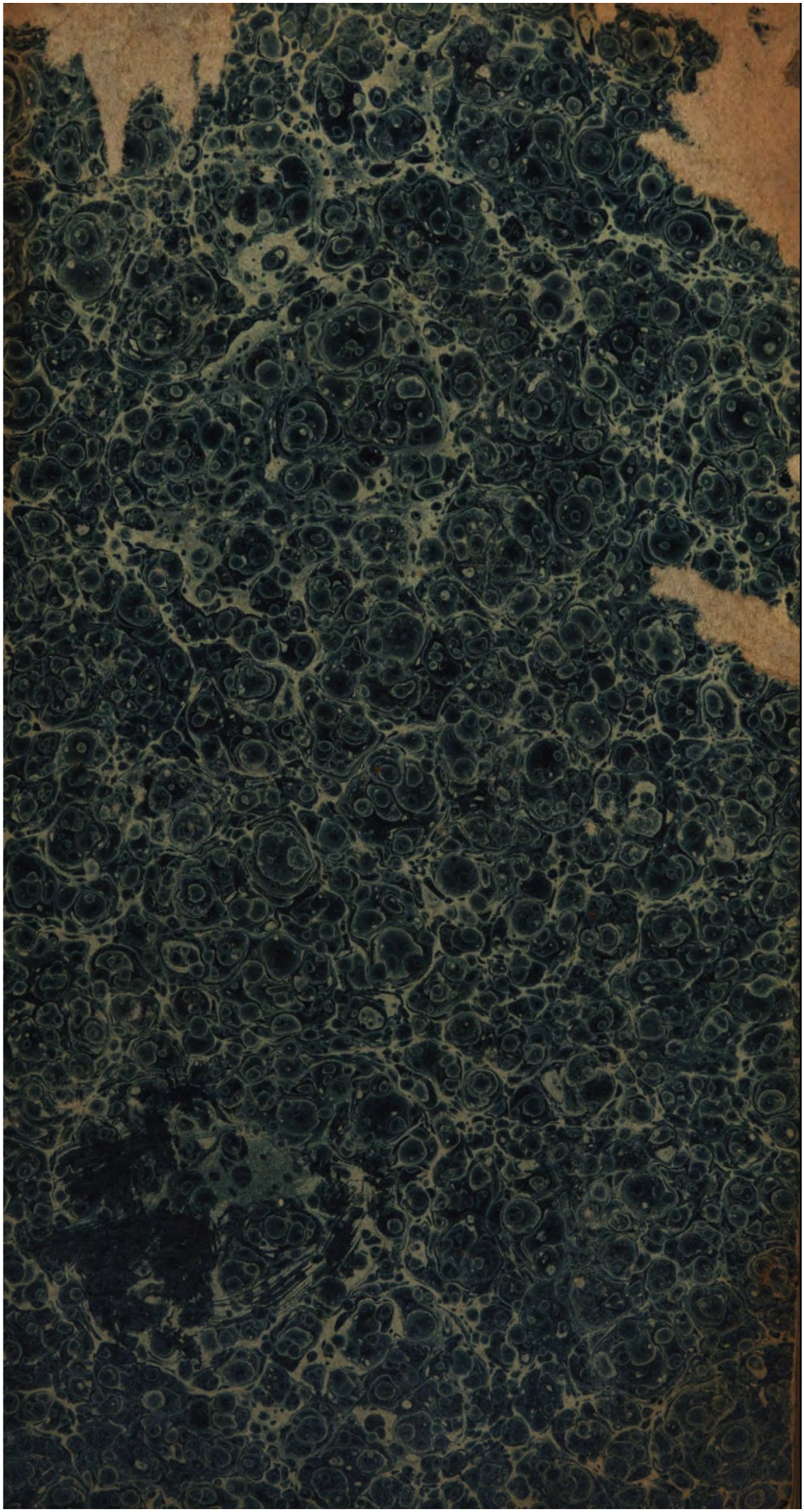

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ASSERTIONS

OF A

ROMAN CATHOLIC PRIEST

EXAMINED AND EXPOSED:

OR THE

CORRESPONDENCE

BETWEEN THE

REV. JOHN VENN, M.A.,

VICAR OF SAINT PETER'S, AND RECTOR OF THE UNITED PARISH OF SAINT OWEN, HEREFORD,

AND THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK:

RESPECTING CERTAIN ASSERTIONS MADE BY THE LATTER AT THE

"HEREFORD DISCUSSION:"

WITH AN

APPENDIX, AND AN INDEX TO THE DISCUSSION AND THE CORRESPONDENCE.

BY THE REV. JOHN VENN.

HEREFORD:
CHARLES ANTHONY, WIDEMARSH-STREET; AND EDWARD WEYMSS, BROAD-STREET.

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PREFACE.

It is not without doing some violence to my feelings that I now lay before the public, *in a more permanent form*, the entire correspondence which has taken place between Mr. Waterworth and myself in the Hereford Newspapers. I especially regret the necessity of reprinting *Mr. Waterworth's letters*, for reasons which will be obvious to every one who reads them. But the cause of Truth positively demands it of me. A large edition of the Report of the public oral discussion which took place between us, upon subjects of vital importance, has now been circulated; and it is a duty which I owe to all who have read the Report of the Discussion, to give them an opportunity of reading the Correspondence which arose out of it. The perusal of this correspondence will enable them to estimate the comparative value of the assertions and quotations made by Mr. Waterworth and myself. They will there see, on the one hand, that such assertions and quotations of Mr. Waterworth as I selected for examination were utterly unable to stand the test: and they will see, on the other hand, that Mr. Waterworth declined specifying one single instance of misstatement or misquotation on my part, though challenged again and again by me to do it.

Although the "Correspondence" is now published chiefly for the use of such as may have read the Report, yet it may prove interesting and useful to others also. The following important

questions amongst others, viz., (1) *Whether the Canons ascribed to the 4th Lateran Council were actually passed by that Council or not;* (2) *how far the charge so frequently brought against the Church of Rome of being opposed to the free circulation of the Scriptures in the vulgar tongue, is well-founded;* and (3) *to what extent the Church of Rome has given her sanction to the blasphemous Psalter of Bonaventure*:—have been fully, and I trust I may add, satisfactorily discussed.

That portion of the correspondence which relates to the charges brought by the Rev. R. Simpson against Mr. Waterworth, I would have omitted as being altogether of a personal nature, and uninteresting to the general reader, had I not felt that the omission was liable to be misunderstood and misrepresented.—It has, however, been printed *in a smaller type*, so that the reader may, if he please, easily and at once pass it over.

I have not put any *notes* either to my own letters or to those of Mr. Waterworth; lest I should possibly appear to be taking an unfair advantage of my opponent:—but I have added some additional matter in an *Appendix*.

A copious *Index*, not only to the "*Correspondence*," but to the "*Report of the Discussion*" also, has been kindly and carefully drawn up by a friend; which will doubtless add much to the value of both publications.

I take this opportunity of acknowledging the aid I derived, whilst writing these letters, from the following valuable Protestant works amongst others:—

The Statutes of the Fourth General Council of Lateran; by the Rev. John Evans, M.A. London: Seeley and Co. 1843.

The Laws of the Papacy; by the Rev. Robert Mc Ghee, A.B. London: Seeley. Second Edition. 1842.

The Literary Policy of the Church of Rome; by the Rev. Joseph Mendham, M.A. Second Edition. London: Duncan. 1830.

Letters of Observator, and the Rev. E. Egan, in 1835-6. Whitchurch, (Salop): Newling. 1837.

Letters on the Revival of Popery; by William Blair, Esq., A.M. London: Ogle, Duncan, and Co. 1819.

v.

The Psalter of the Blessed Virgin Mary, illustrated; by Robert King, A.B. Dublin: Grant and Bolton. 1840.

Mariolatry: or Facts and Evidences demonstrating the Worship of the Blessed Virgin by the Church of Rome. Second Edition. London: Painter, Strand. 1841.

I earnestly hope that this "Correspondence" may help, not only to make known the real character of Romanism, but also *to put Protestants upon their guard against the statements of Romanists.* The system of the Church of Rome exercises such a fatal influence, even over her most able and learned advocates, that their statements, though made in the boldest tone of confidence, and with all the air of truth, can *never be received with safety.*

To the blessing of God I now humbly commend this publication!

Hereford, July 12, 1845.

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CORRESPONDENCE.

(From the HEREFORD JOURNAL *of November 27, 1844.)*

TO THE

REV. JAMES WATERWORTH.

REV. SIR,

THE Report of the Discussion which took place between us at the commencement of this year has now been before the public for some time.

I am far from wishing to renew that discussion; and am perfectly willing that the public should judge between us from the documents and the arguments contained in the Report authenticated by both our signatures. There are, however, certain points, connected with those documents and arguments, upon which the public ought to have further information; and as not one person in ten thousand has the power of obtaining that information, *we* are bound to furnish them with it.

I now therefore beg to call your attention to the subject; and as the controversy was public, I think myself called upon to address you through the medium of the public papers.

To shew that your Church sanctioned falsehood (Report, p. 2,) and also to show that a General Council might consist of men whom we could not possibly believe to be acting and deliberating under the infallible guidance of God's Spirit, (p. 202,) I referred to the Canons ascribed to the FOURTH LATERAN COUNCIL. The third of those Canons we both of us appear to regard with horror; for it is a Canon which "condemns all heretics, by whatsoever names they may be reckoned;" and then directs as follows:—

"If any temporal lord, being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication, by the Metropolitan, and the other co-provincial Bishops. And if he shall scorn to make satisfaction within a year, let this be signified to the Supreme Pontiff; *that thenceforth he may declare his vassals to be absolved from their fidelity to him, and may expose his land to be occupied by the Catholics*, who, having exterminated the heretics, may without contradiction, possess it, and preserve it in purity of faith; saving the right of the chief lord, so long as he himself presents no difficulty and offers no hinderance in this matter; the same law, nevertheless, being observed concerning those who have not lords in chief."

Now the question arose whether the 4th Lateran Council did, or did not, *pass* these Canons. *You* assert that they never were passed at all

by the Council, (pp. 16 and 24), while *I* assert that they were. In proof of your assertion you say

"Seventy chapters were *proposed* by Innocent 3rd: it being his *wish* that they should be passed: but those Chapters never were passed in this Council at all. What evidence do I adduce in support of this? Contemporary evidence—the evidence of Matthew Paris. His testimony I have actually examined. He says 'that they were read to the Council—that they appeared *desirable to some*, but onerous to others.' Then there is besides his evidence, the evidence of Nauclerus, of Godefrid of Viturbo; —and Platina, in his Life of Innocent 3rd also mentions it; and if Mr. Venn knows anything of Biography, he will know, that these authors furnish us with the most satisfactory testimony, living as they did about the time when this Council was held. I therefore, say, that *that Canon was never passed in the Council.* It is put in the Decretals, not as being *passed*, but as having been *proposed* in the Council, by Innocent the Third."

Now, Sir, with respect (1) to *Platina*, we both agree as to his words, though we differ entirely as to the interpretation and application of them.—I therefore pass on to *Matthew Paris.*

(2.) Your quotation from *Matthew Paris* just given is perfectly accurate; but it does not decide the question. It does not say either that the Canons *were* passed by the Council, or that they were *not.* The fair inference from it, I think, would be that what the Pope—who had such absolute power over his clergy; as I shall presently show from Matthew Paris himself—proposed to the Council, was agreed to by them *as a matter of course.* But most certainly it affords no proof whatever that the Canons were rejected by the Council.—But then, in your next speech, (p. 24), you say,

"I have referred to Matthew Paris and he asserts it openly, and says they gave him (i. e. the Pope) something like five thousand crowns, and he was satisfied with that; and, upon that, the Council broke up, and nothing was declared."

Now, Sir, I have had an opportunity of examining five different editions of Matthew Paris, one in the British Museum, and four in the Royal Library at Paris. The editions are as follows:—London, 1641; Zurich, 1589; London, 1571; Paris, 1644; and London, 1640; and I beg leave to state, that in no one of these five editions can I find any assertion whatever corresponding to the latter part of your quotation, viz.: "*that nothing was declared.*" I cannot find a sentence or a single word, from which it can by possibility be inferred that the Canons were not passed by the Council. I must therefore call upon you to tell me what edition it is which you said that you had *referred to* and "ACTUALLY EXAMINED;" and what the exact page and line and words are; and where a copy of that edition is to be found.

But further; according to the first part of your quotation you make Matthew Paris say, that the Council gave the Pope "something like five thousand crowns, and he was satisfied with that; and upon that the Council broke up." Now, Sir, in each of these five editions the words of Matthew Paris are without the slightest variation, as follows:—

"At the end, however, when the Council *was broken up*, the Pope EXTORTED [extorsit] from each Prelate an ENORMOUS SUM OF MONEY, [infinitam pecuniam]," &c.

This quotation I have now by me, and verified as respects four of the editions, by the signature of the Rev. C. B. Elliott, as well as by my own. The public ought to know which of these two *very opposite* quotations is correct; because if the Prelates were so absolutely under

the power of the Pope as to be unable to resist his enormous and oppressive extortion, it is not very likely that they would have dared to reject the Canons, which, we both agree, he proposed to them. I must call upon you, therefore, to give me your quotation in the exact words of Matthew Paris, according to the edition which YOU YOURSELF ACTUALLY EXAMINED.

(3.) With respect to the evidence of *Nauclerus*, I asserted that Nauclerus simply said, that in consequence of the troubled state of things it came to pass that nothing could be "*fitly* determined." (p. 21.) You however asserted (p. 24), "In Nauclerus the words are these—'There came many things into *consultation*, and yet *nothing at all* could *be determined.*'" There is all the difference in the world between these two quotations; and the public ought to know which is the right one. I have examined an edition of Nauclerus published at Tubinga, (Sueviæ) in 1500; and another published at Cologne in 1579, in both of which the words are as *I* quote them. May I beg you to state in what edition of Nauclerus your quotation is to be found; and at what page, and line; and where I can meet with a copy of it?

(4.) I now come to your 4th authority, viz. *Godefrid of Viturbo:* and I must at once ask you in *which* of his works it is that you have discovered any notice of the 4th Lateran Council? According to Moreri, and the "Biographie Universelle," two of the highest authorities, I believe, Godefrid only brought his Universal History down to the year 1186; *i. e.* 29 years BEFORE the 4th Lateran Council was held!! I cannot ascertain the date of his death, but if he was alive at the time of the Council, he must have been a very old man; for, according to some, he was Secretary to Conrad III. who died in 1152; and therefore, supposing that he was only 20 when he was appointed to the office, and that he was appointed only just before Conrad's death, he would have been 85 when the Council was held:—most probably he must have been about 100 years old, if he lived to see it. But he *may* have lived to an extreme old age; and he *may* have written some work in his extreme old age in which he mentions the 4th Lateran; and therefore if you will mention the name of the work, the edition, page and line, and where a copy is to be seen, I will refer to it.

(5.) With regard to your 5th authority, "*the Decretals*," in which you assert that the Canons were put, "not as being *passed*, but as being *proposed* in the Council," I must beg you to tell me the edition where I shall find the case so stated; and the exact words in which it is so stated. As I observed in my reply (p. 21), in two editions of the Decretals, which I myself examined, the Canons are represented as having been made by the Pope, and passed by the Council.

Having thus referred to the Evidence itself, I must now notice a point on which much of its value depends, viz. its title to the character of *contemporary* evidence. "If Mr Venn knows any thing of biography," you observe, "he will know that these authors [viz. Matthew Paris, Nauclerus, Godefrid, and Platina] furnish us with the most satisfactory testimony, *living as they did about the time when this Council was held.*" Now according to the two great authorities already referred to, viz. Moreri and the "Biographie Universelle," Godefrid was born, as we

have seen, about 100 years before the Council was held: Platina was born in 1421, *i.e.* 206 years after the Council, and Nauclerus was born in 1430, *i. e.* 215 years after it. In what works of authority shall I find a date assigned to these writers corresponding with your assertion?

Leaving now the "Contemporary Evidence," as you designate it, let me refer to your quotation from Du Pin, the *only Roman Catholic writer* whom you appeal to as being of your own opinion. (pp. 17, 24.) And here let me do you the justice to say, that your quotation is perfectly accurate. But there are two points which the public ought to know. (1.) The quotation which *I* made, in which the Canons are distinctly recognised as having been passed by the Council (p. 21), is from the great historical work of Du Pin; whilst *your* quotation is from one of his controversial, and, I believe, earlier, works. (2.) The treatise from which you quoted has been proscribed, by the highest authorities of your Church, *as an heretical book which ought not to be read by the faithful.* It appears amongst the proscribed books in the Indexes published at Rome in 1819 and 1841, copies of which I have now by me; and also in the Index published at Brussels in 1828: and is stated to have been condemned by a brief of Innocent XI. dated 22nd January, 1688. Indeed, Du Pin is esteemed by your Church as a *very* heretical writer, for there is a long list of his works proscribed: and I must leave it to *your Bishop*, or *to the Pope*, to call you to account for having quoted from a proscribed and heretical writer, and for having made his opinion outweigh the unanimous opinion of all your great writers on the Councils, and of the great Council of Trent itself.

I now come for a few moments to a different question, on which it is also important that the public should be informed, viz. whether the 3d Canon was given correctly or not by me.

As soon as I read it, you asked me where a particular passage in it occurred? observing "I have the Council here.... I wish to turn to the passage.... *I do not find it in Labbe's Councils*—the great authority upon the subject." (pp. 3 and 4.) Now I must beg you to state the edition of Labbe's Councils in which the passage you referred to is omitted: and also to point out the precise inaccuracy in my quotation. Every edition that I and my friends have examined, contains the passage exactly as I gave it. Your solemn declaration, "I do not wish to put any obstacle in your way—God forbid; but I merely wish to turn to the passage;" makes me unwilling to suppose that the interruption was made merely for the purpose of confusing an inexperienced controversialist at first starting.

There are two other subjects of still more importance even than the questions respecting the 4th Lateran Council, on which I must address you; but I reserve what I have to say till next week.

I now conclude my present letter by reminding you that these are charges which MUST be investigated; and that nothing will be easier than the investigation if you honestly desire to make it.

You came forward as a Champion of your Church, loudly proclaiming your learning and your zeal in the cause of truth. You have been applauded by your own party for the ample and successful exertion of your well-known talents, *erudition*, vivacity of intellect, and readiness of

mind, and they have acknowledged the acuteness and dexterity with which you defended your Church from the charge of sanctioning falsehood. (See *Tablet*, Aug. 3.) You required from your humble and inexperienced opponent the most perfect accuracy. You seized upon every slight mistake that I made, or that you imagined I made, and branded it in the very strongest terms of indignation. When I asserted that *Kings* were spoken of in the Canon, you replied, "That is a falsification of the text," [though I have since learnt that the historian Collier, one of *your* authorities, p. 18, so explains it.] "Perhaps Mr. Venn may be ignorant: but why should an ignorant man come and treat upon matters which require great study and great knowledge?" p. 16. When I quoted (from memory) certain expressions as being in the Creed of Pius IV. which really occurred in the Roman Catechism;—a work, according to your own testimony, of equal authority; you used language which I will not repeat, since you in some measure retracted and apologised for it. But if it shall appear that upon this one question of the 3rd Canon of the 4th Lateran you have so committed yourself:—if it shall appear that in order to get rid of a perfidious and persecuting Canon which a great general Council had passed, (and which the highest authorities of your Church, Laurentius Surius, Binius, Labbe and Cosart, Mansi, and even the Council of Trent itself had all acknowledged, without, I believe, the intimation of a doubt;) and to prove that it was the harmless production of the Pope alone, you crowded together into so small a compass so many misquotations and false assertions:—if it shall appear that out of the *five* authors to whom you appealed, *one* contains no such quotation as you made from him, though you said that you had actually examined his work, and though you gave the quotation with all the appearance of being circumstantial; a *second* contains the words you quoted, but with the addition of another word on which the whole sense turns; a *third* closes his history about 30 years *before* the council was held; and a *fourth* is directly opposed to you:—if it shall appear that out of the four authors whom you asserted with the boldest confidence to have lived about the time of the Council, as a fact that must be known to all who know anything about biography, one was born about 100 years before, and two were not born till more than 200 years after it:—if it shall appear that the only Roman Catholic writer whom you adduced as being on your side, delivered that opinion in a treatise which the Church of Rome immediately *condemned*, and still *condemns* to this day; and that he gave a *different* opinion in his great work which was written, I believe, subsequently, and with the calmness of an historian:—and, finally, if it shall appear, that the very sentence which you said you could not find in Labbe's Councils, a copy of which was then before you, is to be found exactly as I gave it in every edition:—if, I say, such shall appear to be the case, then the public will know what conclusions to draw, not only as respects your own character, but *what is alone to be cared for*, THE CAUSE WHICH YOU UNDERTOOK TO DEFEND.

I have only to observe further, that you must not claim the benefit, such as it is, of having been *taken by surprise* when I brought forward this Canon. The following words from your reply (p. 18) will shew

how well acquainted all controversialists are with it, and how confidently you had yourself expected me to bring it forward :—

"All this that has been urged before you to-day, has been answered, not once, or twice, but hundreds of times before; and I have twenty books before me that treat upon the subject. All these assertions have been made time out of mind. I knew quite well, beforehand, what was going to be brought forward against me, as is shewn by my coming prepared with all these books. I say that all you have heard to-day has been fully brought forward and most fully answered, not once or twice, but scores and hundreds of times."

Assuring you that *the cause of Truth*, and not any desire *to expose you*, compel me to write thus;

I am, Rev. Sir,
Yours faithfully,
J. VENN.

Hereford, Nov. 23, 1844.

P.S. It appears that the Report is now out of print, and that there is still a demand for copies.—Now both parties claim the victory. I and my friends gave a most decisive proof that we thought the victory was on our side; for we subscribed liberally in order to get a cheap and large edition printed, and took the WHOLE risk upon ourselves, though we had already made ourselves responsible for the WHOLE OF THE EXPENSES OF THE CONTROVERSY ITSELF, whilst your party refused to contribute a single farthing towards the expences of either the Controversy or the Report. Will you and your friends, therefore, now give a similar proof that you still think that the victory is on your side, by publishing *a second edition upon your own responsibility?* If so, let it be as large and as cheap as you please, and I will gladly look over the proof-sheets, and authenticate the Report by my signature, as before.

(From the HEREFORD JOURNAL *of December 4.)*

TO THE

REV. JAMES WATERWORTH.

REV. SIR,

IN the course of the first day's discussion between us, I asserted that the Church of Rome was hostile to the *free* circulation and reading of the Holy Scriptures; and in order to prove my assertion, I first of all quoted the 4th of those ten rules which were carefully prepared by the Fathers selected by the Council of Trent, and approved by Pope Pius IV. in the year 1564; and which are known as "the Rules of the Index of prohibited books."—That Rule is as follows :—

"Since it is manifest by experience that if Holy Bibles are allowed every where, without discrimination, in the vulgar tongue, more harm than good will arise from it, owing to the rashness of men, let the judgment of the bishop or inquisitor be abided by in this matter; so that with the advice of the parish priest or confessor, they (that is the bishop or inquisitors) may grant the reading of Catholic editions of the

Bible in the vulgar tongue to those whom they shall have ascertained to be likely to derive no harm, but rather an increase of faith and piety, from such sort of reading; which permission they must have in writing. But if any one shall presume *(Qui autem absque tali facultate ea legere seu habere presumpserit)* to read or possess them without such permission, unless he shall first deliver up the Bibles to his ordinary, *he must not receive absolution of his sins.*—Let booksellers also, who shall have sold Bibles in the vulgar tongue to persons not possessing such a permission, or shall have granted them in any way, lose the value of the books, to be disposed of in charity, and be subject to other penalties, according to the nature of the offence, at the discretion of the said bishop."—(See Report, p. 43.)

Now, Sir, if this rule be still unrepealed, a more tremendous restriction upon the free circulation and reading of the Scriptures, wherever it is enforced, cannot possibly be imagined. For every Roman Catholic must believe in the efficacy of the Priest's absolution; according to the 9th Canon of the 14th Session of the Council of Trent, which says, "If any one shall say that the Sacramental absolution of a Priest is not a *judicial* act, but a *mere ministration of declaring and pronouncing that the penitent's sins are forgiven*....LET HIM BE ACCURSED;" and every Priest having the Cure of Souls is bound to observe this rule, if the Pope enjoins it, according to that article in the Creed of Pius 4th—"I promise and swear true obedience to the Roman Bishop, the Successor of Saint Peter, the Prince of the Apostles, and Vicar of Jesus Christ." But when I quoted this rule, you at once asserted,—not that the Pope had given in England or in any other particular countries a dispensation from the observance of this rule; not that it had silently fallen into general disuse; not that it had been qualified or modified;—but that the rule had been actually REPEALED (pp. 43, 46.) In vain I referred to the Index of 1819, where it stood without the slightest intimation that it had become a dead letter; you positively repeated your assertion, and declared that it was repealed *when you were at Rome*—which was some time before the year 1834, the date of your controversy with Mr. Simpson,—and also *at that very time, viz. February last.* Your words were as follows:

"That Canon of the Index has been revoked....The Rev. Dr. Rock sent me the actual repeal at the time when I was engaged in the Controversy with the Rev. Mr. Simpson....The date I cannot recollect....That it has been repealed, however, I am certain....As to the repeal of it, that I am absolutely certain of....I lived in Rome many years, and I ought to know something about the books that are allowed there. I say you might buy a cart-load of Bibles at any minute, and the Booksellers there would thank you exceedingly for doing so. There is no prohibition which prevents the sale of Bibles. In Rome itself, any one who chooses may have a Bible. There is no restraint or restriction whatever....There is no limitation whatever as to the use of the Bible. It is free as the air of Heaven. The regulations of the Index have no longer any force, for each man is at perfect liberty to read the Bible and to possess as many copies of it as he pleases. We encourage and exhort the people to read the Scriptures quite as much as Mr. Venn can do."

I am extremely sorry to be obliged to question the truth of these most positive assertions; more especially as they relate to plain matters of fact which came, for the most part, under your own immediate observation: and therefore I feel it right to state at some length my reasons for doing so.

1. I have several friends, who during the last 25 years—which I suppose embraces the period to which you referred—have been in the Papal States and in Rome itself; some of them living there for months together; and your statement has been received by them with

the utmost surprise, as being directly contrary to what they considered an unquestionable matter of fact.

2. One Pope, of no ordinary vigour, *tried* to supersede the original rules of the Index by others of his own making, but *he entirely failed.* Pope Sixtus V. published an Index dated 1590 with a new set of rules; and even caused, it is said, a translation of the Bible in Italian to be printed for general circulation. But his successor, Clement VIII., published another Index in 1596, *i.e.* only six years afterwards, with *the ten original rules* RESTORED to their place; and suppressed without any ceremony the rules drawn up by his Predecessor, just as he suppressed the Edition of the Vulgate which his Predecessor had made. Not content, moreover, with restoring the old rules, he commissioned a congregation of Cardinals and others—called the sacred congregation of the Index—to carry them into effect: and in a document called "Observatio," —printed in that *and every subsequent Index*—he puts the most stringent interpretation upon *this very 4th Rule.*

3. In the year 1713 the Bull "Unigenitus" was published by Clement XI., condemning certain propositions, taken out of Quesnel's writings, in the following terms:—

"The opinions, therefore, of the above-mentioned Cardinals and other Theologians, having been heard by word of mouth, and exhibited to us in writing: and, above all, the aid of the Divine Illumination having been implored by private and public prayers appointed for this end: we respectively declare, condemn, and reprobate by this our perpetually-enduring constitution, all and singular the above inserted propositions, as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and its usages, contumelious, not only towards the Church, but also towards the secular powers, seditious, impious, blasphemous, suspected of heresy, and savouring of heresy itself, favouring moreover heretics and heresies, and also schism, as erroneous, nearly allied to heresy, often condemned, and, finally, even heretical."

And amongst these propositions which are thus condemned, "all and *singular*," is the following:—"THE READING OF THE HOLY SCRIPTURES IS FOR ALL MEN."

In your reply you attempted to defend this Bull by saying—

"Quesnel, besides asserting certain other propositions, asserts this also, that it is *necessary at all times*, for people to have the Scriptures, and that it is damnable for them not to have them. This is what the Bull condemned."—(Page 46.)

Your remark, it will be obvious, does not apply at all to the proposition in question:—though it may in a measure to some of the others.

Such, then, was the opinion of the Pope, and the Congregation of the Index in 1713, with regard to the free circulation and reading of the Scriptures, and they intended to transmit it as a "perpetually-enduring constitution."

But this Bull is IN FORCE *throughout the whole Roman Catholic Church;* and has been so for many years past, long before you were at Rome, when you stated the rule of the Index had been repealed and the Bible was free as the air of heaven. Delahogue, whom you have acknowledged as one of your most eminent Theologians, and whose works are class-books at Maynooth, says that this Bull, "has been approved by the universal Church." (Vol. 4, p. 160.) Dens, whose works are among the books of reference at Maynooth, and a conference-book for the Province of Leinster, says it is "a dogmatic law of the Universal Church, and therefore deservedly called a Rule of Faith; and

those who dissent from it are heretics." (Vol. 2, 130.) And again, "With equal ease may any one see that this Bull was received by the Universal Church, dispersed, which the Holy Spirit no less assists than when assembled." (Vol. 2, 132.)—And once more; "Those also, who obstinately reject the Bull *Unigenitus*, or hold, teach, defend, &c. ONE of the heretical propositions condemned by it, are liable to excommunication," &c. (Vol. 6, 309.)

In your reply, indeed, you attempted to draw a distinction between the matters of *faith* and the matters of *discipline* in this Bull (p. 46), intimating that the propositions in question belonged to the latter class, and were not, therefore, condemned *by the Church* on its reception of the Bull. But Delahogue and Dens make no such distinction. Both of them speak, in the extracts just quoted, of the WHOLE Bull as having been received by the Universal Church: and as being, therefore, binding in all its parts. This was the opinion also of Pope Pius VII., who in a letter dated Sept. 3, 1816, addressed to the Archbishop of Mohilow, says, "But you, our brother, may know plainly *what is the opinion of the Church*, concerning the *reading and interpretation of the Scripture*, from the famous Bull UNIGENITUS." And, indeed, I do not see how the distinction can be made. Practical directions—such as those in the 4th rule—for preventing the indiscriminate reading of the Bible, are matters of discipline; but the abstract proposition, that "the reading of the Scriptures is for all men," appears to me to be a matter of faith; and to have been so considered by Clement, when he branded it as "scandalous," "impious," "blasphemous," "heretical," &c.

I am forced, therefore, to the conclusion that the *Church of Rome* has for many years past, by its reception of this Bull, condemned as "scandalous," and "impious," and "blasphemous," and "heretical," and "injurious to the Church and ITS USAGES," the proposition that "the reading the Holy Scriptures is for *all* men;" and consequently I must question the truth of your assertion that the 4th Rule of the Index, which prohibits the indiscriminate reading of the Bible was repealed; and that in Rome itself there was no limitation whatever, as to the use of the Bible; "but that it was as free as the air of heaven."

4. The opinion of your great Theologian, Dens, on this very point, is most decided. He considers the 4th Rule as being the Rule of the *whole Church*, and as being *(with one remarkable exception)*, everywhere in force. He proposes the question, "Is the reading of the Holy Scriptures lawful for all?" and thus answers it; "The Church does not absolutely forbid the reading the Holy Scripture in the vulgar tongue, ...but she does not permit it unless with great cautions. This discipline of the Church, which was already before adopted in particular Churches, *was established for the Universal Church by the 4th Rule of the Index.*" Dens then gives the Rule at full length, and presently after adds: "According to Steyaert, the law has been received and hitherto observed (with some variation according to the character of the countries) in by far the greatest part of the Catholic world, nay, in the whole purely Catholic world: ONLY WHERE THEY LIVED AMONGST HERETICS, A GREATER INDULGENCE WAS ALLOWED." (Vol. 2, p. 103.) This last remarkable clause throws much light upon the policy of your Church, *and*

speaks volumes:—it explains why the 4th Rule of the Index is not always enforced in England and Ireland.

5. During each successive Pontificate of the four last Popes—and in one of these Pontificates you must, I conclude, have been at Rome—the indiscriminate reading of the Scriptures was more than once publicly condemned, and the observance of the 4th Rule of the Index rigorously enjoined, without the least intimation that it had ever been suspended, and sometimes even with an appeal to the universal practice of their predecessors.

(1.) Pius VII. in a letter to Ignatius, Archbishop of Gnezn, Primate of Poland, dated June 29, 1816, alarmed at the progress of the Bible Society in that country, thus writes: "We have been truly shocked at this most crafty device by which the very foundations of religion are undermined."....."We again and again exhort you that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute by the utmost earnestness." And then he repeats *the Rules of the Index*, Nos. two, three, and FOUR, and the Decree of Benedict XIV.

The same Pope, in his letter to the Archbishop of Mohilow, dated September 3, 1816, (from which I have already quoted), reproves him for having sanctioned the Bible Society, and adds, "You ought carefully to have kept in view *what our predecessors have always prescribed*, viz., *that if the Holy Bible in the vulgar tongue were permitted everywhere, without discrimination, more injury than benefit would thence arise.*" He afterwards proceeds to quote the Bull Unigenitus as expressing the opinion of the Church: and in another passage of his letter he reproves the Archbishop for quoting the first part only of Pius VI.'s celebrated letter to Martini, which is prefixed to the stereotype edition of the Rhemish New Testament, published at Belfast, 1839, (which is so often appealed to by English Romanists as a proof that their Church is favourable to the free circulation and reading of the Scriptures), and says, "that most wise Pontiff, *for this very reason*, commends a version of the Holy Scriptures made by that Prelate, *because he had abundantly enriched it by expositions drawn from tradition, accurately and religiously observing the rules prescribed by the sacred Congregation of the Index.*

In the year 1820, Pius VII. approved of the decrees of the sacred Congregation of the Index, which condemned and proscribed two editions of the New Testament translated into Italian by Martini. These editions appear to have been exact reprints from the original work of Martini, but without any notes.—The original work, consisting of 23 *quarto* volumes, needed no proscription.

(2.) Leo XII., in his Encyclical letter dated May 3, 1824, says,—and I adopt the translation by the Roman Catholic Bishops in Ireland—"Our predecessors published many ordinances: and in his later days, Pius VII. of blessed memory sent 'two briefs,' [from which I have just quoted.] * * * * Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful entrusted to you *(adhering strictly to the rules of our congregation of the Index)* be persuaded, that *if the sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise thence*, on account of the

rashness of men. * * * * The power of temporal princes will, we trust in the Lord, come to your assistance," &c.

In the year 1825 Leo XII. issued a mandate, dated March 26, and published in the last Index, in which all Patriarchs, Archbishops, Bishops, &c. *are charged to remember those things which are set forth in the rules of the Index*, and in the "observation" and "addition" respecting *the fourth Rule.*

(3.) Pius VIII. in his Encyclical letter dated May 24, 1829, writes to the same effect, as Leo XII. had done in the year 1824.

(4.) Neither has the present Pope, Gregory XVI. been less earnest in this matter than his predecessors.

A decree was passed by the sacred congregation of the Index, dated January 7, 1836, to which a notice is subjoined; and in that notice it is said, "Those regulations are *especially* to be INSISTED on [omnino insistendum] which were set forth in the FOURTH RULE OF THE INDEX."

In the Index of prohibited books published at Rome in 1841, not only does the 4th rule appear without any intimation of its ever having been suspended; but *the notice enjoining the strict observance of it* is placed among the prefatory and recognized documents.

The Encyclical letter dated the 25th of May last, and addressed to all Patriarchs, Primates, Archbishops and Bishops, is chiefly directed against the Bible Society: and not only are the translations of that society condemned, but *the principle itself of the free circulation and reading of the Scriptures, is likewise condemned, and the observance of the 4th rule of the Index enjoined.* The following are extracts from it. After mentioning the efforts made at the time of the Reformation to promote its doctrines, he says,—"Therefore, in those rules, which were drawn up by the Fathers chosen by the Council of Trent, and approved by Pius IV., and prefixed to the Index of prohibited books, it is read, established by general sanction, that Bibles in the vulgar tongue *should not be permitted to any but those to whom the reading of them should be judged profitable to the increase of faith and piety.*" [Here a reference is made to the *third and* FOURTH rules of the Index.] "To this same rule which was afterwards made more stringent by a new caution, on account of the persevering frauds of the heretics; the declaration was at length added by the authority of Benedict XIV., *that the reading of versions in the vulgar tongue, which have been approved of by the Apostolic See, or published with notes taken out of the holy Fathers of the Church, or learned and Catholic men, should be held henceforth permitted;*" [i.e. permitted *to those having a licence:* NOT *to all*, as is proved by the context.] The Pope then goes on to attack the Jansenists and Quesnelists, who held the Protestant doctrine respecting the reading of the Bible, and observes that their audacity is rebuked in the solemn judgments passed against their doctrines, *with the applause of the whole Catholic world*, by two Popes, viz., Clement XI. in the Bull "Unigenitus," and Pius VI. in his Constitution "Auctorem Fidei,"—that very Pius VI. who wrote to Martini on his translating the Bible, and who is so often ignorantly quoted as a friend to the *free* circulation and reading of the holy Scriptures. He then proceeds to enumerate the attempts of his predecessors to check the evil, mentioning the two letters of Pius VII.

(already quoted), the Encyclical letters of Leo XII. and Pius VIII., and adds, "we too have not neglected to spend our Apostolical solicitude upon the same object, and amongst other things *we have taken care that the rules formerly sanctioned concerning translations of the Scriptures in the vulgar tongue, be recalled to the memory of the faithful.*" [Here he refers to the notice of 1836, already quoted.] Further on he says, "*We, moreover, confirm and renew by Apostolic authority the above-mentioned regulations long since published, respecting publishing, circulating, reading, and possessing the Scriptures in the vulgar tongue.*" He tells the Patriarchs, &c. that it is their duty to pluck out [evellere] of the hands of the faithful, versions of the Bible which have been published contrary to the above-mentioned Papal decrees: and concludes by expressing his reliance upon the aid of the civil powers, who are so much interested in suppressing the free circulation of the Bible, and by calling upon them all to pray to God, as the first and greatest duty, and to invoke also the prayers of St. Peter and the other Saints, and especially of the most blessed Virgin Mary, "to whom it is given to destroy all heresies throughout the world."

This document I have borrowed from a friend, who received it straight from Rome, in Latin and in Italian: and I shall be most happy to show it to any who have taken an interest in our Controversy, and are conversant with those languages.

I have been the more full in my reference to this Pope, because I think it was probably under him that *you were at Rome*, and most certainly it was in his Pontificate that *we held our discussion*, at both which times you distinctly state that the 4th rule of the Index was repealed, and every restriction taken off the circulation of the Bible till it was "free as the air of Heaven."

Now, Sir, these are my reasons for questioning the truth of your most positive and reiterated assertions respecting plain matters of fact, upon the most important of which you state that you have had *actual demonstration*. I am most unwilling to question their truth; but when I consider the counter testimony of personal friends;—when I consider the high authority by which the rules of the Index were originally put forth, having been framed by men chosen for the purpose by the Council of Trent, and then approved of by the Pope:—when I consider how quickly and utterly the attempt failed, which one vigorous Pope made to supersede them:—when I consider the vehement indignation with which Clement XI. branded as "scandalous," and "impious," and "blasphemous," and "heretical," a proposition which was directly opposed to the 4th rule of the Index, that "the reading of the Holy Scriptures is for all men;" together with other similar propositions; and the acclamation with which, according to the present Pope, that judgment was received by the whole Roman Catholic world; and the unanimity according to Dens, and Delahogue, and Pius VII., with which the entire Bull itself has been ever since received:—when I consider the way in which the question of the right of every one to read the Scriptures is discussed in one of your great theological works, and at once decided by an appeal to the 4th rule of the Index; which rule is represented as being the law of the Universal Church, and as being observed every

where, *except* in countries where the number of Heretics (i. e. Protestants) makes it *expedient* to relax, or even suspend its operation:—when I consider the earnestness with which the present and three former Popes have, in every possible way, again and again insisted upon the principle, that the reading of the Scriptures was NOT for all, and enjoined the observance of the 4th rule of the Index; professing, in so doing, to be following the uniform practice of their predecessors:—when I consider all these facts which I have gathered, either *from original documents* NOW LYING BEFORE ME, (which is the case for the most part), or from works of high authority in which they are stated:—and am then required to believe that an entire change suddenly took place in the whole policy of the Church of Rome, in this respect, on two separate occasions; that in one of the brief intervals between these notices and mandates and Papal letters, some time before the year 1834, the date of your controversy with Mr Simpson, the fourth rule was repealed, so that there was no restriction whatever upon the circulation of the Bible in the vulgar tongue, even in Rome itself, where you happened to be at the time, but it was "free as the air of Heaven;" that the rule was soon after re-enacted in all its force; that after the year 1841, (when it was in force) it was repealed a second time; that it was then re-enacted a second time before the month of May last, when the Pope published his Encyclical letter,—to which repeals and re-enactments no allusion is made in any of the above-cited decrees, and mandates, and Papal letters;—I am compelled to ask for something beyond your own declarations, however positively and solemnly you made them.

You do not recollect the date of the *first* repeal; you do not appear to have even seen the document until Dr. Rock sent it to you; and yet, though not much affecting the Roman Catholics in *Protestant England*, it was one of the most marvellous and important changes that was ever made in the whole history of your Church. How am I to account for this? How was it that the repeal was never heard of by Protestants? How was it, again, that the moment you received the actual repeal you did not at once publish it, to the confusion of the opponent with whom you were then engaged in controversy upon that very point? Why was it not proclaimed with triumph throughout the land, as an answer to an universal calumny which Protestants were continually bringing against your Church?—These are questions *I* cannot answer. I must, therefore, call upon you to state:—(1st.) In what document the *first* actual repeal is to be seen with which you were furnished by Dr Rock, and of the existence of which you were so absolutely certain; and where that document can be met with? (2nd.) When, and by what decree, the Rule was re-enacted? (3rd.) When, and by what decree, the Rule was repealed the *second* time? And (4th) when, and by what decree, the Rule was the *second* time re-enacted?

I must now conclude my second letter, and reserve another, and, if possible, a still more important subject for a third communication; and in concluding it I must beg you, *as you value your own character*, AND AS YOU VALUE THE CAUSE OF YOUR CHURCH, to give me a *distinct* and *straightforward* answer to the questions I have put to you. I have written at great length, because I could not, in justice to either party,

avow suspicions so deeply injurious to you, without shewing at the same time that I had the strongest ground for them. But, *if you ever saw the repeals and re-enactments of the 4th Rule of the Index, or if they ever existed,* you can answer me *in a few lines.* Indeed, if you grudge the time or the expense of writing even a few lines in the newspaper, only send me the decrees repealing and re-enacting the Rule; or send me the *first* actual repeal only, which Dr. Rock sent you, and of the existence of which you are so "absolutely certain," and I will faithfully publish it *at my own expense.*—There can be no difficulty in obtaining documents which must be in the hands of every Priest in all purely Roman Catholic countries, if not in England.

Remember, Sir, that you came forward to defend your Church from the charge of sanctioning falsehood; and you reminded me that our object was not to obtain a "temporary triumph," but "to ascertain and demonstrate the truth."—(p. 18.) But unless the suspicion shall be removed, that in order to obtain a temporary triumph, you asserted what was altogether untrue, and what the largest charity can scarcely hope that you did not *know* to be untrue, you will by your own conduct have furnished a strong and melancholy argument in confirmation of the very charge you undertook to refute.

I am, Reverend Sir,
Yours faithfully,
J. VENN.

Hereford, December 2nd, 1844.

(From the HEREFORD TIMES *of December 7.)*

TO THE

REV. JAMES WATERWORTH.

Hereford, December 5, 1844.

REV. SIR,

I must not any longer delay acknowledging the receipt of your manuscript letter of the 28th ultimo, which I shall now take the liberty of transcribing, as I intend to offer some comments upon it:—and in thus making it public, I shall not consider myself guilty of any breach of confidence, because it is not marked "private," and it relates exclusively to a subject which is already before the public, and which concerns *them* even more than it concerns *us.* Indeed, it would appear that nothing but a regard to the expense prevents you from publishing it yourself. It is as follows:—

"Newark, Thursday Night.

"REV. SIR,

"The same post that conveys this, carries to my brother my reply to the letter which you have thought fit to address to me through the *Hereford Journal:* together with a note instructing him to offer it for publication to the same Editor that has inserted yours; on condition that it be admitted without any payment whatsoever; for it would be 'too bad' to admit an attack on me, and then ask me to

pay for space wherein to defend myself. Were it not for this, I should not have troubled you with these lines—I mean were it not for the possibility of my reply being refused insertion without payment. As the matter, involving quotation, has run to at least the same formidable length as yours, the expense would seem to me immeasurably disproportionate to the importance, or insignificance, of the subject.

"Believe me, Rev. Sir, very truly yours,
(Signed) "J. WATERWORTH."

I should have acknowledged the receipt of this communication in my second letter, had I not been informed by the Editor of the *Journal*, upon your brother's authority, that it was going to be published at the expense of one of your friends; and though it seems that your reply was afterwards withdrawn, yet I was not aware of that circumstance till it was too late to make any addition to what I had written.

I must here distinctly state my determination not to address any *manuscript* communications to you. I have lately learnt, from a statement published by the Rev. Mr. Simpson, that when you published the correspondence which you had with him, instead of publishing the *whole* correspondence, *without alteration*, you selected such letters on both sides as you pleased, and took the liberty of suppressing some passages and altering others, not only in your own letters, but in those of your correspondent also. Had I been aware of this fact a year ago, I should certainly have declined accepting your challenge.

I now come to your letter; and I must at once candidly tell you that no one will be satisfied with the reason you give for not publishing your reply.

You are unwilling you say, to *incur the expense*. Why, Sir, this difficulty ought to have been thought of a year ago, when you challenged me to the Discussion. You cannot now draw back before the controversy is finished, or, at least, before those points are settled, which are necessary to enable the public to form a correct estimate of its value.

You speak of yourself as being *the party attacked:* and think it hard that you should be required to pay for space wherein to *defend yourself*. But, Sir, I cannot allow you to take this view of your position. *You first challenged me* (uninvited alike by me and by your brother) to the discussion; and in the course of the discussion itself you made such assertions as perplexed me at the time, thinking, as I did, that they might perhaps be true, and made me appear, to those who believed you, as a false witness against your Church; and therefore, now that I have found them to be utterly erroneous, I am justified in regarding myself as having been dishonourably treated by you, and in requiring from you an explanation.

I never complained of the expense of answering your letter of challenge—though I had already been engaged in an expensive correspondence with your brother—or supposed for one moment that the Editors ought to insert it gratuitously. I did not even complain when I was made personally responsible for the whole expense of the Controversy, including the £60 *for your Reporter*. *I* do not now complain of the expense of the present correspondence, which is necessary in order to clear my character from the imputation of making false quotations and false charges implied in your counter quotations and assertions: and therefore I do not see why *you* should complain of the expense of a reply.

But what, after all, need be the expense of it? You talk indeed of having written a reply as long at least as my letter; but I must say that half-a-dozen lines would be quite sufficient for a *real* reply. If indeed you only bring counter charges against me, or try to adduce *new* arguments in favor of your assertions, and call *that* "a reply," you may easily make it as long as you please. But if you come at once to the point, and simply state the editions in which you found your quotations, &c.; or candidly confess your mistakes; the whole thing can be done in a dozen lines at the very outside. Your answer to my *second* letter will be by simply sending me the documents in which the repeals and re-enactments of the 4th rule of the Index are contained—which I have offered to publish *at my own expense*:—or by at once confessing that they never existed.

But, Sir, if *you* are satisfied with such an excuse, I do not think that *your friends* will be satisfied. They highly applauded you for your performance, and praised your talents and learning: and will you now leave them with the painful and humiliating *suspicion* that they have been deceived in you, and that their cause has been betrayed by you? Nay, I have heard it confidently and repeatedly stated that, in the warmth of their gratitude they even presented you with a liberal sum of money, far more than sufficient to cover all your expenses; and if so, it seems they thought that *your* claim upon their liberality took precedence of *my* claim upon their justice, upon which, I told your Committee, I confidently relied, when I made myself responsible for all the expenses; and can you be so *ungrateful* to them as to grudge the expense of an advertisement of about twelve lines only? I do not indeed wonder at your declining their offer to pay for the insertion themselves, after what they have done for you already; but I do wonder at your not inserting it at your own expense. Why, Sir, either I or my friends would readily offer to take the expense, if you would only promise to furnish us with a straightforward and real reply.

You speak of the expense as being "immeasurably disproportionate to the importance, or insignificance, of the subject." What, Sir! Is your own character—I say not as a *scholar*, but—as a man of *truth*, of no importance? Is it of no importance that the minds of your friends should be relieved from the distressing suspicion,—which must arise if my charges are not fairly met and satisfactorily answered—that they have been deceived by you; and that they *may have been deceived by others also*, on whom they have entirely relied, and MUST RELY, to teach them the doctrines of your Church, and the arguments in favor of its infallibility? Is it of no importance that some of those who are represented as inquiring about your faith, with a view to embrace it, should now be staggered by your conduct, and be turned back from that Church, OUT OF WHICH, you solemnly believe—if you are indeed a true member of it—THAT THERE IS NO SALVATION? Are all *these* things of immeasurably less importance than the saving of a *few shillings*? I leave these remarks to your serious consideration; and hope that they will induce you to reconsider this question of expense, and to favor the public with a reply.

I am, Rev. Sir,

Your's faithfully,

J. VENN.

(From the HEREFORD JOURNAL *of December* 11.*)*

TO THE

REV. JAMES WATERWORTH.

Hereford, December 6, 1844.

REV. SIR,

I now beg leave to address you, as I proposed, upon a *third* subject: and though you declined answering my two first letters, on the ground of expense, yet I am not without hope that my last letter, together with that which I am now writing, may induce you to change your purpose.

In order to shew that the visible Church was not an infallible Teacher, as one of many arguments I asserted that the Church had actually fallen into what all present would acknowledge to be gross and fatal error: and, amongst other proofs of this assertion, I quoted certain extracts from the Psalter of Bonaventura, who was not a mere private individual, but a Saint and Doctor of your Church.—Amongst these extracts were the following:—

"Come unto her all ye that labour and are heavy laden: and she will give rest unto your souls."

"For the honour of thy name, O Lady, let the fruit of thy glorious womb be reconciled to us."

"For the dead shall not praise thee, Lady, neither they that are in the pit: but they who through thy grace shall attain everlasting life."

"Let her mercy take away the multitude of our sins: and bestow on us the abundance of merit. Stretch forth thine arm unto us, Glorious Virgin, and turn not away from us thy glorious face."

"Thou alone encompassest the circuit of the earth, to succour them that cry unto thee."

"Remember, Lady, and speak good things in our favour, and TURN FROM US THE WRATH OF THY SON."

"Let THINE Apostles and the Prophets of God bless thee: let martyrs, confessors, and virgins sing to thee."

"For since, O Lady, thou wert most humble: THOU DIDST FORCE THE UNCREATED WORD TO TAKE FLESH FROM THEE."

"Incline to us the countenance of God—COMPEL him to have mercy on sinners."

"Wipe away all our sin; heal all our infirmities."

"Let Mary arise, and let her enemies be scattered: let them all be bruised under her feet."

"Truly God is loving unto Israel, even unto such as worship and venerate his mother."

"O come let us sing unto our Lady, let us heartily rejoice in Mary the Queen of our salvation."

"Let us come before her presence with thanksgiving, and show forth her praise with psalms."

"O come let us worship and fall down before her, let us confess our sins to her with tears."

"Obtain for us a plenary indulgence; stand for us before the tribunal of God; receive our souls in the end, and introduce us into eternal rest."

"The Lord said unto our Lady, sit mother on my right hand."

"He that shall worthily worship her, shall be justified; but he that shall neglect her, shall die in his sins."

"According to *thine ordinance* the world continues, whose foundations, *thou, too, with God, didst lay from the beginning.*

"All the earth doth worship thee: the spouse of the everlasting Father.

"Holy, holy, holy, Mary, Mother of God, Mother and Virgin."

"The Church throughout all the world joins in calling upon thee."
"The Mother of a Divine Majesty."
"Whosoever will be saved, before all things it is necessary that he hold the right faith about Mary."

Now, Sir, I should not have used such an argument as this against the infallibility of your Church, in *purely Roman Catholic countries;* because it is notorious in such countries, that the language of this psalter is only in harmony with the constant practical teaching of the Church: but *before an English audience*, the case was perfectly different.—All the Roman Catholic Bishops, both in England and Ireland, and about 70 of the most influential of their laymen in England, have signed a declaration—which has been circulated far and wide—in which they say,

"Idolatry consists in giving to any creature that supreme adoration, honor, or worship, which is due only to Almighty God."
"The Catholic Church"—that is, the Roman Catholic Church—"teaches that idolatry is one of the greatest crimes that can be committed against the Majesty of God, and every true member of this Church shudders at the idea of such a crime, and feels grievously injured by so horrid an imputation."

Could the men who signed this declaration, with any consistency regard such passages as those just quoted from Bonaventura's psalter, in any other light than as containing the very rankest Idolatry?—The excuse which you attempted to make for the invocation of Saints—though indeed it is no excuse at all in any case—viz., that it is only a request to them to pray for us; (p. 183), is worse than trifling in the present instance. Jehovah himself could not possibly be addressed in language of deeper devotion, or more entire trust, than is here offered to the blessed Virgin. Prayer more direct, or for higher spiritual blessings, could not be presented even to the Maker of Heaven and Earth. IT IS BLASPHEMY, Sir; and you yourself, when I exclaimed towards the end of the extracts, "If this be not the most awful blasphemy, I know not what is:" immediately replied "IT IS." (p. 175.) *And your confession stands recorded, and* ATTESTED BY YOUR OWN SIGNATURE. Why, Sir, I felt convinced that if I could fasten *upon your Church* the guilt of sanctioning such blasphemy, every Protestant and every Roman Catholic in the room would feel that my point was proved, and that your Church was NOT infallible.

Having quoted these and similar extracts from the Psalter of Bonaventura, I then proceeded to fasten *upon your Church the guilt of sanctioning the blasphemous idolatry contained in them.* I read an extract from the Bull of Canonization by Sixtus IV., which I and my friend Mr. Kyle carefully made from the Bullarium Magnum, a copy of which we saw in the Bodleian library:—it was as follows:—

"We had most attentively read the divine writings of this Saint, from which we have ever derived delight, since we were old enough to have any taste. * * * Being confident, therefore, that in this Canonization, *God will not permit us to err*, who have caused every formality in any way required, to be attended to *with even a superabundant minuteness*, and have ourselves so attended to them, we decree that Bonaventura * * * be a Saint, and enrolled, inserted, and numbered in the list of the other Saints of God." * * *
"Wherefore we require and admonish all and singular occupying stations of dignity, that they solemnly publish these our present letters among the entire body of the clergy and people of their States, dioceses, and parishes, and that they exhort the same persons humbly to entreat of God himself, the source of all good, that *being prevailed on by the merits and intercessions of this holy Doctor*, a Confessor, Saint Bonaventura, he may ever protect and defend the Church militant—the Apostolic faith

and all the faithful of Christ, from the attacks of pagans, and other infidels and heretics, and from all dangers whatsoever, and that He would vouchsafe to give to us, delivered from the fear of all our enemies, that peace which the world cannot give, together with permanent tranquillity—and that after the warfare of this life, and the close of our ministry in the pastoral office, we together with the flock committed to our care, may at length merit the fruition of everlasting bliss." * * *

"To no person, therefore, is it allowed to infringe, or by rash adventure to contravene, this page of our constitution, enrolment, act, statute, mandate, concession, relaxation, indulgence, addition, insertion, admonition, and will. But if any shall presume to attempt this (opposition) let him know that he shall incur the displeasure of Almighty God, and of the blessed Peter and Paul, His Apostles: date 1482, 18 calend. of May."

I read another extract, similarly verified, from the Decretal Letter of Sixtus V. by which he was enrolled among the illustrious and pre-eminently holy Doctors of the Church, in which the Pope says,

"It was through admiration of this grace which abounded in his lips and his pen, that our predecessor, Pope Sixtus IV., hesitated not to use the expression, that *the Holy Spirit seemed to have spoken in him;* we likewise in virtue of our Apostolic authority, by these presents decree and declare that the aforesaid Bonaventura, having been deservedly enrolled and numbered by the said Sixtus IV. among the company of Holy Doctors, be estimated and honoured among *the chief and principal* of those who have excelled in the attainments of the theological profession. And for this reason, * * * we will and decree that his books, commentaries, tracts, in fine, all his works, as they are published in the most correct manner *from our Vatican press* —be, in the same way as the works of other doctors who are held in repute, cited, adduced, and brought forward when the occasion shall require, not only privately, but publicly, in seminaries, academies, schools, colleges, in lessons, disputations, interpretations, addresses, discourses, and all other ecclesiastical studies, and Christian exercises. To no person, therefore, &c." (as in the close of the last Bull) dated 1587.

And finally I read from THE ROMAN BREVIARY, the prayer which is to be offered up every year on Bonaventura's day; and an extract from the 5th lesson, which are as follows:—

"O God, who hast given the blessed Bonaventura to be A MINISTER OF ETERNAL SALVATION TO THY PEOPLE, grant, we beseech Thee, that him, whom we have had for OUR TEACHER OF LIFE UPON EARTH, we may deserve to have FOR OUR INTERCESSOR IN HEAVEN."

"He wrote many things, in which, uniting the deepest erudition with equal ardour of piety, he moves the reader by his teaching. Whom Gregory the Tenth, moved by the fame of his sanctity and wisdom, created Cardinal, and Bishop of Albano."

Now, supposing this Psalter to be among the *genuine* works of Bonaventura according to the Vatican Edition, it is evident from the extracts just made out of the Bullarium and the Breviary, that it has *the most direct and the most solemn sanction that the Church of Rome could possibly give it.* You indeed ask, "Supposing it to be genuine, what does it prove? It is what one man has written,—and is one man the world? Is one man the Universal Church?" (p. 180.) But every man of common sense will judge otherwise. He will see, that if your Church, in the most solemn manner possible, by her highest authorities, *commends* to all her members writings which contains the most awful blasphemy; and exalts the writer to the rank of a *Saint and Intercessor in heaven;* and requires every one of her 200,000 Priests once a year to acknowledge him—even in an address to God—as a Minister of Eternal Salvation, and a Teacher of Life;—every man of common sense, I say, will see that your whole Church then identifies herself with the writings of that person, and sanctions his blasphemous Idolatry. Your Church has not, I quite allow, passed any decree in a general Council to sanction Bonaventura's writings; but she has done infinitely *more* than this. A decree of general Council

might never be read; nay, any private individual might deny that it was a *general* Council; as you denied that of Constance was a general one:—(pp. 20, 25.)—or he might deny that the decrees were *passed* by the Council; as you denied that the Canons of the 4th Lateran were passed by that Council, although every writer of authority on the Councils, and the present Pope in his last Encyclical Letter, and the great Council of Trent itself, all with one voice assert that they were:—or he may deny that it was an article of faith; as you say that eight parts of ten of the contents of the general Councils are not of faith; (p. 11.) and your Church has never decided which are, and which are not of faith:—but *the Breviary is constantly read, and of undoubted authority; and once a year the* 200,000 *priests of your Church, are bound to acknowledge Bonaventura to be a Minister of Eternal Salvation, a Teacher of life; a Saint and Intercessor in Heaven!* Butler in his Lives of the Saints, or his Editors, seem to have been of this opinion; for in that book it is denied that the Psalter is genuine, though of the four authorities which are quoted, it appears on investigation, according to Mr. King, that not one expresses the least doubt about its genuineness. The Rev. R. Manning seems to have been of this opinion, for, in his answer to Leslie's "case stated," he at once denies its genuineness; and even declares that it was in the catalogue of forbidden books; though no one can find it there; and it most certainly is not there *now*. And, indeed, you yourself seem to have been of this opinion; for you at once solemnly denied and persisted in denying, that the psalter was genuine; though you had no arguments to bring forward in your favour, and could not answer mine.

Is then this Psalter amongst the *genuine* works of Bonaventura, in the Vatican Edition: or is it not? The public have a right to know; and we are not justified in leaving the matter in doubt, when we can so easily settle it. I asserted that both Mr. Kyle and myself had seen it amongst the genuine works of Bonaventura, without any mark of its being spurious, in the Vatican Edition: but what was your answer? "That I deny until I have proof of it." (p. 180.)

Now, Sir, I must express my surprise that you should never have inquired into this point, which is one of such amazing importance to you, and to your Church. You had a *previous* controversy, it appears, upon this very question; and then you denied solemnly that Bonaventura ever wrote the Psalter ascribed to him. (p. 180.) And it is now 10 months since Mr. Kyle and I positively declared that we had seen the Psalter among Bonaventura's genuine works; and yet you have never looked yourself, nor got a friend to look for you, into a copy of the Vatican Edition of his works! If it be *not* genuine, you might at any time have covered Mr. Kyle and myself with shame; you might have proved us to be false witnesses and deliberate slanderers of your Church;—as far as *this* instance is concerned; for your Church has canonized too many besides Bonaventura, whose Idolatry is as gross as that which is ascribed to him. If it *be* genuine, you might have saved yourself from a most grievous sin;—the sin of acknowledging a blasphemer as a Saint in glory, and of seeking and directing your people to seek, the intercession of one, who—unless he repented of his blasphemy—must be in the darkness of despair for ever.—But unaccountable as your conduct has been in this

matter, I must now call upon you to take immediate steps for settling this important point before the public; since not only the infallibility of your Church, but Mr. Kyle's character and my own character are involved in it.

I must now lay before you the copy of a document which I have obtained, and which *may* perhaps satisfy you that Mr. Kyle and I stated the truth.

"We the undersigned do hereby testify that we have examined the Vatican Edition of Bonaventura's works, printed during the years 1588-1596; and also an Edition of his works printed "Permissu Superiorum," in 1609; and that the Psalter of the Blessed Virgin is given in both these editions among his genuine works, without any mark of its being spurious.

"We also certify that in the Life of Bonaventura, in Volume i, at p. 11, of the Vatican Edition, and p. 19 of the Edition of 1609, it is stated that he composed the Psalter: that in Vol. vi., in the pages which precede the second part of the "opuscula" between p. 419 and p. 421 of the Vatican Edition, and at p. 333 of the Edition of 1609, the Psalter is mentioned in the catalogue of the "opuscula," which Bonaventura himself (ipse) composed: that the Psalter of the Blessed Virgin is given as Bonaventura's work at pp. 501-517 of Vol vi. of the Vatican Edition, and pp. 478-492 of Vol vi. of the Edition of 1609; and that the works concerning which *it is stated* that there exists some doubt whether they are Bonaventura's or not, are to be found in an Appendix which occupies pp. 680-845 of Vol. vii. of the Vatican Edition, and pp. 640-797 of Vol vii. of the Edition of 1609, according to a notice to that effect given in the Preface to the Reader at the beginning of Vol. vi.; which notice occurs in the 2nd page of this Preface in the Vatican Edition, and the 1st and 2nd pages of it in the Edition of 1609.

(Signed) "CHARLES HENRY DAVIS, B.A., Wadham College.
"A. M. CAMPBELL, Trinity College.
"W. C. De BOINVILLE, Trinity College.
"I. S. GALE, Wadham College.

"Oxford, 23rd November, 1844."

If this document satisfies you, I must beg you in justice both to Mr. Kyle and myself, as well as the cause of truth, to make a public statement to that effect. It can be done in one line, and I will pay for the advertisement.

If it should not satisfy you, then I must beg you to name some friend or friends in the neighbourhood of Oxford, who can meet my friends at the Bodleian, and publish a joint declaration. The whole business will not require many minutes; for my friends will have the extracts copied out, all ready for the signatures of your friends as soon as they shall have compared them. I understand that Dr. Rock, who you say furnished you with the actual repeal of the 4th Rule of the Index, lives near Oxford, and is occasionally seen in the Bodleian; you might, perhaps, name him as one of the referees.

I have thus brought before your notice what I consider to be the *three* most important points in our controversy, together with the principal quotations and assertions, on both sides, respecting them. I should be very glad if *all* the quotations and assertions could be verified; but, where there are so many, I am well aware that the thing is impracticable. For my own part, I can truly say that I am not conscious of having misquoted in any instance. I went to Oxford, in company with my friend Mr. Kyle, for the very purpose of verifying all the quotations which I intended to bring forward; and we did it most carefully. And whenever I quoted upon the authority of others, I generally named the authority. If, however, you have discovered any

mis-quotations, or even any mis-translations, I shall feel really obliged to you to point them out to me, and I will gladly examine them, and publish the result of the examination.

And now, Sir, as this is probably the last time I shall ever address you—for my expectation of a reply from you is but little—I must venture in conclusion to appeal solemnly to your conscience.

The cause of truth; the paramount duty of guarding my own flock from doctrines the most fatal, though too congenial with corrupt human nature; and the desire of rescuing some of my friends and neighbours who have fallen away from "the faith once delivered to the Saints," have compelled me to do violence to my feelings, and to expose you with a fearful severity.—I feel no ill-will towards you. I freely forgive you for all your hard and scornful speeches at the discussion, and for your dishonourable conduct towards me in saying things which you knew to be erroneous, or at least in asserting them with the utmost confidence when you knew that you had no grounds for being so confident;—I freely forgive you; and I pray to God to forgive you, and to deliver you out of that anti-christian system in which you have been trained up from your childhood; a system of fatal error, and maintained and propagated by falsehood! You, Sir, cannot be ignorant of these things, however ignorant the lay members of your Church and the less educated of the Priesthood may be. You have carefully read the Fathers of the first five centuries, and you must know that the peculiar doctrines of your Church, such as those of Transubstantiation, Purgatory, &c. are NOT to be found *in them* any more than in *the sacred Scriptures*. I state this with the most absolute confidence, because I have examined the principal quotations from the Fathers in support of those doctrines made by your most celebrated modern authorities. I have referred to your own standard Editions of the Fathers, and I have found the quotations falsified in the most astounding manner. I would be ready to meet the most learned of your whole body, and I would confound them by simply bringing the Benedictine Edition of the Fathers and comparing the quotations so frequently and confidently put forth in your popular works of Theology with the original passages. With these facts, Sir, you *must* be perfectly well acquainted; and therefore, for your own soul's sake, I beseech you to renounce the false religion of Rome, to come out of that Church which is doomed to destruction, and whose character and end are written in Scripture as with a sunbeam; to embrace the pure and glorious Gospel of the Lord Jesus Christ,—which proclaims a free, and sure, and everlasting salvation *to every one who believeth*, brings present peace and hope and joy into the soul, and secures a life of holiness,—and to devote all the energy and talent with which God has endowed you, to the maintenance of that faith which hitherto you have laboured to destroy. God grant that the fearful exposure and the humiliating defeat which you have met with, may be blessed to the recovery and to the salvation of *your* soul; and to the opening of the eyes of MANY!

I am, Rev. Sir,
Yours faithfully,
J. VENN.

(From the HEREFORD TIMES *of December 21.)*

TO THE

REV. JAMES WATERWORTH.

Hereford, December 18, 1844.

REV. SIR,

In the third Letter which I addressed to you in the Hereford Papers, dated the 5th inst., there occurs the following paragraph :—

"I must here distinctly state my determination not to address any *manuscript* communications to you. I have lately learnt, from a statement published by the Rev. Mr. Simpson, that when you published the correspondence which you had with him, instead of publishing the *whole* correspondence, *without alteration*, you selected such letters on both sides as you pleased, and took the liberty of suppressing some passages and altering others, not only in your own letters, but in those of your correspondent also. Had I been aware of this fact a year ago, I should certainly have declined accepting your challenge."

It was only just before writing that letter that I received from Mr. Simpson a copy of his "Remarks, &c." published in 1834, in which he makes the accusation, the substance of which is quoted above. I felt persuaded, *before* I was acquainted with that charge, that the cause of Truth would be best promoted by our correspondence relative to the public Discussion being carried on from first to last *through the public papers:* but I no sooner became acquainted with that charge, than I resolved that I would not answer any manuscript letters from you, *under any circumstances whatever*, except through the public papers; and I felt it due to *others*, as well as to *myself*, to publish the grounds of that resolution.

When Mr. Simpson sent me a copy of his "Remarks," he did not inform me that you had ever publicly denied the charge. If he had done so, I should certainly have mentioned it in my letter. But a pamphlet came into my hands on Monday evening last, in which I see you indignantly repel the charge of dishonesty; and express the utmost confidence in the successfulness of your vindication; observing, "If there be a tongue that does not cry shame on my unblushing accuser and proclaim him a calumniator, after reading the following pages—if I do not hoist him with his own petard, and blow his hopes to atoms:—but to calm and clear facts, &c." p. 179. This fact, therefore, of your having publicly denied the charge, I now, in justice to you, lose no time in making as public as I can.

I feel it right, however, at the same time to observe, that Mr. Simpson does not admit that you have cleared your character from the imputation; and I am compelled to state, that after carefully reading what you have written, I cannot admit it myself.

You declare that it "tortures" you "even to think of" the accusation (p. 178). But yet you did not the moment it was published, write to Mr. Simpson, keeping an attested copy of the letter, and insist upon the original letters being laid before a few friends on both sides, in order that the exact amount of the discrepancies between them and the published correspondence might be ascertained and made known, on authority which no one could question!—You were living in the same town with Mr. Simpson, and in this way you might at once, if the charge was false, have relieved yourself from a great part at least, of the "torture" you were suffering. And, further, if you declined taking the quickest and only sure way of bringing the truth before the public, as far as it could be ascertained, and were content with denials and counter-statements of the accuracy of which no one but Mr. Simpson could possible judge: you might at all events, have *immediately* published those denials and counter-statements in a *cheap* and specific form, so that they might at once have been in the hands of all in Newark who felt any interest in the matter. But instead of doing this, you brought them in at the end of *an octavo volume* of about 190 pages,

published in the autumn of the year 1835, the price of which I suppose would be *about 4 or 5 shillings:* on a *subject* and with *a title*, moreover, which would scarcely suggest to any one that it contained a reply to this specific and "torturing" charge of Mr. Simpson;—a volume which few of the inhabitants of Newark could be expected ever to read or even hear of!

These are "calm and clear facts" which forbid me to think that you have cleared yourself from the imputation. And I must add that I am not at all surprised that Mr. Simpson should have suffered *such* a reply to go unnoticed—especially when I consider the style and spirit of it.

I should not have grudged the expense of publishing your vindication, in your own words, if it had been at all calculated to add weight to the simple fact of your having publicly denied the charge.

There is one inaccuracy, or rather *apparent* inaccuracy, which has just been pointed out to me, in one of *my* statements, and which I take this opportunity of explaining. I stated that according to Dens and others, the council of Constance was a *General* one. I now find that Dens does not rank it amongst "the 18 approved General Councils," as I thought he did, and as you also thought he did; both of us being misled by a hasty glance at the heading of the chapter. But then he says that *the French* reckon it an Œcumenical Council—which *Dens* considers the same as a General Council (vol. 2, p. 139), though *you* blame me for not knowing the distinction between them, and assert that "every Theologian knows" it, (Report, p. 25) and that others hold it to be Œcumenical *only as far as its last sessions are concerned:* the very sessions to which I was alluding in my speech. (See Dens, vol. 2, pp. 142, 144.)

I am, Rev. Sir, yours faithfully,
J. VENN.

P.S. In case you should change your mind and reply to my letters, either in the newspapers or in a separate pamphlet, I need scarcely remind you of the propriety of confining yourself *to the serious and specific charges which I have brought against you*, and which I am ready to maintain, and which are capable of being either proved or disproved at once; instead of turning aside to *Mr. Simpson's charge*, the opportunity of disproving which is now probably for ever lost, and making assertions respecting it, which Mr. Simpson only is qualified to contradict.

(From the HEREFORD JOURNAL *of Dec. 25.)*

THE HEREFORD CONTROVERSY AGAIN!

"Parturiunt montes, nascetur ridiculus mus."
Parturient mountains yield—a little mouse.

THE REV. JAMES WATERWORTH TO THE REV. JOHN VENN.

REV. SIR,

You have been pleased to address to me in the *Hereford Journal*, a production, your own, or another's—which you facetiously call a letter, but which is in length really a pamphlet. If I reply to that effusion, it is not on account of the tone of urbanity which pervades it, for it is the gall of bitterness, the cry of a wounded spirit, *hæret lateri lethalis arundo:* it is not for its argument, it is not for its learning, it is not for facts; of all these it is as innocent as a puling babe; but my answer is for those who, unaccustomed to sift evidence, may imagine that so

ponderous an epistle must needs have some mettle in it, for men apt to conclude that if an answer is not returned, it is because it cannot be.

Now, what shall the nature of my reply be? Am I, too, to be doomed to a nine months' gestation like yourself, and, may I add, friends? No! Your letter reached me this morning, and my reply will be speeding to you to-morrow. Have I to bolster up a feeble and tottering structure, called a speech, by supplemental buttresses, in the shape of newspaper columns, made up of words that assert much, and prove nothing,—of recondite researches that may obscure, but assuredly do not elucidate the argument? Again No! I have merely to collect and reproduce, and may be develope, more quietly and fully at my desk, what I hurriedly and briefly stated on the platform. This I choose to do for once. I will show that the facts and arguments of my spoken defence are clear and irrefragable, unshaken, yea untouched, by anything in your written and posthumous lucubration, and that nine months of examination on your part do not require anything further on my part, than to place my original facts and statements before the reader.

And now to set the matter in dispute before the public.

1. Mr. Venn, in the first day's discussion, undertook to prove that the Catholic Church sanctions falsehood in principle and practice. As one proof he thought fit to adduce the fourth Council of Lateran, held in 1215. Now, strange to say, this Council contains not one word about falsehood at all; not one word that can be tortured into the justification of the violation of one's word, or oath, to Catholic, Protestant, or Pagan! But it taught the Real Presence, it canonized the word Transubstantiation, *therefore*, argued Mr. Venn, "whereas I, the Rev. J. Venn, account that doctrine false, why the Council taught a falsehood, which is just the same as teaching that we may believe one thing in our minds, and assert its opposite with our lips." Admirable logician! The moral obliquity that could point to such a conclusion is passing strange indeed; but it has this misfortune that it applies equally to all religious denominations on earth, who, according to Mr. Venn, must be looked upon as teaching falsehood, and thereby sanctioning falsehood in daily life, in every article which they propound as truth, but which we happen to regard as false. However, it served a turn; it enabled Mr. Venn to violate the express compact entered into between us, that two subjects, and two only, should be mutually brought into discussion.

2. But, besides the articles of faith, there are articles of discipline, some sixty or seventy in number, given in the published editions of the fourth Lateran Council. Between these two essentially distinct matters, Mr. Venn either could not, or would not, see a difference. "There," he argued, "there they are in the Council; both in the Council; *therefore* the merits and nature of both are the same. And whereas one of those Canons seems, or is, severe against certain heretics, all Catholics of every age and country, are as responsible for the penalties inflicted, as for the doctrines propounded, by that Council." Profound Theologian! Here again, I may remark, that the question of persecution had nothing whatever to do with, was as expressly as written agreement could bind two men, excluded from the Controversy. But, I repeat, it served a turn; and this stone was, in sooth, lifted but to recoil upon its mover.

3. The first kind of argument which I felt called upon to use, under these circumstances, may be seen at p. 11 of the controversy. By quotations there given from Popes, and Councils, and Bishops, and Priests, and Theologians, lay and clerical, I established the position, "that all that is in General Councils is not of faith; that eight parts out of ten are not of faith; that to assert that all is of faith, would be to cease to be a Catholic." This was to take the ground from under his feet; for, until he proved that the Canons cited were articles of faith, he did but 'beat the air."

4. I next, at p. 14, used a personal argument, an *argumentum ad hominem*, as it is technically called; and concluding that Mr. Venn admitted,—though he chose suicidally to deny that he did, or was obliged to, admit,—the four first General Councils, I adduced sundry Canons of Discipline passed in those Councils, which he habitually violated, which every Protestant Church violates, how much soever he, or it, may cling, yea subscribe to, the articles of faith decreed by those Councils. The establishing of this plain distinction between the faith and discipline of those Councils, and the practical neglect and violation of the latter by Mr. Venn, was at once to cut up root and branch his objections from the disciplinarian Canons of Lateran, and to exhibit him as dishonestly, or ignorantly laying to our charge regulations inherently transitory, and as confessedly in desuetude as the similar Canons of Nice or of Chalcedon. Why, even to this hour, the disciplinarian Canons of Trent, are not everywhere received, or acted upon.

5. From these general principles which apply to all Councils, I then, at p. 15, came to the particular Council and Canons cited against me. And whereas Mr. Venn took upon himself to assert that the penalties imposed in 1215 regarded all heretics, and by implication even now were in force against Protestants, I showed that they were launched against the Albigenses, represented as being in open rebellion against their liege lords,—demons that spared neither age nor sex; and furthermore that it was with the concurrence of the sovereigns of Europe, present by their ambassadors, that those penalties were imposed, or sought to be inflicted; yea, I quoted the words of the very Pope, Innocent III., who presided at this Council, wherein he admits that he has no title to interfere in matters merely temporal. The Councils of the West were, I remarked, at this period a States-General, a Congress of the secular powers, as much as they were a Synod of Ecclesiastics. The reader can at once apply this argument.

6. The argument next required me to enlighten Mr. Venn as to the persons deposed from authority by those Canons; and both from Innocent's own words, and from the Constitutions of Frederick, the Emperor, they were shewn not to be kings, as Mr. Venn, in his ignorance, imagined, but feudal lords, or inferior magistrates. This, at once, overthrew his deduction that subjects might be freed from their oaths of allegiance in pursuance of these canons.

Of all the preceding arguments, each of which alone, single-handed, and unsupported, utterly annihilated his accusations, Mr. Venn preserves, as was his wont in the Discussion, a profound and significant, though a judicious, silence.

7. But, in addition to the foregoing reasoning, or facts, each of which, I repeat—for it cannot be too clearly understood—of itself, and singly subverts the structure which Mr. Venn attempted to raise on the Canons of Lateran, I added, *ad superabundantiam*, or as a last and crowning stone to the bulwark which I had been raising, the following :—"That the Canons complained of were never passed at all by the Council, much less were they received by the Catholic Church; that they were proposed by Innocent, read in the Council, but never passed by the Council."

Against this statement, this only, does Mr. Venn direct his present attack; this is the sole 'head and front' of his letter; this and no more. Be it so: I have learned to be thankful for anything like an attempt at argument from Mr. Venn; and so, let us even pass on, and see the bantling of his brain—this nine-months' wonder. And, first, what evidence did I adduce in proof of my statement? The reader will find it —the one paragraph now impugned, at pp. 16, 17, of the Discussion. He will there see that, on the authority of Du Pin, I cited Nauclerus, Godefrid of Viturbo, Platina, and Matthew Paris; and added, that I had verified his citation from the last writer. There also he will find a brief digest of Du Pin's argument and quotations: it remains for me now to give his evidence and citations in full, from the very book which I held in my hand, and read from, at the Discussion. The reader's renewed attention is, therefore, requested to the translation that follows, as not only does it give Du Pin's judgment on the fact controverted, but contains extracts from each writer now questioned by Mr. Venn; extracts containing the very words which Mr. Venn says that he has sought for in vain, and the default of which he proclaims to be the sole cause of his address to me, and of his appeal to the public.

Du Pin, then, after citing the deposing Canon, says, "I answer first: That neither the Church, nor a General Council, its representative, has any power over the temporalities of Kings, neither can it make any statute concerning them: for as the power of Kings is directly derived from God, no one but God himself can take that power from them, or grant to another any right over it. It follows, then, that even if the Church, or a Council, were to usurp any such authority, Kings are not therefore to succumb to it: even as the Church ought not to obey the laws of Princes, when those laws are passed to destroy God's law. And there is no doubt that the decisions of Councils, even of General Councils, have no force, if they be passed relative to matters which pertain not to religion and faith: as for example, matters of natural history, or astronomy, or even politics; and, if they do make any such statutes, we are not bound to abide by their decrees as though infallible; wherefore, the aforesaid Canon, being on a civil matter, can have no force, save and except with the King's consent. I reply secondly: That this Canon was not passed by the Universal Council, *conciliariter*, as the phrase is, (that is, according to the laws which regulate Councils), but by Pope Innocent alone, who himself composed and arranged the Canons of that Council. *Nauclerus generat, s.* 4, *ad annum* 1215, writes as follows :— '*There came many things*,' he says, speaking of this Council, '*into consultation, but* NOTHING WHATEVER COULD BE DECREED.' And a little

later, 'yet NO CONSTITUTIONS *are found to have been published.*' The same is related by Platina in his Innocent III., '*There came, indeed, at that time, many things under consultation,* YET COULD NOT ANYTHING WHATEVER BE PLAINLY DECREED, *because the inhabitants of Pisa and of Genoa were engaged in war by sea, and the Cisalpines were at war by land.*' *On his journey thither to settle the disputes, Innocent died at Perugia.* Godefrid of Virturbo, *ad annum* 1215, says: '*In this Council* NOTHING WAS DONE *which can be commemorated as worthy of being remembered, save this, that the Oriental Church shewed herself subject to the Roman Church.*' And assuredly if Canons were promulged in that Council, those which are commonly known under the name of that Council were instituted by Innocent, not by the whole Council. Hence in the title-page to this Council, edited by James Middemportius, amongst the works of Innocent III., at Cologne, in the year 1607, we read thus: *Sacri concilii generalis Lateranensis sub Domino Innocentio Pontifice maximo hujus nominis tertio celebrati, an. Dom.* 1215. *Decreta ab eodem Innocentio conscripta.* The same is told us by Matthew Paris, *in Historiâ Angliæ, ad an.* 1215. *A Universal Synod was held at Rome, which was presided over by Lord Innocent III., wherein were* 412 *Bishops, &c. When all were assembled, after an exhortatory address from the Pope in person, there were* READ *in full Council* 60 *chapters, which to some seemed conducive to peace, to others onerous; at length, having begun a sermon on the Crusade to the Holy Land, &c.* The *same author*, in his *Historia Minor*, as quoted in the *Antiquitates Britannicæ*, in the life of Stephen Langton, says: 'That General Council which, at first *appearance*, PROMISED, *after the Pope's fashion*, MIGHTY THINGS, ENDED *in being a thing to laugh and jeer at, by the way in which he* (Innocent) *dexterously made game of Archbishops, Bishops, Abbots, and of all that had come to the Council. For when they saw that* NOTHING WHATEVER WAS DONE *with so many matters before them,* (or, in so great a matter), *anxious to return to their homes, they asked leave one by one: but the Pope gave them no such leave until they had promised to take up at interest from the Roman merchants, and to pay to him, a great sum of money, before being suffered to leave Rome. The Pope received the money—dissolved this 'questing,' Council gratis, and the clergy went their way most woe-begone.*' And that no suspicion may attach to this historian, he was praised by Innocent IV., as is plain from Innocent's letters inserted in (Matthew's) History of England. It follows then, that no Canons were established by the Council, but certain things were concocted by the Roman Pontiff, and read in the Council, some of which things seemed, to many, onerous. Yea, even from the mere perusal of those Canons is it plain, that they were not passed by the Council, or, at least, not in the way in which we now have them." *Du Pin, De Antiq. Eccles. Discip. Diss.* 7, *c.* 3, *s.* 4.

Thus, then, is the brief statement of the Discussion fully verified. Du Pin, on whose authority I proclaimed, (p. 17) that I cited them, gives their works and words; words as plain as language can be; all conspiring in this, that nothing whatever was done—no Canons passed: yea, the very reason assigned why the promise of the Council was not fulfilled by the event. One authority alone did I distinctly specify that I had

examined, viz., Matthew Paris. Does Mr. Venn presume to deny my assertion? Not in plain words,—that would be manly in comparison with his hinted and covered malice. But I will condescend to repeat that I did examine him, and that at Hereford. My brother furnished me with the work; one of the quotations given above, I forget which, was read by us out of the original,—and, without examining page or edition, I was satisfied that, in his regard at least, Du Pin quoted fairly. Enough, that Matthew Paris says, in his *Historia Minor*, that '*nothing was done.*' At this distance from a public Library, and the books that I had for the discussion returned to their owners, I can neither give page nor edition. So much for this personal matter, in which I will not trust my pen to dwell longer, lest I vent on Mr. Venn the indignation which I feel, and which he merits. [The work of Matthew Paris here referred to, which does not include the *Historia Minor*, may be seen at the Rev. W. Waterworth's.]

One word as to Du Pin;—that he was a slippery theologian there is no doubt: Mr. Venn may, if he choose, find my opinion of him in my "Examination of Mr. Keary," &c.; but what has this to do with his citations from authors? What has this to do with the question discussed in the Dissertation quoted from? Has Mr. Venn yet to learn that the opinion there sustained is that of the whole Gallican Church? Let him read Bossuet and learn; yea, he will find these very Canons of Lateran discussed by that prelate in the *fourth book* of his *Defensio Declar. Cleri Gall.*, and set down as of no force whatever, save and except where, and because, individual Kings may have adopted them. But to argue like a child, from a particular to a universal, was what was to be expected from the small intellect of Mr. Venn. What a pity that your Saints are not also Logicians!

Another remark on these Canons, and I have done. Mr. Venn seems to suppose that Du Pin, and myself, are singular in our opinion that the Canons were never passed. Now, I have but looked into two works, since receiving his letter, to examine others' opinions on this head, and I will give him the result—one is a Catholic writer of great eminence, Charles Butler, the other, *the* ferocious Protestant, Bower. Butler says "*I must* first observe, that, what are termed the Canons of the fourth Council of Lateran were NOT DECREED by the Council, but *only propounded* to it by the Pope; and that the members of the Council separated, without having come to any resolutions upon them." *(Vindication, Letter ix., p. 44.)* Bower observes: "As to the decrees and definitions of the Council, they were, as has been observed above, drawn up by Innocent, and only read to the Council, when they were liked by some, says Matthew Paris, but thought burdensome by others; so that they were not even approved, at least all of them, by the Council, and *cannot therefore be looked upon as the Decrees of the Council, but of Innocent.* Nay, Gregory IX., who was nephew and next successor but one to Innocent, published these *decrees* as his uncle's own, calling them *constantly the Decrees of Innocent.* Besides, to this Council there are no subscriptions, and authors are not agreed about the number of its Canons and Decrees." *Lives of the Popes, Innocent III., p. 213, 4to., Vol. 5, London*, 1761. He adds other remarks, but the above will

suffice. So that, after all, I have not even the small honour of being singular in this opinion with Du Pin.

The rest is but child's play. A quotation is being read from a paper at the discussion, from a work under my eye and hand, and that quotation does not, at once, meet my notice; I ask for a distinct reference to it, and this is perverted into, and gravely paraded as, a denial of its existence. I speak of the evidence furnished by Du Pin as being, in part, contemporary, as it is, and in part "the most satisfactory testimony (at our command), living as they did about the time of the Council," which, again, is its true character,—when lo! his Biographical Dictionary in hand, Mr. Venn is pleased to expend a paragraph of figures to show that certain men did not "live about the time of that Council, and theirs is not the most satisfactory evidence in our power." Assuredly, in small things, Mr. Venn *is* great,—but alas! that he should be so small in great. But, despite his greatness in such small things, I shall venture to hold to my observation until Mr Venn shew me what more 'satisfactory evidence' can be found; and shall still opine that, as it is no very strong, or unusual, figure of speech to observe, that the writers of the second and third centuries lived about the times of the Apostles, so neither—but it is just possible that Mr. Venn has ingenuity enough to fill up the application.

Another incidental remark and I have done. Mr. Venn must needs be, in his own esteem, a great precisian in the matter of truth. Much might I say on this head: much misrepresentation of writers might I pour in goodly vials of wrath on his own head, were I disposed to assert with him, that "I am far from wishing to renew the Discussion," and then fulminate at him a column of *pica* in renewal of that Discussion; but there is one perversion of truth so baldly, so plainly written, without disguise or mystification, in the letter before me, that I must question his conscience regarding it. In the Discussion, at p. 62, Mr. Venn "*supposed* that I would allow the authority of the Roman *Catechism* to be equal to that of Pius's *Creed*." What was my remark? That expressive monosyllable, *no*. When lo! the *suppose* is now dropped; the negation conveniently forgotten; and here I read with open eyes and uplifted hands, "The Roman Catechism, a work, according to your *own* testimony, of *equal* authority with Pius's Creed." The veracious Mr. Venn!

I am, &c.

J. WATERWORTH.

Newark, Nov. 28, 1844.

THE REV. J. WATERWORTH TO THE PUBLIC.

Newark, Dec. 16, 1844.

The above letter was written, and sent to Hereford, on the date which it bears, viz., the day after Mr. Venn's letter reached me. It was offered for publication to the printer who had chosen to insert an *attack* on me, but who declined to admit my *defence*, unless I paid for it. I have, on several occasions, been engaged in newspaper controversy;

but, never, before this, was I ever called upon to pay one farthing for space wherein to defend myself. That it may be just, nay expedient, to insist on payment from him who *volunteers an attack*, I can understand; that it is a crying and cruel injustice, and liable to gross abuse, to extort payment—for it amounts to that *where character is concerned*—for self-defence, is so plain a truth, so accordant with the custom of Journalists, as far at least as my own experience extends, that I could hardly believe the information given me, that my defence would be rejected unless paid for. But, let that pass.

The letter, then, as originally written—indeed it has never been in my hands since—is now before the Public; and, before passing to the few remarks which I intend making on other matters, I will observe—and I do this with the full consciousness of the responsibility, in the sight of God and man, attached to my statement,—that had I waited for Mr. Venn's two subsequent letters; had I known him as well *then*, as I do *now*, I should have disdained to address a word to one towards whom previous pity is now turned into feelings which I do not choose to describe. But, to come to the matters on hand: and first as to the *Index*.

The garbled statements given by Mr. Venn force me to present the real question before the reader.

1. In the first day's Discussion, on the question of *falsehood*, he thought it consistent with his notions of fair dealing, to introduce amongst other matters perfectly irrelevant, the question of the *circulation of the Scriptures*, and asserted that "a man (a Catholic) is not to be pardoned, because he presumes to have a copy even of *the Catholic translation of the Bible, without the written permission of his priest.*"

"*Has that ever been repealed?*"—Mr. Waterworth: "*It has.*"—*(Discussion, p. 43.)*

Now, mark Mr. Venn's ingenuousness. He omits this original statement, and my reply to this assertion of his regarding Catholic translations, and would have the public believe that my answer referred not merely to *Catholic* translations of the Bible, but to *Protestant also.* Proceeding on this supposition, he cites as authorities against me the condemnations of the Protestant Bible Societies, issued, and issued justly, by various Pontiffs! Issued justly, I repeat. For we believe that the Protestant Bible omits, at least, one third of the sacred volume, and would you have us, with this belief, admit it as *the* Bible? Whether that belief is well or ill-founded, is beside the question: it is our belief, and we are bound to act in accordance with it.

We know, further, that the Bible, in the Protestant translation, has been grossly tampered with: that important changes have been at various periods made in that translation,—changes made in accordance with the fluctuating opinions of the Established Church, and changes which, if *correctly* made, prove the previous translation to have been corrupt: and we hold that, however idiomatic its language may be, it is still disfigured with horrible mistranslations, affecting belief on points of vital importance. As a specimen of such, I would call the sincere inquirer to compare the Protestant translation of 1 *Cor.* xi. 27, with the original text, and he will there find, that the translation has been corrupted to exclude the doctrine

of communion is one kind. This is but one instance, out of many such perversions of God's word. Again, I ask, would you have us approve of the circulation of such a Bible?

One word on the Catholic version. Following, as it does, the recension and version of St. Jerom, whatever objections may be urged against it, *strike at the primitive Church.* Our version of the Scripture represents that which the Church has used for nearly 1500 years; and if it be contended that it is made to favour particular views, it must be conceded that those views prevailed in the fourth century.

2. To come now to the direct question at issue. Has the Disciplinarian, and therefore temporary, regulation of the Index, as far as Catholic, and authorised translations are concerned, been, as I asserted, repealed? *It has*, was my reply *then*. *It has*, is my reply *now*.

I referred, at the Discussion, to a letter received from Dr. Rock, wherein he cited the words of the Congregation of the Index which repealed the previous restriction. *Ten years* had elapsed since I had seen that letter; and not having time, or disposition, to seek for it among masses of papers, I desired my brother to write to Dr. Rock for the document. He did so, and, by return, received a reply, from which it appears that my memory had not deceived me. By a decree of the Congregation of the Index, dated June 13, 1757, translations of the Bible into the vulgar tongue, if approved of by the Holy See, or, if published with notes from the Fathers, or from any approved Catholic writers, are, without limitation, or restriction, permitted. This decree, it will be remarked, was published under one of the most learned, and enlightened of our Pontiffs, *Benedict* XIV. The original words of this Decree will be placed at the Printer's, to be inspected by those who may wish to do so. Thus is my original assertion verified. Now, let Mr. Venn's admirers say what they think of a man who dared to accuse me of "asserting what I knew to be untrue." The laws of society would terrify a layman from daring to use such language; the laws of God *ought* to have power to restrain a Clergyman.

On authorised Catholic translations, then, there is now no restraint, or limitation, whatever. The rule of the Index, in that regard, *has* been repealed.

But, there are one or two incidental questions, which I must now treat of. Mr. Venn asserts that two editions of Martini's translation of the New Testament have been proscribed; and would have it believed that Martini's version is, therefore, not used, or approved of, at Rome. That Martini's translation may have been tampered with, by the Bible Societies, or others, and that a spurious edition may have been published, under the sanction of his name, may be true, or false. Of this I have no means of judging; but that Martini's translation *is* used, may be purchased to any extent, I declared at the Discussion, and repeat now. And to confirm that assertion, I refer to the most eminent living Professor of Theology at Rome, the celebrated Perrone, who, in his *ninth vol., p. 227, Ed. Lovan.*, remarks that *more than twenty Editions* of Martini's translation have been published; and further, that there is hardly a nation on earth that has not its own version of Scripture in the vernacular tongue, in constant and unrebuked use. If this be not enough, if Mr. Venn will

authorise me, I will purchase for him as many hundred Italian Bibles as he may choose to require.

Whether Mr. Venn has not deliberately endeavoured to mislead the public into the belief that restrictions are placed at Rome on Martini's translation, I leave that public to decide.

Much might I add on the unvarying, though not indiscriminating, efforts of the Church to preserve, to translate, to circulate the Scriptures in every age and land; but as this would lead me into a long and laboured history of the Bible, I will content myself with remarking, that *the first general prohibition of the Scriptures in this*, and, I believe in any other *land, was witnessed in England*,—but in England *after it had separated from Rome*. Is Mr. Venn ignorant of this? Let him read the History of the Reformation under Henry VIII., and learn.

I now pass to *Bonaventure's Psalter*.

1. This, again, was a matter quite foreign from the question agreed upon to be debated at the Discussion. That question was perfectly independent of *any* individual Church. *Was the authoritative teaching of a Church the means divinely appointed to perpetuate the faith?* was the subject in debate. Whether that Church was the Latin, or the Greek, or the Nestorian, or some other Church, came not within the terms agreed upon. Those terms were arranged so as to limit the Discussion to *one* question, *viz.*, was *a Book*, or was *a Church* the means appointed by Christ? The fact of any given Church having fallen into error, might exclude *that* Church from being Christ's Church, but still left the original question, and all its consequences, untouched. For, if Christ appointed *a Church* to teach the truth *always, even to the end of the world*, to assert that *no such Church existed*, was to give the lie to Christ: whilst to prove that such a Church must, in accordance with Christ's words and promises, exist, and exist always, was to subvert the very plea and the foundation, of the so-called *Re*formation. And yet this irrelevant question is now paraded as *one of the three most important* questions for debate; the other two being the *Index, and certain disciplinarian decrees of Lateran!* What must a conscientious reader think of a man that dares to make such an assertion?

2. That, even if the Psalter be Bonaventure's, it is of no authority whatever, was one answer given at the Discussion. And it will seem, to any one that knows anything of our Church and Theology, the most astounding ignorance or malice, to contest the truth of that answer. *We* repudiate *all private opinion and authority:* we receive nothing as *of faith* but what the *Universal* Church acknowledges and professes; nay, which the Church has not acknowledged and professed *always* and *at all times*. Now, what can be more unjust, what more inconsistent, than in the face of this our well-known doctrine, to palm on us the *opinions of one* man, of a writer of the *thirteenth century*, as dictating to us our faith? Your Church has indeed received her faith as contained in her Articles, from the private interpretation of half-a-dozen obscure individuals; "we have no such custom, nor the Church of God."

3. If the Church recognise not even the greatest of the Fathers, as *authorities*, but only looks to them as *witnesses;* if she make but small account of the *private opinions* of the ablest and holiest amongst them; has

she, then, so far elevated Bonaventure above all, as to receive as *her faith* the ten thousand opinions advanced in his huge folios? The respect which she pays not to an Augustin or a Jerom, she has rendered to a Bonaventure—if Mr. Venn is to be believed! *Credat Judæus Apella, non ego.* If she has done so, let the decree be produced from her General Councils, from her authorised Creeds. But none such exists. If then no General Council—which represents the Church—has given any such sanction, it can only be pretended that Bonaventure's works, and amongst the rest, this Psalter, if his, have received that sanction from being in constant and unrebuked use amongst the millions that are united in her communion. This I am aware, is but a treacherous ground-work after all; but put the Psalter to this test. That so far from being in universal use, it cannot pretend to have even ordinary currency amongst popular forms of devotion, I am persuaded. I do not think that one Catholic in Hereford—I do not think that one Catholic in England—I never met with a Catholic anywhere, that made use of that Psalter. With at least an ordinary acquaintance with our writers and spiritualists, I can safely say, that I never read a page in Bonaventure's works in my life, and very probably never shall. That a few scholars may read his works, as they read works of all kinds, is no doubt true; but let Mr. Venn produce one Catholic Theologian—I ask *but one* Theologian of acknowledged merit and repute—who has in his enumeration of our authoritative records, named Bonaventure's Psalter in that number, and he will then at least have some ground to go upon: but if there be *not even one such*, and I know of none, am I to learn my faith from Mr. Venn?

4. But Pope Sixtus IV. canonised Bonaventure. Does the declaring a man a Saint imply that he is infallible? Does the approving of an individual's life and virtues, set that individual up as an unerring guide to faith, as *the Church?* If so, with our "cloud of witnesses," we have assuredly no dearth of infallibles; and that too of simple, uneducated, but godly men, who, with their humble opinion of themselves, would if raised to life, be surprised at nothing more than to find themselves, who bowed submissively to the teaching of the Church, set up in the Church's stead, and, at the nod of the Pope or of Mr. Venn, transformed, not into teachers only, and humble doctors, but teachers and doctors, like Paul, divinely inspired and infallible! Many a one is recognised as a Saint at Rome, nay, it may just be possible, even by Mr. Venn, whose opinions nathless have been condemned by Rome. Witness the martyr Cyprian. Whether Cyprian be looked upon as a Saint by Mr. Venn I know not; that Cyprian's opinions on rebaptization are condemned by Mr. Venn, or by Mr. Venn's Church, I do know.

But, when citing a Papal canonization, did it never occur to Mr. Venn to ask himself, is the Pope *the Church?* Is it an article of faith that the Pope is infallible? Nay, rather to assert that it is an *article of faith*, and therefore, an essential term of communion, that the Pope cannot err; to teach that whatsoever one, declared to be a Saint, has written, *must be believed*, would not this be rank heresy? Such an assertion, if obstinately persisted in, would be enough to exclude its propounder from our communion; and yet, will it be believed, that what it would be heresy to maintain, is laid down by this Mr. Venn as a first principle of our faith?

What connexion there can be between Bonaventure's canonization by Sixtus IV. and Bonaventure's works, may be gathered from the following dates. The decree of canonization, as cited by Mr. Venn, is 1482; the earliest edition of Bonaventure's works cited by him, began to appear in 1588, *that is* 106 *years afterwards!!*

5. But that magnanimous Pontiff, Sixtus V. not content with trying his "prentice hand" on an edition of the Vulgate, recommended an edition of Bonaventure. It stands admitted: he did so. But is every writer, whose works have appeared with a Papal recommendation, thereby raised, in Mr. Venn's estimation into infallibility? If he be in his, he is not so in mine: he is not so in any Catholic's. How then is he recommended? Read the recommendation, as given by Mr. Venn: he is named as "amongst the chief and principal Theologians;" the books of Bonaventure are "to be cited when occasion shall require it, *in the same way as the works of other Doctors.*" Now, again, as before, I ask for proof, for the bare declaration if you will, of any one Catholic Theologian—*but just one*—who has asserted that the works of any Doctor in the Church, that the writings of this Saint Bonaventure, are to be accounted infallible—are of necessity to be received. One such testimony will avail something, but until it be produced, I shall continue to hold, that any such position would be essentially heretical—would be to set up private authority—would be to oppose the very fundamental principles of our faith. Again I ask, what is to be thought of a man who is so profoundly and incurably ignorant of the subjects on which he writes, as to lay down as first principles of our faith, what are really and truly in direct opposition to those principles, unrecognised, repudiated, anathematised.

This would be abundantly sufficient surely for every sincere inquirer, but I will add a few incidental remarks here also.

1. The reader will perceive that the approval of Bonaventure's works, cited by Mr. Venn, *is dated* 1587. That Pontiff died in 1590. Now, mark, this Edition cited and paraded with I know not what signatures, first *began to appear in* 1588—*a year*, that is, *after the approval—and was not completed till* 1596, *or six years after that Pontiff's death.* Now, as far as I see, this Psalter is to be found in the *last volume*, for it is referred to as being in the sixth volume of St. Bonaventure, whose works are, I believe, in seven volumes, given as six. Thus, the Psalter which Sixtus V. is cited as having approved of, and made authoritative in the Church, *did not appear for several years after that Pontiff's death.* These *acute* men, with the edition under their eyes, saw not, or acknowledged not, this discrepancy; never examined whether a previous edition had not already appeared, which, I suspect, is the case, but parade a Psalter, as approved of by Sixtus, which Psalter did not make its appearance for six long years after that Pontiff was consigned to the grave! It was in the Vatican edition: it appeared in 1596, *therefore,*—but the reader will find Mr. Venn's inference in his letter, and will draw his own. What a pity that Sixtus V. just lived six years less than he ought—for Mr. Venn's sake!

I have remarked that I suspect that a prior collection of St. Bonaventure's works must exist. My reason is this—St. Bonaventure died in 1274; the Vatican edition cited did not appear till 1588-96;

that is, *more than three hundred years after the Saint's death.* Before the Psalter *can be fastened on Bonaventure,* it must be shewn, by reference to MS., and the usual means of authentication, that, during the three hundred years which intervene between his death and the edition of 1588-96, it was accounted his. Have these acute critics done this? Have they referred to the date of the MSS. from which this Psalter is edited? Nothing of the kind. The *ipse dixit* of the editor is cited, and sufficed for them. Further, before the *Psalter can be fastened* on *Sixtus,* as being approved by him, it will not be enough to cite a publication of that tract which appeared six years after that Pontiff's death. It must be shewn that he reckoned the Psalter one of the real works of Bonaventure. Has this been done? Nothing, again, of the kind. The character and date of the MSS. from which the Psalter is edited may tend to elucidate this question. Nothing else can. All accurate editors give those dates: all accurate scholars refer to them: your half, or no scholars, take these things on trust.

2. But is that Psalter, after all, *genuine?* I still repeat that my belief is that it is spurious. I stated my grounds for that belief at the Discussion, *viz.*, that a writer, than whom none, assuredly, was more competent to give an opinion, declared it to be spurious—I allude to Alban Butler, the learned and holy writer of the Lives of the Saints. Whether his reference be correct, I have not the means at hand of verifying. Secondly, Mr. Venn acknowledges that Manning, another eminently acute and learned Theologian, declares the same; and adds further that the Psalter is placed on the Index of Prohibited Books. Mr. Venn remarks that he cannot find that Index. Manning vouches for its existence, and it will take more than Mr. Venn's denial to make me doubt Manning; especially when, as I shall shew, it is plain from other sources, that the Psalter has been condemned.

3. I am informed, by one who has the work in Hereford, that Sordagna, in giving a list of Bonaventure's works, does not place the Psalter amongst the genuine. I am referred to vol. ix., p. 40.

4. In the only work of biography which I have at hand to consult, Feller's Biographie Universelle, its genuineness is spoken of as doubtful. I will translate his words: "If the Psalter of the Virgin, which is attributed to him, perhaps falsely, *(qu'on lui attribue peut-être faussement)* be really his, it cannot he denied that the holy doctor lost his time sadly, in degrading the simple and majestic beauty of the Psalms. The idea of attributing to a mere creature what has been said of God, *has since then been formally proscribed in the Catechism of the Council of Trent, (a été depuis formellement proscrite dans le Catechisme du Concile de Trente)* [a good reason by the way for believing that Sixtus V. whose decree is dated many years subsequently to the publication of the Catechism, could not have intended to approve of the Psalter] as it ought to be, on account of the manifest absurdity of any kind of parallel between a creature and the Creator."—T. 2, Art. Bonaventure.

5. But I have further evidence. Seeing that Mr. Venn insists on Bonaventure's Psalter being an authorised standard amongst us, and as I repudiate it, what can I do better than call in an umpire, a judge between us? That judge shall not be a Catholic: Mr. Venn might

affect to know our faith better than we do ourselves; so it shall be a Protestant, and one against whose judgment it will give me and the public unfeigned delight, and no small amusement, to see him set up his own. Who then is that umpire? The immortal Grotius. Very likely Mr. Venn has heard of that name: very likely that name will still be known when Mr. Venn shall have sunk into deep oblivion. Now, in a work before me, I find this extract from one of his letters to his brother, in reference to a work written by one James Laurence, "*In defiance of all justice, he charges the Psaltery of Bonaventure* upon the whole body of Catholics, (though it was *condemned by the Doctors of the Sorbonne)* and those verses to the Virgin Mary which commence with *Impera Redemptori*, as well as some others which he has quoted from their books."

"It is not to be denied that the Psalter of Bonaventure, with all its sins and imperfections on its head, is yours." So, Mr. Venn. "*In defiance of all justice*, he charges the Psaltery of Bonaventure upon the whole body of Catholics." So, Hugo Grotius. *Utrum horum mavis accipe.* "The Church has approved of it." So, again, Mr. Venn. "The Sorbonne, which represents the Gallican Church, has condemned it." So, again, Grotius. Now could we but obtain the decree of the Sorbonne, it would, no doubt, throw light on the authenticity of the Psalter. Steps have been taken to endeavour to procure it: in the mean while it stands recorded that the Gallican Church, so far from approving, has anathematised the Psalter. Now, if the Psalter *be* genuine, and yet the Sorbonne condemned it, will Mr. Venn at last begin to have some inkling of the fact, that even a Papal recommendation of a work is not authoritative, nay saves not that work from actual condemnation!

6. There is a last remark I must make on this subject. No doubt, in treating on God, on the Commandments, and on the Blessed Virgin and the Saints, St. Bonaventure has given, like other scholastics, his doctrine and that of the Church, on Idolatry and the cognate subjects. Why has not that doctrine been examined and produced? I feel sure that had I Bonaventure's works, it might easily be shown that his notions on these matters are perfectly orthodox; and thus furnish a further argument against the authenticity of the Psalter. They who have taken such pains about the Psalter, might surely, had they had but common honesty, or common understanding, have tested the fact by this simple and obvious process. But, with his works under their eyes, these men, whose *learning* consists in reading extracts and not works, in '*cramming*' for the nonce, and for a purpose, in giving a partial, and not a full, and therefore a true, view of a writer,—these small scholars have only verified the adage that a little learning *is* a dangerous thing. Mr. Venn will yet find it an easier thing to play the interpreter of Scripture than the critic. There he has full scope to err with every small witling; here he will encounter difficulties, too mighty for him, at every turn.

I have now done with these paltry matters. Whether, relying on his money, on the credulity of the masses, and on the ancient and ponderous authors quoted, Mr. Venn can succeed, amidst the noise and dust raised by the Index, Bonaventure, and Lateran, in diverting attention from the

real merits and questions of the late Discussion, time alone can show. I opine not. Were I disposed to pursue a similar course, I have abundant materials at hand; nay, I am told, for I have not the work, that his misrepresentations of Bellarmine's Catechism would tell a fearful tale; that even his repeated assertion that Dens places Constance amongst the eighteen General Councils is not true; these things I am told; this I do know, that amongst the miracles scoffed at is one narrated by no less an author than St. Athanasius, and that his extracts from the Fathers, all pilfered, misrepresent, one and all, the real opinions of those Fathers. This last statement may soon be verified, as I am fast approaching to the conclusion of more than three years' labour, devoted to the study of those writers. But to detect and expose Mr. Venn's errors is a task from which I can anticipate no honour, and assuredly would be time thrown away. This answer will apply to his appeal to the Fathers on Transubstantiation and Purgatory. On the latter point especially, I admire his adventurous spirit and ignorance. Why, Jerom, Gregory of Nazianzum, Gregory of Nyssa, and a host of others, went well nigh to establish the universal Purgatory of Origen. The greatest sinners, not absolutely apostates, will, according to them, be eventually saved. And this man talks of the Fathers!

I must notice one pitiful sneer indulged in by Mr. Venn. Feeling his own weakness, he has reproduced an accusation of Mr. Simpson's. Why had he not the honesty to state that I have, years ago, replied to it? If Mr. Venn has read that reply, let him state where it is defective. That reply is, unfortunately, nearly out of print, but a copy or two, I believe, may yet be procured. At all events there are copies in Hereford, one of which will be left at the printer's for inspection. To reproduce a libel, to reproduce a convicted slander, was this, I ask Mr. Venn's best friends, was it called for, was it manly, was it Christian? But, I have no fears on that head, and I can afford to leave Mr. Venn to count his gains from such a meanness.

Thus, then, I have authenticated the original statements made at the Discussion. To place the means of verification in every one's power, I herewith send the very work which I held in my hand when citing Du Pin, and Du Pin's authorities; and Dr. Rock's letter will also be placed at the Printer's for the same object. When the reader has seen them, let him ponder on Mr. Venn's character, as made known to them in that sentence of his "he was stating what *he knew to be untrue.*" That sentence will meet him during life—may it not meet him hereafter!

Thus I dispatch this newspaper controversy. The public cannot and must not expect me to incur any further expense or lose any more time in noticing Mr. Venn.

I am, &c.,

J. WATERWORTH.

P.S. It has just come to my knowledge that, *in Mr. Venn's own copy of the Index* of 1841, the Decree of 1757, *allowing authorised* Translations of the Bible, is found at p. xv; and is again referred to at p. xlviii.

(From the HEREFORD TIMES *of December 28.)*

MR. VENN'S SLANDER AND LIBEL.

TO THE EDITOR OF THE HEREFORD TIMES.

SIR,—

The Letter inserted by you, on Saturday last, from Mr. Venn, is, as you must know, A LIBEL. For that letter, however, I do not, I cannot honourably, make you responsible. But, in reproducing that Libel, and by repeating and confirming it, Mr. Venn, *unless he prove his assertion*, must stand convicted as a deliberate slanderer.

Now, I wish to test his honesty, by a very simple and intelligible method: and it is this—1st. *Every letter*, that *passed between me and Mr. Simpson, appears either in the Correspondence or in my Vindication.* This is my first fact, and the question, or test, I would propose, is based on this fact. For, 2ndly, if there be one letter that *ought to have been published in the Correspondence*, but was suppressed, *that letter appears in the Vindication.* Now, I call on Mr. Venn, as he values his character, to put his finger on that letter; to publish that letter; to state, on his honour, as a gentleman and a Christian, *the particular letter, or letters, which, by not appearing in the Correspondence, prove me guilty of unfair and dishonourable dealing?*

Let him do this, and try to vindicate his credit; let him not do it, and he must abide the consequences.

I deeply lament being compelled to this; but, as my Vindication is out of print, I have no other remedy. This imputation, as though confirmed by Mr. Venn, may be taken up, at some further period, and flung against me. My character, therefore, requires that I take care now to expose the calumny, once and for ever; and I call on Mr. Venn's friends, and on the public, to insist that he submit to the ordeal now proposed. It is a plain test; can be understood by all; and I shall not rest till he either prove his charge, or withdraw it.

I am yours truly,
J. WATERWORTH.

Newark, December 24, 1844.

(From the HEREFORD JOURNAL *of January* 1, 1845.*)*

TO THE

REV. JAMES WATERWORTH.

Hereford, December 30, 1844.

REV. SIR,

If Roman Catholics are right, Protestants are in fatal error: if Protestants are right, the whole body of Roman Catholics is in the most awful delusion that can be conceived. I cannot, therefore, feel myself at liberty to shrink from any expense, either of time or of money, as long as there is any prospect of helping forward the cause of truth.

Your letters extend to more than three columns, and relate to a great many subjects; but I intend to answer them as fully and as speedily as

my other engagements will permit. And remembering that I am a Minister of the Lord Jesus Christ, and that I am writing in the most sacred cause of his Truth, I shall endeavour, in dependence on God's grace, to abstain from every word that may be inconsistent either with my character or my cause. And if I continue to make statements which must of necessity be painful and humiliating and irritating to you, it is because my duty to God and man requires it of me.

You suggest a doubt whether my letters were written by *myself* or by my *friends.* I cannot understand how the questions at issue can be affected by such a circumstance: but I can have no objection whatever to state that however gladly I have availed myself of the advice and knowledge of my friends, every sentence in those letters was *my own* "production:" and I must be considered as *alone* responsible both for them and for all that may follow.

I will now begin with examining the way in which you reply to the specific questions I put to you in my first letter.

(1.) In the Discussion you stated that the Canons ascribed to the 4th Lateran Council were never *passed* by the Council, and you said, referring to Matthew Paris, "His testimony I have actually examined." (p. 17.) And again, "I have referred to Matthew Paris, and he asserts it openly, and says....nothing was declared." (p. 24.) Now, as I could not find any assertion of this sort in Matthew Paris, I called upon you to mention the edition in which you had found it.—And what is your answer? Why it now appears that you had examined *one* quotation; —about the accuracy of which there was no question, which I myself had brought forward in the Discussion, and of which I said in my letter, "Your quotation....is perfectly accurate, but it does not decide the question;"—and the public are invited to see *this* quotation at your brother's house! But it appears, also, that you had *not* examined the quotation which I asked about, and which is *the* important one, and respecting which you said you had referred to Matthew Paris (p. 24), and which I could no where find: and which, if any where, is in the "*Historia Minor*" of Matthew Paris, a work which is *not* at your brother's;—and which I may here add, was never, according to Du Pin, *printed!* You say, indeed, that you *forget* which quotation it was that you examined; but your subsequent remark that the Historia Minor is not in your brother's possession decides this question. It appears, moreover, that you took this important quotation from the early and *condemned* work of Du Pin; and it appears further, from the extract from Du Pin, which you held in your hand at the discussion, and which you have sent to lie for inspection at the Printer's, that Du Pin himself quoted from the Antiquitates Britannicæ, and that the extract was made, not by *you*, but by some *other* person, (Mr. C. Butler, I believe,) a fragment only of whose work you left at the Printer's!

So that, by the actual examination of Matthew Paris's testimony, you only meant that you had examined that *part* of it which proves nothing! And by saying that you had referred to Matthew Paris, you only meant that you had referred to Butler, who had referred to Du Pin, who had referred to the author of the Antiquitates Britannicæ, who had referred (either himself, or through others) to Matthew Paris!—How far this is

consistent with *a regard to Truth* I leave it to others to decide. It is certainly not consistent with the hope you expressed in one of your letters to our Committees, with respect to the writers on morality from whom we might quote, "I take it for granted that we shall have no *second* or *third* hand quotations."

I must just observe that there is a very considerable and important difference between the words ascribed to Matthew Paris in your speech, and those which are ascribed to him in your translation of Butler's extract from Du Pin :—as any one may see by comparing them together.

(2.) I asked you in what edition of Nauclerus I should find the quotation you made from him, (p. 24,) observing that in two editions which I had seen, the passage was *essentially* different. And what is your answer? You refer me to Butler's quotation of Du Pin's quotation from Nauclerus, in which the edition is not specified !—How much better to have at once confessed that you depended on Du Pin, and that Du Pin was wrong!

But this is not all. In translating the quotation you make the following mistake, which I am utterly unable to account for. You make Nauclerus say, "No CONSTITUTIONS *are found to have been published.*" (The italics and capitals are your own.) Whereas, according to Du Pin, even as quoted by Butler, Nauclerus says, "SOME constitutions are found to have been published," (Editæ tamen nonnullæ constitutiones reperiuntur.) The very question between us is, whether certain constitutions were passed, and you change Nauclerus's admission that *some* were passed into an assertion that *none* were passed ;—and mark the emphatic words by capitals.

(3.) I asked you in what work Godefrid of Viturbo said any thing about the 4th Lateran, since he was born about 100 years, and closed his history 29 years, *before* it.—You again refer me to Butler's quotation from Du Pin! Certainly if *Du Pin* made such a mistake as this, it makes it the less wonderful that *you* should have made it; and it will help, moreover, to account for that work of his having been condemned and proscribed by your Church. It will prove him to have been a "slippery" *historian*, as well as a "slippery" *Theologian*, as you call him.—How much better to have at once owned that you depended upon Du Pin, and that Du Pin was wrong! Though, by the bye, Du Pin found out his error afterwards, and in a *later* work gave the *right* dates respecting Godefrid.

(4.) I asked you in what edition of the Decretals I should find the Canons, "not as being *passed*, but as being *proposed ;*" as I had seen two editions in which they were given as having been *passed*. The only reference to this question occurs in a quotation which you make from "*the* ferocious Protestant," as you designate him—and, as you might have added, the unfaithful historian—Bower ; who cites the Decretals as you do, but specifies no edition.—How much better to have at once owned that you depended upon Bower, and that Bower was wrong!

(5.) I asked you for your authority for saying that if I knew any thing of Biography I should know that Matthew Paris, Nauclerus, Godefrid, and Platina, lived "*about the time when this Council was held ;*" and that their evidence was *contemporary :* since, according to all the autho-

rities I had consulted, three out of the four were born, one about 100 years *before*, and the others more than 200 *after* the Council. You answer me by calling this "child's play:" and by pretending first that you spoke of the evidence as being "IN PART" contemporary, though your own recorded words are as positive and as unqualified as they can be,—and then by asserting that "it is no very strong or unusual figure of speech to observe, that the writers of the 2nd and 3rd centuries lived about the time of the Apostles!"

(6.) I asked you whether you and your party would publish a second edition of the Discussion upon *your own* responsibility, as the first edition published on *mine* was now out of print.—You take no notice whatever of this question.

Such is a specimen of the way in which you reply to my questions! and such, I must add, is the proof you give of your desire to ascertain the truth!

In my next letter I shall be compelled to show that your reply to other questions which I put to you, presents even a still more melancholy proof of the effect which the system in which you have been trained, will produce upon a mind naturally ardent and able.

I must now point out one out of several mis-representations which you have made, and which I shall do, by merely setting in juxta-position together, an extract from your letter addressed to me, and another extract from the Discussion.

In your letter you say—

"1. Mr. Venn, in the first day's discussion, undertook to prove that the Catholic Church sanctions falsehood in principle and practice. As one proof he thought fit to adduce the fourth Council of Lateran, held in 1215. Now, strange to say, this Council contains not one word about falsehood at all; not one word that can be tortured into the justification of the violation of one's word, or oath, to Catholic, Protestant, or Pagan! But it taught the Real Presence, it canonized the word Transubstantiation, *therefore*, argued Mr. Venn, 'whereas I, the Rev. J. Venn, account that doctrine false, why the Council taught a falsehood, which is just the same as teaching that we may believe one thing in our minds, and assert its opposite with our lips.' Admirable logician! The moral obliquity that could point to such a conclusion is passing strange indeed. * * * * * * However, it served a turn; it enabled Mr. Venn to violate the express compact entered into between us, that two subjects, and two only, should be mutually brought into discussion."

In the Discussion my words are—and I give them with the Italics and the Capitals as they appear in the Report—

"Supposing, however, any temporal Prince, after having been required and admonished by the Church, should neglect to carry this Canon into execution, and should not exterminate such a heretic, then he himself was to be excommunicated, and, if this had not the effect, then the Pope was to be appealed to;—*and here is the point to which I come*—All his vassals—all his subjects—were then to BE ABSOLVED FROM THEIR FIDELITY TO HIM! By whatever oaths of allegiance they might have bound themselves to him, they were then to be absolved from all those oaths—they were to be called upon, in plain words, to *perjure* themselves, and to prove false and treacherous to their Prince."

But you accuse *me* of misrepresentation. In the concluding paragraph of your letter to me, you say—

"In the Discussion, at p. 62, Mr. Venn '*supposed* that I would allow the authority of the Roman *Catechism* to be equal to that of Pius's *Creed*." What was my remark? That expressive monosyllable, *no*. When lo! the *suppose* is now dropped; the negation conveniently forgotten; and here I read with open eyes and uplifted hands, 'The Roman Catechism, a work, according to your *own* testimony, of *equal* authority with Pius's Creed.' The veracious Mr. Venn!"

I am sorry if I have misrepresented you; but the mistake is easily explained. When you denied that the authority of the Roman Catechism was equal to that of Pius's Creed, I immediately, in great surprise, quoted from *your own pamphlet*, the most distinct assertion, as it appeared to me, that it *was* of equal authority. After this quotation from your own pamphlet, there was no further remark made by you; (see p. 62,) and I really thought that you had acquiesced in the truth of my supposition; and nothing occurred in the whole course of the Discussion to undeceive me. But, since it now appears, either that I misunderstood the words in your pamphlet, or that you have subsequently changed your opinion, and that you do *not* hold the Catechism to be of equal authority with the Creed, I at once retract the expression.

Let me here again assure you, that whatever misquotations or misrepresentations you may suppose me to have made, and will only point out to me, I will at once investigate; and if I find them to be such, I will candidly acknowledge and retract them.—You intimate indeed, upon the authority of some friend, that my misrepresentations of Bellarmine's Catechism would tell a fearful tale. *But let your friend point out any of them.* *I* am not aware of any. I examined the Catechism too carefully to have any misgiving upon this point.—You say, you know *yourself* that my "extracts from the Fathers, all pilfered, misrepresent one and all, the real opinions of those Fathers." But those extracts were, with scarcely an exception, most carefully *verified* by me and my friend Mr. Kyle; though I never pretended to have originally discovered them. I am sure, moreover, that they are all faithfully translated; and that they represent the real opinions of the Fathers at the time they wrote them, for language cannot be plainer.

But I must not conclude without giving a distinct answer to that letter which you have addressed to the Editor, and which you have headed, "Mr. Venn's Slander and Libel."

In my letter dated Dec. 18th, I stated that I had seen your answer to Mr. Simpson's accusation, and that it was not satisfactory. You now call upon me either to prove the justice of this opinion, or to retract it; observing that *all* the letters that passed between you and Mr. Simpson, were published in the "Correspondence" OR in the "Vindication." Now, Sir, I need only state the case from your own pamphlets to prove that my opinion was too well founded. In your first pamphlet you published the following letter from Mr. Simpson dated July 26:—"Will you allow me to suggest to you the propriety of *omitting* all *personalities* in your *printed letters.*" (Preface p. ix.) The impression naturally produced on the reader's mind by this request, was, that Mr. Simpson was conscious of having been *himself* too personal; and in order to remove such an impression from *your* mind, and from the minds of your readers, Mr. Simpson wrote on the 5th of August, the following letter—"It was on *your* account and not on *my own*, that I threw out the hint in the last note. Of course you are at perfect liberty to take it or not, as you see fit; I leave it with you, &c." Now, Sir, this second letter which explains the former, and obviates an inference very unfavourable to Mr. Simpson's character, *you did not publish in the "Correspondence!"* You may say that it had no reference to the doctrines, &c., discussed in the correspondence; but the *first* letter, which you *did* insert, was equally irrelevant.—There is only one light in which I can regard the omission.

It is true that you published this letter in your "Vindication;" but not till Mr. Simpson had publicly complained of the omission: nay, not till nearly a year after Mr. Simpson's complaint; and then only at the end of an octavo book of 190 pages, which few were likely to see! In short, the first act was

far from honourable to you: and the second was a very tardy and most inadequate acknowledgment of your error.

But, Sir, you do not allude to the *alterations* in the letters, of which Mr. Simpson also complained: and which in your Vindication you so indignantly deny, though you do not demand an immediate examination of the original letters, as the only way of clearing your character. I have now, however, in my possession all your original letters, excepting one; and I now publicly and distinctly make you this offer:—*You shall appoint two of your friends in this city, and I will appoint two of mine; and they shall compare your manuscript letters with your published letters, and then give a list of the discrepancies in the Hereford Papers.*—The comparison has already been made most carefully, and I have seen the result.

How it may strike the *public*, it is not for me to say; but as respects *myself*, I have always considered it as such a first principle of honour, that when two gentlemen correspond together and one of them thinks proper to publish the correspondence, the letters should be published with *the most scrupulous exactness*, that I am perfectly astonished at your conduct. In *one single page*, I can count above THIRTY discrepancies between your original and printed letter! It is of no avail to say, as you do in your "Vindication," that the proof-sheets were regularly sent to Mr. Simpson:—unless you distinctly called his attention to the proposed alterations, and obtained his express consent to it, nothing could justify you in making them, not even if they could *all* be proved to have been trifling and unimportant:—which, however, is not the case, for many of them gave clearness to the style, and emphasis to particular words; and one or two are really important. This is my offer: and I must insist upon a direct answer to it.

Now, Sir, you talk of a "slander and libel," and even intimate something about the law. I do not profess to know how the law of libel now stands, but let the risk be what it may, I feel it to be my plain duty to repeat Mr. Simpson's charge against you, and *to warn all my brethren in the Ministry, with whom you are so ready to enter into controversy,* NEVER TO ANSWER YOU BY PRIVATE LETTERS, lest they meet with the same treatment at your hands, that Mr. Simpson experienced.

I am, Rev. Sir, yours faithfully,
J. VENN.

(From the HEREFORD JOURNAL *of January* 8.*)*

MR. VENN'S SLANDER AND LIBEL.

TO THE EDITOR OF THE HEREFORD JOURNAL.

SIR,—

In your *Journal* of last week Mr. Venn has published a Letter, which he dignifies into a reply to my rejoinder relative to the decrees of Lateran; and also into an answer to my appeal to him for proof of his Slander and Libel.

It is not my intention, in this note, to touch on the first part of his Letter; that, namely, which regards the Decrees of Lateran. To shew how he therein evades all notice of two-thirds of my arguments; how, under the pretence of correcting an oversight of mine in translating Nauclerus, he grossly falsifies that writer's testimony; how, he has abandoned the *question of fact* raised originally by him, and, from calling on me to shew that certain citations were given by me as they lay before me, he has turned to a discussion of the intrinsic value of those quotations;—a question which he, at first, again and again solemnly assured me, and the public, that he had no intention of raising, —to shew this, and more, will be the subject of a future Letter.

I have now to deal solely with his Libel.

That I intend keeping *perfectly distinct from the Controversy.* It had no relation with it; it was a gratuitous insult to me; it was a matter with which Mr. Venn personally had no concern; it is a mere subterfuge, an attempt to bolster up his own inability, and to screen his own defeat, by calling in the aid of an accusation made by another, replied to by me, and dead and buried *now these ten years.* But as Mr. Venn has chosen to sink into the meanness of unburying this dead carcass, of being the second-hand retailer of another's worn-out slanders, every honest man will see the necessity of having *those charges clearly understood,* and of having *the evidence* to support them *plainly and fully adduced.*

The first of these requisites I now supply from Mr. Venn's own words. "Instead of publishing the whole correspondence, without alteration, *you selected such letters on both sides as you pleased,* and took the liberty of *suppressing some passages and altering others, not only in your own letters, but in those of your correspondent also.*"—*Journal, Jan.* 1.

Thus, there are *three* accusations brought against me.—1st. That I made a mere arbitrary selection of Letters, and palmed them on the public as *the* Correspondence. 2nd. That I have *altered,* further that I have suppressed, certain passages in my own letters; and 3rd, that I have done the same in the Letters from Mr. Simpson.

Each of these charges requires its distinct evidence. It is for Mr. Venn to adduce that evidence, and for me to rebut it, if I can; and then for the public to decide whether Mr. Venn has slandered me—or whether, on the other hand, I have been guilty of literary fraud.

This is our mutual position:—*Is Mr. Venn a slanderer,* or, am I guilty of literary dishonesty? He may choose to jump, at once, at the conclusion, that an accusation from *him* is proof sufficient, and take upon himself to warn his brethren in the ministry; but, notwithstanding this, the proof has yet to be produced; the evidence has yet to be sifted; *his own character has yet to be vindicated.*

I, last week, called on him for his evidence of the first part of his charge; and now, I ask him,—*Is the Letter cited by him the only one on which he rests that imputation?* I demand a distinct answer, yea or nay. I must have the whole evidence of that first charge before I proceed to my defence. If it be not the whole, let him publish all that he can adduce under that head: if it be, I shall at once proceed to my vindication, and I am sorely indeed mistaken if, so far at all events, the accusation do not recoil upon its reproducer, and if there be not rung in his ears—"*Thou shalt not bear false witness against thy neighbour.*"

When that question is settled, we will pass to the second, and so to the third, and this *in public,* mark; the accusation was public, the evidence shall be public, and the defence too. I will have no private examination, no private vindication; he has chosen this public method, and he shall cling to it.

So much towards putting this personal matter in train; a few words on his new coadjutor, Mr. Simpson.

It is now ten years since I replied to that gentleman's accusation; my reply to it was printed, and published, in Newark; published in a Pamphlet of more than 190 octavo pages, sold for 2*s.* 6*d.* that it might be more generally circulated; *during ten years* that we have lived together, that accusation has never been reproduced—that Pamphlet has never been answered; *during ten years* he never openly produced here those Letters with which he has now furnished Mr. Venn: *during those ten years* we have been engaged in Controversy—in angry Controversy, on Paper, and he was silent on this subject; *during those ten years* we have had disputes face to face, on occasions, and under circumstances, when, had he dared, he would have renewed this charge, and he was still dumb, silent as the grave: here, at least, he knew that such a course would have been bitterly lamented by his few friends, and scoffed at by his enemies, —for here we are both known: during those ten years, when, on one occasion, this man accused Dr. Wiseman of literary dishonesty, I twitted him openly with his own delinquences in this line, and bade him come into court with clean hands before he turned accuser, and even this did not goad him to renew his

charges: and now that he has left Newark; now that he can reproduce the slander in a place where neither he nor I are much known; now that he has found one, "a good, easy kind of man," with vanity enough to be flattered into any mischief,—an instrument fit to be played upon by any cunning finger,—now that he can stand behind the scenes and pull the wires, and Mr. Venn is to be the puppet to cut fantastic figures for him,—now does he renew his charges and awaken from its slumber the snake that was thought scotched and killed these ten long years ago.

With that gentleman, therefore, I shall have a long account to settle. That gentleman whose Pamphlet was denounced by his own party, by *the bitterest review of his own sect*, as disgraced by *forgery*, as defiled by language too base even for their unscrupulous pens; and whom I have convicted, in my vindication of the grossest frauds, as witness pages 120, 124, 127, 157, (a case, I fancy, of unparalleled audacity,) and 169; against him, therefore, shall I have to execute a threat, made years ago, that, if the occasion justified me, those frauds should follow him? But that will be, at all events, for another time and place, in Bristol not Hereford. And thus, for the present, I dismiss him, and pause for a reply from Mr. Venn.

Let the public have it, under his own hand, that his evidence in support of the *first charge* is complete, and then shall appear my answer. Alas! how sad, how pitiful, that a subject which required not the renewal of these personalities, should be disgraced by so gross an outrage on decency, charity, and honesty! The blame must lie at his door who has stooped to such a system. The motive is obvious; it remains to be seen whether the punishment will not be as signal.

I am, yours, &c.

J. WATERWORTH.

Newark, Jan. 4, 1845.

(From the HEREFORD TIMES *of January* 11.*)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, January 10, 1845.

REV. SIR,—

I lose no time in replying to your letter of the 4th inst.—There were three charges which, on Mr. Simpson's authority, I brought against you, and which, after reading your "Vindication," I saw no sufficient cause to withdraw. I charged you (1) with selecting from your Correspondence with Mr. S., such letters on both sides as you pleased, instead of publishing all. (2) With suppressing some passages and altering others in your own letters; and (3) with taking the same liberty with the letters of Mr. Simpson.

With regard to the *first* of these charges, you might have gathered from my last letter that I had not the means of shewing to what extent it was true, and that Mr. Simpson, on whose authority I made it, had not furnished me with all the letters, which he charged you with omitting; as I merely stated, that one of the two omitted letters which you published in your "Vindication," fully justified me in saying, that your explanation was "not satisfactory."

You yourself admit that there were two replies from you to the two omitted letters of Mr. Simpson, of which, however you have kept no copies; and the original replies also appear to have been lost by Mr. Simpson. What they were cannot now, I suppose, be ever ascertained; and though they were replies to notes of a few lines only, and on points connected with the *publication* rather

than the *subject* of the correspondence; yet it does not follow that they were as brief as the notes themselves, or confined to the same points. Many of your longest published letters, in fact, follow a mere note from Mr. Simpson, declining to enter further into the subject.

I have only one other letter of yours which was omitted, but it is upon *another* subject; though, as you gave Mr. Simpson's reply to it, you might as well have given the letter itself.—Whether there were any others which you omitted, besides these five, I do not know.

Now, Sir, this is all I have to say with regard to the *first* charge. Though your own explanation is "not satisfactory," inasmuch as one of the omissions acknowledged by you affected Mr. Simpson's character, and is therefore "far from honourable to you;" yet the charge must mainly rest on Mr. Simpson's word, on the authority of which I first stated it.

Notwithstanding, however, my plain intimation that I had not *all* the omitted letters, you now insist upon this *first* charge being separated from the others, and being disposed of before they are examined into:—while the *second* charge, which I said I was prepared to prove, having the originals of all your published letters, excepting one—and that one I have since received—you would postpone to what you might easily make an indefinite period.—But to this *second* charge, I shall of course confine myself; as it is the only one which I ever professed to be able to prove. This can be at once fully examined. It is indeed a most serious charge. I really did not suppose that any one could possibly have acted in such a way! You do not pretend, in your "Vindication," that a mutual agreement had been made between you that each should polish up his own letters:—indeed such a thing, especially on controversial subjects, was never heard of. You do not pretend that Mr. Simpson gave you leave to make any, even the slightest alterations in your own letters. Nay, you declare that you have not "*knowingly omitted one single phrase important or* UNIMPORTANT;" (p. 180). And yet your letters are full of alterations and corrections; and a few of them are *not* unimportant!

You allege, indeed, that the proof sheets were all sent to Mr. Simpson. But this would not justify you in trying how far you could make alterations which he might either not perceive, or not think it worth while to correct.—Mr. Simpson admits that he saw the proof-sheets; but he authorises me to add, that he carefully compared them with the originals; *and that he marked distinctly, on the proof-sheets themselves, all the alterations, even the most trifling ones, and that these corrections were not attended to!* This statement, however, resting upon his authority in contradiction to yours, can now be never, I suppose, either proved or disproved. All, therefore, must rest upon the documents now in my possession, viz., the originals of your published letters, the "Correspondence," and your "Vindication."

You say, "I will have no private examination, no private vindication."—Did I ever propose such a thing? No, Sir, it must be done as publicly as possible. I now see that it is utterly in vain to wait for you to accept the fair and natural proposal which I made to you, viz., that we should each of us appoint two friends, before whom the matter should be laid, and by whom the result of the investigation should be published. I see, from your last letter, that you would either never agree to the thing itself, or else that you would raise an endless discussion about the way in which it should be done. I shall, therefore, proceed without delay, to act quite independently of you.

When I first noticed the charge, it was partly to justify myself before the public for not entering into any private correspondence with you; and partly, to warn all my brethren in the ministry against a man who could treat a correspondent so dishonourably. But the matter has now assumed an additional importance. In your "Vindication" you have represented the character of Mr. Simpson, after having so dishonorably treated him, in the very blackest colours; you have charged him with being a vile and deliberate slanderer; and in your letter, just published, you have again tried to blacken his character before the Hereford public. The Providence of God has now given me the means of clearing his character, and I owe it to him, therefore, (no less than to myself, whom you are branding in the papers as a slanderer and libeller,) to take this step without delay.

You complain again, that I have raked up an accusation made ten years ago. But, Sir, when I read in your "Vindication," which you published nearly a year after Mr. Simpson's charge appeared, the following passages :—

"Now, mark me, Mr. Simpson, you have overrated yourself, by over much cunning, and I take the hollow ground from beneath you, and down you fall, here at least to rise no more: and *I forwarn you that this shall pursue you and dog your heels, go you whither you will.*" (p. 180.) "Thus lie shivered and scattered the poisoned weapons of this stabber at character. The arm has been stricken up, and unnerved for ever, that aimed at me with the knife of slander. And here I leave my accuser to the world's pity and contempt, and to the gnawing viper of his own conscience: but not to part for long—he has chosen a curse, and a curse shall cling to him, close as the venom-steeped vest of Hercules, or the fiery crown of Jason." (p. 190.)

When I read these passages, I cannot help seeing in this whole matter the retributive justice of God, which has thus, after ten years, vindicated Mr. Simpson's character, and brought yours to light.

One word more about Mr. Simpson, and I have done with this subject. Why Mr. S. did not at once, upon the publication of your pretended "Vindication," produce the original letters and expose your conduct, I know not. He may have felt that a Vindication written in such a spirit and style, containing such admissions, and published in such a manner, would do no harm to a character like his in a neighbourhood where he was so well known. But be this as it may, he did not in any way whatever ask me to bring the subject forward. He sent me a copy of his "Remarks" in answer to an application for it from myself, without a word of comment: and on seeing such a charge publicly made by a Clergyman whose name I highly respected, I immediately determined never to enter into a private correspondence with you, even though you should decline a public one: and without conferring with him, I stated that determination in the letter I was writing to you. An examination of the documents with which he furnished me has proved that I was justified in relying upon his authority as far as those documents go.

With regard to your reply to my letters, and the course you have now proposed to take, I must just observe, that I did not wish to *renew* "the discussion." But I wished to have three points settled between us, which it was important for the public to know; inasmuch as they most materially affected the subjects of the original Discussion; plain matters of fact which could at once be decided. They were as follows: whether certain passages did or did not exist in certain authors:—whether the 4th Rule of the Index was or was not repealed:—and whether the Psalter of Bonaventura was or was not among his genuine works in the Vatican Edition. You have now written more than three columns in the paper, and yet you have not fairly met one of these points. The second point indeed you have *attempted* to meet, and in my next letter I shall shew how utterly the attempt has failed. Your object plainly is to avoid these points, and to divert attention from them to others which might involve us in an endless correspondence. But this I cannot allow. I shall first of all keep to the real questions at issue—simple matters of fact, which can easily, if you desire it, be settled. After that it will be a question how far it may be advisable to continue the correspondence with you.

I must warn you, however, that if you choose to avoid my questions, to pass over plain matters of fact, which can be decided, and to bring forward new subjects, and additional arguments, which may lead to an endless discussion; —everybody will see that you virtually own that you were wrong, and have no defence to make. And I must add, that after such an exhibition as you will have made of your inaccuracies and blunders, and disregard for truth, no one will attach much weight to any assertions, however plausible, and however positive, which you may choose to make.

Yours faithfully,

J. VENN.

(From the HEREFORD JOURNAL *of January* 15.*)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, Jan. 13, 1845.

REV. SIR,

I now proceed to examine the way in which you have replied to my *second* letter respecting the alleged repeal of the 4th Rule of the Index, which prohibits the *free* circulation of the Scriptures.

Let me, however, first of all observe that I was not introducing *irrelevant* matter at the Discussion, when I brought forward the question of circulation of the Scriptures; as you affirm that I was. A reference to the Report (p. 42), will shew this. As an instance of *disregard to truth*, I was contrasting what is said about the reading of the Scriptures in the "*Declaration*" made by the Roman Catholic Bishops of England, and signed by above seventy Laymen, with the *real principles and practices of your Church.*—But to come now to your reply.—You asserted at the Discussion in the most positive manner that the 4th Rule of the Index had been repealed; that Dr. Rock had sent you the *actual repeal;* and that it was not in force either when you were at Rome, or at the time of our Discussion.

Now, in my second letter, I called upon you to shew me the actual repeal; and I proved at considerable length that the Rule must have been in force at both of the periods in question.

In shewing that your assertion could not be true, I did not misrepresent your meaning, as you charge me with having done. I understood you as referring, as you say you did, to *Roman Catholic versions alone:* —indeed the 4th Rule mentions no others; and it was to *Roman Catholic versions alone* that I referred throughout my letter.—But now what is your reply?

1. You admit that you never saw the *actual* decree which was printed and published with the sanction of the Pope, but only *a copy* of it; and yet you spoke about it in terms, and with a confidence, that could only be justified by the sight of the decree itself!—On this point, however, I must make one more remark. You refer to a decree made by the authority of Benedict XIV., in the year 1757:—one of the most famous and important decrees which the congregation of the Index ever passed; and which has appeared, I believe, in every Roman Index that has been published from that day to this, but certainly in those of 1819 and 1841; and yet, you who studied many years at Rome, and for some years were a Professor at Oscott, never saw it till Dr. Rock sent you a copy of it in the year 1834!—This is indeed a remarkable fact, and is one of many proofs that even *Priests* may be strangely ignorant of the real practices and authoritative documents of their own Church:—and on the very

questions moreover, about which they have been long engaged in controversy!

2. But supposing that this decree repealed the 4th Rule in the year 1757: I gave in my letter proofs in abundance that from the year 1816 to 1844, the Rule was in full force. And how do you answer these proofs? Why—

(1.) You intimate that they all apply exclusively to the *Protestant Bibles of the Bible Society*:—But I shewed in my letter that the Church of Rome objected, not only to the Bibles, *but to the grand principle also of the Bible Society*, viz., that every man ought to have a copy of God's word in his own tongue: and if you will only refer for a moment to my letter, you will see that in every quotation I made, either the observance of the 4th Rule of the Index is directly enjoined, or else the principle of the Rule is maintained, viz., that the indiscriminate reading of the Bible produces more harm than good.

(2.) You appeal to the testimony of Perrone, the Professor of Theology, at Rome; "who," you say, "in his *ninth vol. p. 227, Ed. Lovan.*, remarks that *more than twenty editions* of Martini's Translation have been published."—But supposing that Martini's Translation has passed through more than 20 editions since it was published, nearly 70 years ago, this does not prove that it may be read *indiscriminately by all*:—it does not prove that *without* notes it may be read by *any*.

As to the next assertion which you attribute to Perrone—whether correctly, or no' I have no means of ascertaining,—viz., "that there is hardly a nation on earth that has not its own version of Scripture in the vernacular tongue in constant and unrebuked use:" I need only observe that if this were really the case, it would *not* prove that the 4th Rule had been repealed; but it *would* prove that the Pope was a mere cypher, and that all his injunctions, however earnestly and solemnly conveyed, were utterly disregarded by those who had sworn to obey him.—But this cannot be the case. Popes are not mere cyphers. Their decrees are not trampled under foot by the whole body of "Patriarchs, Primates, Archbishops, and Bishops:" and therefore the 4th Rule of the Index, which Pope after Pope has commanded them to enforce, cannot be a mere dead letter.

But I will go further. I will meet Perrone's testimony by counter testimony, to any extent you please. I have a pamphlet lying before me, reprinted from the "*Church of England Quarterly Review*," for Oct. 1844, from which I quote the following words:—

"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 inquiry 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.*'—*Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in* 1839. *p.* 458. *Edinburgh*, 1844."

Here is the testimony of two individuals directly contradicting the testimony of Perrone, as regards the *Austrian* Dominions.

Again; I have now lying before me the Encyclical letter of Leo 12, dated May, 1824, with an English translation, and the "Pastoral Instructions by the R. C. Archbishops and Bishops, to the clergy and laity of their communion throughout Ireland," printed by Richard Coyne. In the letter itself Leo says, to "all Patriarchs, Primates, Archbishops, and Bishops," "Reprove * * * * that the faithful entrusted to you *(adhering strictly to the Rules of our Congregation of the Index)* be persuaded that if the sacred Scriptures be every where indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men." And what is the comment upon this which the Roman Catholic Archbishops and Bishops of Ireland, make in their pastoral instructions to their Clergy and Laity? Do they tell them that the Scriptures *ought* to be, and *are*, every where, "in the vernacular tongue, in constant and unrebuked use?" and that they must disregard the Pope's injunctions?—Nothing of the sort. It is as follows:

"Our holy Father recommends to the observance of the faithful, *a rule of the Congregation of the Index, which prohibits the perusal of the Sacred Scriptures in the vulgar tongue, without the sanction of the competent authorities.* His Holiness wisely remarks, 'that more evil than good is found to result from the indiscriminate perusal of them, on account of the malice or infirmity of men.' *In this sentiment of our Head and Chief* WE FULLY CONCUR."

This document is signed by all the Roman Catholic Archbishops and Bishops in Ireland: and here, therefore, we have the testimony of the Hierarchy of the whole country opposed to the testimony of Perrone, as regards *Ireland.*

And once more. If there be a country upon earth where the Church of Rome would find it difficult to enforce the 4th Rule, and where, therefore, she would consider it expedient and even necessary, to relax it, *England* is that country. England is the land of liberty; and the soul of every Englishman rises against the exercise of an authority which would forbid him, under the most awful penalty, to read or possess a copy of God's own word, without a special license. England also is the land of Protestants; and according to the principle laid down by Dens (as I shewed in my second letter), where Roman Catholics live in the midst of heretics, a greater indulgence must be allowed them in this respect. But yet even in England, I can bring conclusive testimony to prove that the Bible is not altogether in "unrebuked use." I have now lying before me a pamphlet entitled "Declaration of the Catholic Bishops," &c. And what does it say about the reading of the Holy Scriptures? Why, after referring to (though not expressly naming) the 4th rule as the regulation of the Roman Catholic Church, it presently afterwards adds, "The Catholics in England, of mature years, have permission to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and are exhorted to read them in the spirit of piety, humility, and obedience."

There are *three important restrictions*, therefore, upon the reading of the Bible, even amongst the Roman Catholics in England. (1.) They must be of mature years. (2.) The translation must be authentic and approved, as well as made by a Roman Catholic Author; and (3.)

There must be explanatory notes. Bishop Milner, by the bye, does not think this relaxation of the rule justifiable; for in his charge to his Clergy in 1813, he says "The Tridentine Fathers make no distinction between Bibles with notes and those without notes, *since it is evidently impossible to add any notes whatever to the sacred text which will make it a safe and proper elementary book of instruction for the illiterate poor.*" (I give the quotation on the authority of a friend.)—Whether the *penalty* of the 4th Rule is inflicted in England upon those who shall presume to violate any of the above regulations, does not appear.

This "Declaration" was made by the "Catholic Bishops, the Vicars Apostolic, and their coadjutors in Great Britain;" and was also adopted and signed by above 70 of the most influential laymen on the 1st June, 1826. And here, therefore, we have the testimony of the whole Body, Lay and Clerical, of the church of Rome in England opposed, in a measure, to the testimony of Perrone, as regards even *England* itself.

(3.) You meet my proof in the 3rd place by what you consider an argument that *must* satisfy me. "If this be not enough," you say, "if Mr. Venn will authorise me, I will purchase as many hundred Italian Bibles as he may choose to require."

Now, Sir, I do not doubt but that you could purchase for *me* as many Bibles as I pleased; because the 4th Rule, I imagine, forbids booksellers to sell Bibles to Roman Catholics (who have no license) only, and not to Protestants. But will you procure them for me *together with a distinct permission from the Pope that they may be sold to, and read by, all his people?*—If you will do this, I will pay most joyfully for as many thousand copies of the New Testament (without notes), as you can get. If you cannot do this, your offer is but a vain and delusive boast.

(4.) Dr. Rock in his letter, sent by you to the Printer's for inspection, refers to the Breve which Pius VI. addressed to Martini on his translation of the Holy Bible into Italian; and many others have done the same. I will, therefore, gladly add it to the scanty proofs you have yourself brought forward, and briefly consider it. The important passage in it is as follows.—"You judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity," &c.

This passage, at first sight, appears truly Protestant. But what does it prove? Why, if understood in its *largest* sense, it proves that the Pope was *afraid* to follow out the dictates of his own conscience, and that while on the one hand he felt that the Scriptures *ought to be left open to every one*, on the other hand *he did not dare to repeal the 4th rule which restricts them to those who have a special license.*—But the passage is most likely to be taken in a *qualified* sense; and by "every one" must be understood, "every one who has a license:" for all that Martini effected by his translation, was to put the Bible into the hands of every *such* indi-

vidual.—I shewed in my second letter that Pius VII. *so* understood the letter of his Predecessor.

Be this, however, as it may, the date of the letter is 1778, and therefore, *does not apply to the period in question* from 1816 to 1844.

(5) But this decree of 1757, you intimate, is still published in the Index of 1841; and therefore you infer that the 4th rule is still repealed.

What an awkward dilemma then all your "Patriarchs and Primates, Archbishops and Bishops," must be in! The Pope is making sad game of them: for on the one hand he tells them in the "Index" that the 4th rule is repealed, and on the other hand he enjoins them in his Encyclical letters to enforce it!

3. But I will undertake to vindicate your Popes from such an inconsistency; and I will now shew that the decree of 1757 is NOT a repeal of the 4th rule.

The decree you thus state:—

"By a decree of the Congregation of the Index, dated June 13, 1757, translations of the Bible into the vulgar tongue if approved of by the Holy See, or, if published with notes from the Fathers, or from any approved catholic writers, are, without limitation, or restriction, permitted."

Now, Sir, taking your own statement of this decree, *it is utterly vain to call it an actual repeal of the 4th rule.* At the very most, it only amounts to a *qualification.* According to the 4th rule, a man without a license may not have *any* Bible, not even one translated *by a Roman Catholic author.* But the decree does not dispense with this license in all cases, but only in *two*, viz., where there are versions either approved of by the Pope, or with approved notes. If in any country, therefore, there should be *no such versions*, there the rule would stand in its full force. And even in countries where they existed, the *penalties* of the rule would apply with their full force to all who should presume to use *any other Roman Catholic version*, however much cheaper or better it might be.

But, Sir, the amount of this concession I must consider a little further.

Versions *without notes*, if approved of by the Pope, are permitted, you affirm, "without limitation or restriction."—But you ought to have told us *how many versions approved by the Pope exist in the whole world?* Is there, I ask, one *in England?* I have seen many of your English Bibles approved of by *Bishops and Archbishops;* but I never saw or heard of any approved of *by the Pope.* Is there such a version in Italy itself? Martini's Bible *(with its notes)* was commended by the Pope; but did the *version itself* receive the Papal approbation?—I have often seen the question asked by Protestants whether any such version existed in the whole world; and yet I never saw it fairly answered. I much wish that you would tell me of any version with the distinct approbation of the Pope himself attached to it, in any of the three or four hundred languages of the earth; and inform me how I could procure it. If it should appear that there are *no such versions*, or only two or three, in existence, then how will you explain your conduct in saying that the Decree of 1757 removed all restrictions upon the circulation of the Bible? And in what light will the conduct of your Popes appear, who, according

to you, publish permission for the free circulation of versions approved of by themselves, and yet after 88 years have approved of scarcely any?

Versions, again, *that have notes*, either from the Fathers or from any approved Catholic writers, are also, you say, permitted without limitation or restriction.—But by whom are these notes to be approved of? By the Bishops or by your Church? Your Church claims the exclusive right of being the authoritative Interpreter of Scripture; and therefore she ought to take care and provide all her members with a proper commentary. But I need not remind you that she has never done this: that she has never put forth a commentary in any language upon one single chapter of the Bible. She has left this work to her Bishops to do. The *number, therefore, and the character of the notes*—by which the reading of the Bible is to be made safe for all—must depend upon the Bishops of each particular country; nay, it must depend upon them *whether or not there shall be a Bible with approved notes at all.*—What if the only Bible with approved notes in any particular language should consist, like Martini's, *of twenty-three quarto volumes?* With such an accompaniment its circulation would not be as "free as the air of heaven."—This, however, is doubtless an extreme case. But even in Ireland, (where a Bible may *now* be had for 6*s.* 6*d.*) an edition was advertised in 1810, at £1 12*s.* 6*d.* to subscribers, in boards:—a sum which would most materially limit its circulation amongst the peasantry. In case, therefore, there is no version approved of by the Pope, and where consequently the Bible cannot be read without approved notes, (I fear the universal case,) there may either be no approved commentary, and the Bible may thus be *altogether a prohibited book:* or its circulation may be *impeded most materially* by the additional expense of the notes; and even completely stopped, should the Bishops withdraw their approbation.

Such then is the decree which you so positively affirm to have been an actual repeal of the 4th Rule, and to have left the circulation of the Bible "as free as the air of heaven" even in Rome itself! Why, Sir, according to your own interpretation it does not bear even the *appearance of a repeal.* It is obviously a mere *qualification*, which in practice frequently amounts to what is little better than nothing: sometimes to actually nothing.—How you could have made such an assertion as you did at the Discussion, and then with the Decree before you, confirmed the assertion in your letter, I must leave it to yourself to explain.

I must observe here, that the very *title* of this Decree is "*Additio*," (an addition:) and whether this title refers to the 4th Rule, or to the "Observation" upon the 4th Rule to which it is attached, it is obviously quite inconsistent with the notion of an "actual *repeal.*" This title you do not mention in your letter:—(I would fain hope that you never saw it)—and Dr. Rock, who gives the original words of the Decree in the letter now lying at the Printer's, *also omits it!*

4. Here I might stop; having most completely made out my case, and exposed to the meanest capacity the hollowness of your defence.—But there is another question, the examination of which will throw important light upon the principles and practices of your Church; and also furnish additional proof of the unworthy shifts to which you have

been reduced.—The question is this, *has the Decree of* 1757 *so qualified the 4th Rule that versions approved of by the Pope or published with approved notes may now be read by all without a license?*

There is a *primâ facie* objection to such an interpretation, inasmuch as the Decree would then leave the 4th Rule in a most *strangely inconsistent* state. The great principle set forth in the Rule is, that "if Holy Bibles are allowed everywhere without discrimination in the vulgar tongue, more harm than good will arise from it." Of course this does not merely mean that Bibles *improperly* translated will do more harm than good; but, as the translators of the Rhemish Testament explain it, it means that "the Holy Scriptures, THOUGH TRULY AND CATHOLICLY translated into vulgar tongues, yet may not be indifferently read of all men." But the Decree so interpreted would be at direct variance with this principle; and suffer versions without notes—approved by the Pope, at least, if they existed—to be indifferently read of all men: and we should thus have a Rule *permitting* the very practice which it *condemned* and professed *to forbid.*

The Decree so interpreted would moreover be in direct opposition to the Bull "Unigenitus," published in 1713, which *condemns* as "scandalous," and "impious," and "blasphemous," and "heretical," the doctrine that "the reading of the Holy Scriptures is for all men." But as this Bull was received, to use the words of the present Pope, with the applause of the whole Catholic world, and became, according to Dens and Delahogue, a dogmatic law of the universal Church; we can scarcely suppose that Benedict XIV., in the year 1757, would make a Decree in *direct opposition to it.* You describe, indeed, this Pope as being a "most enlightened Pontiff;" but nevertheless he sanctioned this very Bull "Unigenitus," and forbade the most holy "Viaticum" to be administered to public impugners of it. [See Bullar. tom. 4, n. 61.]

In order to ascertain the real meaning of this Decree, we must consider the connexion in which it stands.

I am sorry to see that Dr. Rock says in his letter that this Decree is *tacked on to the 4th Rule of the Index.* This is *not* the case. It immediately follows an OBSERVATION upon the Rule, which was made by command of Clement VIII.; *and it must be construed in connexion with this observation, of which in fact it is a continuation.* On this point the whole meaning turns; and I am utterly unable to account for Dr. Rock's mistake. It affords, however, another proof that while Protestants are not content without referring to the *original and authoritative* documents of your Church, in order to ascertain its real principles and practices, her Priests will depend upon the *most imperfect and partial quotations made by others.* Had Dr. Rock ever seen a copy of the Index, I am unwilling to believe that he would have left out the TITLE of this Decree, and even *changed its place:* and yet the Index contains the authoritative Decrees of your Church respecting this often-discussed question of the circulation of the Scriptures!

This "Observation" I will now give at full length; translating it as accurately as I can.

"It is to be observed respecting the above written 4th Rule of the Index of Pope Pius IV. (now in glory) that by this publication [i. e. by the Index then published

by Clement VIII. and containing the 4th Rule,] no power is given again to Bishops or Inquisitors, or Superiors of Regulars, of granting a license to buy, read, or possess Bibles in the vulgar tongue; since hitherto by the command and practice of the Holy Roman and Universal Inquisition, the power of granting licenses of this sort (viz. of reading or possessing Bibles in the vulgar tongue, or other [any?] parts of the Sacred Scriptures, both of the new and of the Old Testament published in any vulgar tongue), has been taken away from them."

The meaning of this appears to me quite plain. The 4th Rule published in 1564 allowed Bishops and Inquisitors and Superiors of Regulars to give licenses to any whom they might approve of to read Roman Catholic versions of the Bible. But this was giving *too much liberty* to suit the Church at Rome. The Inquisition soon interfered: so that in 1596 (when Clement VIII. published his Index) by its command and practice, the power of granting licenses had been taken away.—And did Clement *restore* this power? No: he published indeed the 4th Rule; but then he took care to let it be known, that the power of granting licenses to read the Scriptures, was *not restored by the publication of it.* He published the 4th Rule in his new Index, because he still approved of *the principle* it sets forth, viz., that more harm than good must arise from the indiscriminate reading of the Bible; and because he intended that its awful *penalty* (of withholding absolution) should still be in force. But the *power which it gave to Bishops of granting licenses*, he considered too great; and therefore he *approved* of what the Inquisition had done in taking it away from them, and took care that it should be *known* that he had not restored the power to them.

Immediately after this "Observation" follows the Decree in question; and can only be construed in connexion with it. It is as follows.—

"But if versions of Bibles in the vulgar tongue shall have been approved of by the Apostolic See, or published with notes taken from the Holy Fathers of the Church, or from learned and Catholic men, they are granted."

I am sorry to see that in giving the substance of this decree, you have actually inserted the words "*without limitation or restriction.*" They are *not* in the original;—they are not even in Dr. Rock's copy of it,—This is another of your mistakes, which I am utterly unable to account for.

The only question respecting the construction of this decree is this: *what is the nominative of the verb "they are granted" (conceduntur)?* Most likely it is the word "licenses," which occurs in the concluding sentence of the "Observation;" and which is connected with this very verb in the only two places in the "Observation" where the verb is used. And if so, the meaning will be clear. "The power of granting licenses," says the "Observation," "has up to this time been taken away from the Bishops, &c." "But if," adds the decree, "versions have been approved of, &c., then the licenses are granted." According to the "Observation" the Bishops &c. may not give licenses to read *any version whatever;* according to this decree they may now give licenses to read *certain versions.*—Supposing, however, that the word "Versions" is the nominative, then another question arises, viz., *to whom* are these versions granted? Now, the decree itself would not decide this question: (for it does not say, as you make it, "without restriction or limitation:") but the "Observation" with which it is connected would at once decide it. The only persons there mentioned *are the Bishops and Inquisitors, &c.,*

and therefore *they* must be the persons to whom such versions are granted; and they are granted to them in order that they may give them to fit persons, with a license to read them.—The meaning will thus be the same, whichever be the nominative to the verb; though I prefer the former construction, as being less harsh than the latter.

Such, I think, is evidently the real meaning of the "Observation," and the decree entitled "Additio." And if it be so, oh, what a history of iniquity does it reveal to us!—Let me review it. Before the year 1564, *particular* Churches had forbidden the reading of the Bible in the vulgar tongue without a licence. In the year 1564, this discipline was established for the *Universal Church* by the 4th Rule of the Index. (See Dens, vol. 2, p. 103.) Then "the order," say the Translators of the Rhemish Testament, "which many a wise man *wished for before*, was taken by the Deputies of the late famous Council of Trent, in this behalf, and *confirmed by supreme authority*, that the Holy Scriptures, *though truly and Catholickly translated into vulgar tongues, yet may not be indifferently read of all men.*" This rule left it to the discretion of the Bishop or Inquisitor to give licences, and enjoined a penalty, *involving the loss of a man's soul*, in case any one, without such licence, should have a Bible and refuse to give it up!—But this was not enough. The Roman and Universal Inquisition *soon took away from the Bishops, &c. the power of granting licences at all!* No one, however fit he might be to read and profit by the Bible, was to be allowed to have it; (without perhaps a special licence from the Pope or the Inquisition) lest *others* should abuse the privilege! This was the state of the case in 1596, when Clement VIII. published his Index; and in that state he left it; and in that state it appears to have remained till the year 1757. So that for more than 160 years the Church of Rome forbid her people to have the Bible in the vulgar tongue, in any shape whatever; and it was at the *peril of their souls* that they kept it, when required to give it up!

In the year 1757, however, Benedict XIV. (who was indeed an *enlightened* Pontiff compared with his predecessors:) commanded his famous decree to be passed by the Congregation of the Index: and since that time the case has stood as follows:—The power of granting licenses to read the Bible, which was given by the 4th Rule to the Bishops, &c. and taken away from them by the Inquisition, is *partially* restored. They may now grant licences in two particular cases, viz., where there are versions approved of by the Pope, and where there are versions with approved notes. But if a man presumes to have any other version, or to have either of these two versions without a licence, and will not give it up, he must keep it at the peril of his soul! The 4th Rule is thus not only unrepealed, *but more stringent* than it originally was: inasmuch as originally, the Bishops, &c. might allow a man to read *any Roman Catholic version;* now they may only allow him to read a version *approved of by the Pope* (where it exists;) and a version (where such exists) *with approved notes.*

That such is the present state of the case, and that I am right in my interpretation of the "Observatio" of 1596, and the "Additio" of 1757, appears plainly, I think, from the "Monitum" which was published by command of the present Pope, dated January 7, 1836, and which is as

follows:—"Since it has been surely reported to the sacred Congregation, that the most sacred books of the Bible in the vulgar tongue are in some places published without the observance of the most salutary laws respecting this matter; and since it is thence much to be feared, lest errors, — concealed under the more sanctified clothing of Scripture language—should be basely insinuated ; (which wicked men, especially in these times, conspire to effect:) the sacred Congregation has thought fit to recall to the memory of all, those things which have been formerly decreed, viz., That *no vernacular versions of Bibles are to be permitted* [to be published] *excepting those which have been approved of by the Apostolic See, or published with notes taken from the holy Fathers of the Church, or from learned and Catholic men.* [Here there is a reference to the Decree of 1757, which, *taken in connexion with the "Observatio,"* exactly answers to this description, and permits such versions to be used, and *none others.*] MOREOVER, that those things are *altogether to be insisted on* which were prescribed on that point, [the publishing and selling of Bibles,] *by the 4th Rule of the Index*, and afterwards by the command of Clement VIII. of holy memory [i.e. in the "Instructio" added by him to the Rules of the Index;—not in the "Observatio," which says nothing about booksellers.]

This Monitum appears to me perfectly decisive. In the first place, *booksellers are not to publish any versions whatever in the vulgar tongue unless they have been approved of by the Pope, or have approved notes:* and in the next place, the regulation of the 4th Rule respecting booksellers, *which forbids them to sell Bibles in the vulgar tongue to persons who have no licence,* is ALSO *to be positively insisted on.*

Equally evident is this from the extracts which I made in my *second* letter from the Encyclical of 1844: in which the Pope quotes the very Decree itself, in connexion with the 4th Rule and the "Observation" upon it; and also mentions this very "Monitum" of 1836 as a proof of his Apostolical solicitude to carry out the principle of the 4th Rule.

5. And now, Sir, I leave it to the public to decide whether my suspicions, so injurious to your character, have not been most fully realized.

You asserted most positively at the Discussion that you had been furnished by Dr. Rock with the "actual repeal" of the 4th rule of the Index, which forbids the indiscriminate use of Roman Catholic versions of the Bible. You were absolutely certain that such a repeal existed. (p. 46.) You asserted again in the most positive manner, that when you were a Student at Rome, and at the time of the Discussion also, there was no prohibition preventing the sale of Bibles. "In Rome itself," you said, "any one who chooses may have a Bible. There is no restraint or restriction whatever.....There is no limitation whatever as to the use of the Bible. It is free as the air of heaven. The regulations of the Index have no longer any force," &c. (p. 47.) In my letter I called upon you to shew me the "actual repeal;" and I brought proof after proof from the letters and decrees of the Popes themselves, to shew that the rule was in force from 1816 to 1844. And now let me sum up your reply.

You admit that Dr. Rock only sent you a *copy* of what you call the repeal: and that you have never seen it in *the Book of the Index* itself. The Decree (you call a repeal) is dated 88 years ago; and the question

is whether the 4th Rule was repealed or not during the period from 1816 to 1844.—How do you prove that it was THEN repealed? Why (1.) you make a general insinuation respecting my proofs, which is not true in a single instance, viz., that they refer to Protestant Bibles *exclusively*. (2.) You appeal to the testimony—(whether correctly or not I cannot say)—not of any Pope, but of a Professor at Rome; a testimony which is contradicted by four Popes, by all the R. C. Archbishops and Bishops of Ireland, by the R. C. Bishops and the most influential laymen in England, and by two Scotch Clergymen, who knew to their cost that it was not true. (3) You offer to purchase for me any number of Italian Bibles;—an offer, *which if it means anything*, I most gladly accept to the extent of at least 20,000 copies. (4.) You intimate that the Decree of 1757 is still published, and therefore that the 4th Rule is still repealed.—But the Decree of 1757, *even as stated by yourself*, is no *repeal* at all. It is a mere *qualification* of the Rule; which in some cases may amount to absolutely nothing; and only permit the free use of versions which do not exist at all, or of those which are more or less encumbered with notes. This Decree, moreover, *when truly explained*, leaves the 4th Rule, as I think I have fully proved, far more stringent than it originally was; in some cases amounting to a total prohibition: and it is made by you to look like a qualification of the Rule, by the omission of its title ("an addition,") by the insertion of the words "without limitation or restriction," and by taking it in immediate connection with the *Rule* instead of construing it in connection with the "*Observation*" upon the Rule, of which in fact it is a continuation.

Now, Sir, I am not surprised that you should be ashamed of the 4th Rule of the Index. How a Church, calling itself a Church of Christ, could ever have adopted such a Rule, is a perfect mystery. The *principle* it lays down that the Holy Scriptures, if indiscriminately used, will through the rashness of men produce—not *some* harm—but MORE HARM THAN GOOD, is a fearful imputation upon the wisdom and goodness of Him who gave them! The *practical directions* it gives, require THE CLERGY TO EXERCISE THE ATTRIBUTES OF GOD HIMSELF; for who but the omniscient God can decide whether a man's heart is in fit state or not to read the Scriptures with profit? Who, but the Lord, can know whether the reading of the Scriptures is or is not the appointed means of awakening any particular sinner's conscience, and bringing him to repentance? The wisest and the holiest of men are totally unfit to be intrusted with such a responsibility!—And how ignorant and ungodly are the men in whose hands such a responsibility must in point of fact be sometimes placed, even were your Church the purest Church on earth!—The *penalty it prescribes* is both CRUEL and ABSURD. It is CRUEL; for if a man doubts whether his Priest is teaching him the truth of God or not, and longs to read the Bible for himself, but cannot obtain a licence; he can only read it *at the peril of his soul.* It is ABSURD; for whom does this penalty deter? Not the *ungodly and sceptic, not the man who is most likely to abuse the privilege of reading the Scriptures;*—for the absolution of sins will do him no good without his own repentance, as your own Church teaches, and the withholding it therefore will do him no harm:—to such men it is an idle threat. But it alarms and distresses *the humble and penitent sinner*, who

longs for Priestly absolution, having been taught that it is necessary for his salvation to obtain it. *He is prepared to profit by the Bible, and yet he is the only man who,* if refused a licence, *will be deterred by the penalty!*

Such a Rule is indeed a foul blot upon the Church that adopts it. And if there be any fact that could make this blot still more foul, and still more dishonourable to God's word, it is the fact that the very same Church which by its 4th Rule *forbids the indiscriminate reading of the holy Scriptures*, lest more harm than good should arise; by its 7th Rule expressly *permits lascivious and obscene books* of the ancients to be read by all, except boys, *on account of the elegance and beauty of the language!*

I am *not* surprised that you should be ashamed of such a Rule!—I am *not* surprised that the Roman Catholic Bishops of England who drew up the "declaration," and the 70 laymen who signed it, should have represented this 4th Rule as being merely a prudent regulation, made by the Church, "that the faithful should be *guided* in this matter by the *advice* of their respective Pastors.—I am *not* surprised that in publications and advertisements put forth to meet the eye of Protestants, and the more enlightened Roman Catholics, such cautious and artful language should be frequently used, as deceives all who do not know the real principles and practices of your Church:—I am *not* surprised that where Roman Catholics live in the midst of Protestants, there your Church should allow a greater indulgence, and even make a *shew* of zeal for the general circulation of the Scriptures:—But, Sir, I AM SURPRISED *that, reckless of consequences, you should so positively assert, and so obstinately maintain, that the Rule is actually repealed, and that the circulation of the Bible is as free as the air of Heaven, even in Rome itself!*

I am, Sir, yours faithfully,
J. VENN.

(From the HEREFORD JOURNAL *of January* 15.)

MR. VENN'S FIRST AND THIRD CHARGES.

TO THE EDITOR OF THE HEREFORD JOURNAL.

SIR,—

At length have I succeeded in causing Mr. Venn to keep his personalities, his retailing of second-hand slanders, to themselves,—distinct and separate from the Controversy. Succeeded, I say, not wholly, but partially: for, in the slipshod Letter before me, he dishes up a strange *olla podrida*: his slanders, Mr. Simpson, "Providence," and "retributive justice;" the original state of the question, and the Index; citations from my Vindication, and Bonaventure's Psalter; complaints of the length of my Letters, and, of course, implied satisfaction at the brevity of his own; poignant grief and fears lest I may defer my replies to "some indefinite period," so slow has my pen hitherto been, I suppose, in responding to his "productions"—productions, he assures me, that are his own, *though* aided "by the advice and knowledge of his friends."

Now, from this literary farrago, I shall merely select one ingredient, before proceeding to the direct object before me. That one selected topic is the original state of the question. What *was* the professed object of Mr. Venn's Letters on Lateran, the Index, and Bonaventure? Was it not to prove that, at the Discussion, I had not honestly cited the authorities which impeach the Canonicity of the 70 chapters of Lateran? that "I knew that I was citing them falsely." And now he would represent the question as having been, whether Du Pin, on whom I relied for those citations, except for Matthew Paris,—and on whom I relied with reason, as giving those extracts honestly! This is perversion the first. Again, on the Index. I appealed, at the discussion, to a Letter from Dr. Rock, wherein I declared that he asserted—and that he adduced proof of that assertion,—that, as far as authorised Catholic translations are concerned, the 4th Rule of the Index has been repealed. And now Mr. Venn, intending, I suppose, to set his knowledge of the character and meaning of our documents, in opposition to mine and Dr. Rock's, would fain have it that the honesty of my reference is *not* the question at issue, but the value and meaning of that reference! Perversion the second. Whilst the only one of the three trifling points selected, on which I chose to give an opinion of my own, viz., Bonaventure's Psalter, is, I apprehend, *to be silently abandoned.* On that point alone have I taken the trouble, for the reason above stated, to enter into any actual, and laboured examination of *evidence;* the others I treated as *matters of fact,* as matters whereon *I had only to vindicate my character from Mr. Venn's foul aspersions.* To vindicate the references was to re-open the Controversy. *That* Mr. Venn professed to decline: —that I had neither books, nor leisure, nor was I challenged to engage in: and now *that* is proclaimed to have been *the* question. Is it not plain, as the light of Heaven, that, driven from his original position, he seeks to retreat upon another? Better a thousand times for his character to have acknowledged his error, than to attempt to sustain a false charge by an unworthy subterfuge.

I now come to the personal charges against me: or, rather, to the "funeral baked meats"—the resuscitated body that rises, like a ghost, after slumbering tranquilly *for the tenth of a century.* Now for the three charges.

The *three! One is abandoned: gone to the tomb of all the Capulets.* "You suppressed, you altered passages in Mr. Simpson's Letters." So cried Mr. Venn, in his great agony, when defeated, he wished to blast my character as an honest man, while he cowered, and shrunk before me as a scholar. Three weeks ago; ten days ago; the ink is scarcely dry, the slanderous breath is scarcely cold, the rapture with which he made the charge has scarcely ceased to flutter his pulse, and make his heart beat quicker; when lo! he speaks in bated breath, and says: "To the *second* charge I shall of COURSE *confine* myself, AS IT IS THE ONLY ONE WHICH I EVER PROFESSED TO BE ABLE TO PROVE." Of course! but, gentle Sir, why, *of course?* Why dared you make a charge, a libellous charge, if you could not prove it? Is this your morality? Out upon it! Blot out each word of the third accusation, write over it A SLANDER, an ACKNOWLEDGED SLANDER:—a viper's tongue with two fangs: "he suppressed," "he altered" passages in Mr. Simpson's Letters. "But no: I, the Rev. J. Venn said this without proof: I can find no proof, and, of *course I shall confine myself to the second charge.*" And the abandonment of this charge Mr. Venn calls defending Mr. Simpson! Call you this "backing of your friends?" It is "a Providence, a retributive justice." So it may be,—for I do not pretend to fathom the unfathomable,—but assuredly, if Mr. Venn be, as he proclaims himself, Heaven's instrument, it is as the Prophet that came to curse, but was forced to bless.

But, not even the plea, now put forward by Mr. Venn, in extenuation, *is true;* nor *will it serve him.* It is not true. For, *when* Mr. Venn made the three charges, he had no more proof of the *second* than of the *first,* or *third* imputation. He had no evidence of any kind whatever. Without proof or shadow of it, but the word of a bitter adversary; without waiting to know of any reply of mine; without knowing the date, the circumstances, in utter ignorance of everything but the charge, he seized it—he hurled it, and now that he finds, and feels it, recoil upon himself, he puts forward a deceptive

plea that *he never professed to be able to prove* more than the *second* charge! Did any friend of Mr. Venn's—did any adversary of his—did any man, or woman, or child, in Hereford, believe it possible that he could sink to the meanness of retailing a grievous charge without proof? If not; let him know him better for the future.

I add *it will not serve him.* He made himself responsible for the charge, when he chose to reproduce it. He cannot *wash his hands*, and make himself thereby innocent. If he think he can, I will remind him of an ancient story. There were certain Priests of old who hired a traitor to sell his master. He took the money, but soon repented of his bargain. He would restore the bribe, and lay the blame of murder at the door of his base tempters. But they cried out, "*What is that to us, look thou to it.*" Those tempters were the Pharisees: that traitor was the God-betrayer Judas. They thought to shuffle off the guilt, because they had another whereon to lay the blame. I leave the public, and Mr. Venn, to apply the lesson.

And now to the first charge. This too is wonderfully worn away in the use: the weapon is indeed there, but the edge is blunted and jagged as any worn-out hand-saw. When originally produced, what a fine, full-grown bantling was this accusation! "You *selected* such Letters *on both sides, as you pleased.*" Here was a giant-charge indeed! Not *a correspondence*, but *a selection.* When presto! *the selection* turns out to be *no selection* at all. Mr. Venn's wand, his magic wand,—for wands are proverbially a trickster's weapon,—makes sundry flourishes, and the correspondence, the whole correspondence, stands confessed.

"With regard to the *first* of these charges you might have gathered from my last Letter that I had not the means of shewing to what extent it was true." I have no means of proving, quotha. But, this is not all. I admit, he continues, that the letters complained of by me are "*on points connected with the* PUBLICATION rather than the SUBJECT of the correspondence."

So, rest here a while, reader. Ponder, I pray you, on the concession. So, the *mode of publishing* a Correspondence, is *the Correspondence!* The way of publishing a Correspondence, is to form a part of that publication? Why, what arrant dolts must we have been to publish a Correspondence! to place it before the reader, and then to give him a letter or two at the end, to tell him how *we meant* to publish a correspondence, *already published, already in his hands!* This may be Mr. Venn's taste, be it so: it was not mine; it is not mine now. And is a matter of taste and of opinion to be aggravated into a charge of dishonesty? But, more of this hereafter. But, "it does not follow," says Mr. Venn, "that your replies were brief, and confined to the mode of publishing." Let me assure Mr. Venn, and the public, that his surmise is naught; *besides my published letters I wrote not one word, on that Controversy, to Mr. Simpson.*

And here I might leave this charge; but, to expose it more completely, and to make it recoil on him that made, and him that has renewed it, I shall have to add a number of particulars, to reproduce details from my Vindication. These a wish to have this published on Wednesday, forces me to reserve for your next week's paper, as I am resolved to omit no pains to crush these accusations now and for ever.

I am,

Your obedient servant,

J. WATERWORTH.

Newark, Jan. 13, 1845.

(From the HEREFORD JOURNAL *of January 22.)*

ON THE INDEX.

TO THE PUBLIC.

What may be the impression produced on the mind of the public, by Mr. Venn's letter on the Index, I cannot tell; to me, after reading, and endeavouring to digest, into something like order, its confused and perplexed statements, it is just such a production as was to be expected from an ignorant but vain man, who, knowing little or nothing of the doctrines and documents of the Church which he assails, twists and tortures everything to his narrow prejudices; treats the faith and practice of the Church of more than half the Christian world,—of one hundred and fifty millions of men,—as though they pertained to some obscure or paltry sect, whose opinions were, to the mass of men, a secret, and whose practices were things done in a corner, unknown, unseen, uncognizable.

Thus, on the question before us, he speaks of this Church as having been, and being an enemy to the circulation of the Scriptures; and this in contrast with his own, as being, and ever having been, the friend and promoter of the study of the Bible. That a party which, in *principle*, proclaims the uncontrolled right of individual judgment exercised on the Scriptures as *the* means, the *only* means of learning Christianity, while, in *practice*, it limits the exercise of that right, just as much as does the Catholic Church, should have done something towards circulating the Scriptures, cannot be matter of surprise; that it has not done more, that what it has done has, in numerous instances, been done so ill; that it began so late, is indeed just cause for wonder and condemnation. But let this pass: I have not, at present, directly to assail his system, but to explain and defend my own. And to do this clearly and effectually, I must, as the Controversy has, in spite of me, been re-opened, draw the attention of the reader to a few facts regarding the Scriptures,—facts unknown to the masses, but facts, nevertheless, which, whilst they establish the truth and vindicate the practice of the Catholic Church, subvert, at the same time, the very foundations of Protestantsim.

These, then, will be the points kept in view in this letter: viz. first, *that the principles laid down by Mr. Venn* EITHER SUBVERT PROTESTANTISM OR CHRISTIANITY*: that either Protestantism is an error, or Christianity is a "baseless fabric," false, inconsistent, absurd, impossible:* and secondly, that the practice of our Church, in these latter days, whilst grossly misrepresented by such men as Mr. Venn, is alone in accordance with the history and truth of Christianity in every age.

I. That the principle laid down by Mr. Venn, that Christianity, to wit, depends for its existence, propagation and preservation, on the circulation and reading of the Bible, and this to such an extent even, that every individual, if he would learn Christianity, must have a Bible, is a

principle which makes "the truth of God a lie," its existence and propagation an impossibility, and Protestantism an absurdity. I proceed to vindicate this proposition, and I will not complain of having other important engagements interfered with, whilst an opportunity is thus furnished me of circulating, in this public manner, truths so strangely forgotten, kept concealed, and generally unknown—truths which singly and *alone* would prevent me from assenting to any form of Protestantism, and which, to my mind, turn the boast and bulwark of that system, into its disgrace and weakness.

1. I need not remind the scholar, I need scarcely remind the general reader, that not only did not our Saviour *write* one word of his religion; that not only did He not, while on earth, command one word of His religion to be *written*,—and that, consequently, no written record can even be pretended to have *Christ's command* to be read as containing His doctrines,—but further, that *nearly a century* elapsed before all the writings which form the New Testament, were composed by their various authors. Most probably not one word of the New Testament, —the only record of Christianity, according to Mr. Venn,—appeared until about 20 years after Christ's death; and that work was not completed till about the year 97 of the Christian dispensation. But, passing from these remarks, the application of which is easy, I ask Mr. Venn for a distinct answer to this question.

2. At what period were these divers treatises, addressed to various and distant Churches, first collected into one body? That there *was* a time during which each particular tract, or document, was *solely* in the possession of the individual, or Church, to which it was addressed, is manifest: it is equally manifest that no *one* of those documents contains the *whole* of Christianity, that several of them contain scarcely any of the peculiar doctrines of Christianity at all; now, if the possession, by every individual, of the whole written record of Christianity be so indispensably required for the knowledge of Christ's truths, that, deprive him of that record, and you deprive him of Christianity, it behoves Mr. Venn to state and prove distinctly that, after the death of the Apostles, *each one had it in his power to have that record.* This I deny to have been possible. It is essential to Mr. Venn's system, that its possibility be established. I await his proof. Let him show me what versions of Scripture, if any, were made by the Apostles, or at their command, or immediately after their death, for the countless nations who had partially embraced their religion: what pains were taken to gather these records into one volume; what efforts made to circulate them amongst the nations. To establish his system as uniform with that of the Apostolic, and primitive Church, let us have his proof, that a system similar to his own was *then* in action; let us have the primitive Bible Societies, the primitive translations; in a word, the *possibility* of the Bible being possessed by the masses, satisfactorily proved.

3. But, supposing the records gathered, their uniform authenticity and inspiration proved and admitted,—though this, as far as one-third of the New Testament is concerned, cannot be proved to have been the case for centuries;—supposing further versions into all tongues made,—the fact which he has to establish as under the second paragraph,—let him

answer me again, Is it, or is it not, a historical fact, that *reading* was then an attainment comparatively confined to a *few individuals!* The masses that composed Christianity were, until the time of Constantine,—that is for nearly four centuries,—for the most part the poor and the uneducated. Now, if it be a thing incontestable, that but a few Christians could, during those ages, read at all, will he tell me how each could have a Bible placed in his hands, of which Bible he could not read one word; or how the reading of the Bible, by each individual, *could* be accounted, or made an essential of Christianity, without asserting that, during those ages, wherein men, the nations, could *not* read, either Christianity did not exist, was a moral and physical impossibility, or existed confined to a few readers, or that Protestanism, in proclaiming that necessity, not merely sets up a new principle, but actually unchurches herself, as she annihilates Christianity?

4. But, allow the previous questions to obtain satisfactory answers, I ask further, what, during those ages, nay, what, during 1500 years, was the price of a copy of the Bible, of a copy of the New Testament? Some thirty shillings, he tell us, would preclude the Irish from being able to purchase copies of the Scripture. Be it so. At a time when *printing was unknown*, that is, during about 1500 years; when parchment, papyrus, or similar materials, were used instead of paper; when every copy had to be taken by the hand, what was the price then? That it disabled every poor man; that none but persons in easy circumstances, *could* possibly have such written copies, is a fact again incontrovertible. That this was not the case, however, is for Mr. Venn to prove: for, if he prove not this, then does it stand recorded that, for 1500 years, men were again placed in an absolute and physical impossibility of having a work, on the possession of which, according to Mr. Venn, the very knowledge, and existence of Christianity depend. Printing has indeed *now* removed that difficulty; but was Christianity to depend on improvements in machinery? The Protestant system was *impossible*, antecedent to that discovery. It is for Mr. Venn to show that it was not: but if it was, what an absurdity is that system, or what a contradiction is Christianity!

5. But I have a further question,—one not commonly, perhaps, thought of, but not the less true, or the less overpowering. Can Mr. Venn shew that *any individual, not already a Christian*, was permitted to possess, or to read, if it could be prevented, one word of the records named? Is he ignorant, that not only was the Apostle's creed kept a secret from all but the initiated;—not merely was the Lord's prayer only suffered to be communicated to the baptized; but that the most watchful precaution was taken to preclude all but those already instructed, already baptized, already *with their faith formed*, from having the sacred books? Let him read by what devices Manes, or Manichæus, and others, succeeded in obtaining copies of the Scriptures; how the Christian suffered death and martyrdom sooner than betray one page of that volume into the hands of Pagans, and learn. Need I apply this fact? Need I remark that, as the records of the New Testament were written to persons already Christian, so were they reserved in the primitive ages, for those only already Christian; that so far from being required to form their faith from

them, their faith was obliged to be formed, and professed, before being allowed to have, or to read, a page of those records. Either this system was erroneous, and the Christianity of those times a lie, or that of Mr. Venn is not merely a novelty, but a folly.

The above will suffice for the present, for the first of my positions, and lays a solid foundation whereon to build my second, to which I, at once, pass.

II. The state, therefore, of the circulation of the Bible, and the necessity of possessing it during 1500 years of the Church, the limitations and circumstances under which the Christian was allowed to have the sacred record, may be gathered from the preceding remarks. We have now to consider the Church under altered circumstances; with adversaries of a kind hitherto unknown,—adversaries, that is, not merely appealing to the Scriptures, as did the Arians, Nestorians, and others of old, for proof of their novelties, but setting up the Scriptures as containing *all* truth, and individual judgment as the means of ascertaining that truth.

No one that knows anything of the history of that period, but will have fresh in his mind a thousand atrocities, of which that system, or its abuse, was the parent. He will remember how polygamy, how incest, how crimes more horrible than these, if possible, were canonized as scriptural, —enormities which made the learned editor of the Polyglott exclaim that "the reformers, in putting the Scriptures into the hands of the vulgar, had opened the mouth of the bottomless pit." He will bear in mind, that it armed subjects against their sovereigns; overthrew thrones; convulsed Europe with war; and was, at that period, the source not merely of individual crimes and atrocities, but of public calamities. I draw attention to these facts, merely as illustrative of the temper of the times.

It was, therefore, at this period of religious fanaticism that Pius IV. thought it advisable to pass the 4th rule of the Index. That Rule was, as regards the reading of the Scriptures, simply this:—That in every parish, the propriety of allowing any individual to read the Sacred Scriptures in the vulgar tongue, should be left to the discretion and conscientious judgment of the curate, or other authorities named. And the reason assigned is this: "That it is manifest by *experience*, that, if the Sacred Bible be allowed to be read everywhere without discrimination, in the vulgar tongue, more harm than utility results, *on account of the rashness of men*." This is the sum and substance of the rule complained of.

It exercises a power which falls far short of that used in the primitive Church; a power which had, under the Jewish dispensation, been uniformly exercised, in relation to certain portions of the Old Testament; a power which, I apprehend, all, or most, prudent fathers of families use, to a certain extent, in their own families; a power, based on a principle recognised by the wisest and ablest of Mr. Venn's own Church, as the history of the Bible Societies abundantly proves. Not that I intend to go out of my way to vindicate, or condemn, that principle; whatsoever history and daily experience may teach in its favour; for, as a Catholic, I vindicate the Catholic Church, and Catholic faith, of which *the Index, and its views, form not one title or iota.* Mr. Venn, indeed, accounts it such, but this is only a fresh proof of his fathomless ignorance. Am I to repeat to Mr. Venn, that regulations of discipline are not articles of faith,

are not terms of communion; that the Pope is not the Church; that the *Congregation* of the Index is not the Church Catholic? The Congregation of the Index, the authority that established the above regulation, could not, cannot, make articles of Catholic Faith, *or even form Canons of general discipline.* That regulation, besides being essentially temporary, essentially the act of a fallible authority, of a local authority, was never, even as a disciplinarian regulation, universally enforced or binding. It could only be enforced, in each nation of Christendom, by being accepted, and canonically promulged by the Ecclesiastical authorities of each particular Church. Where not so enforced it was a dead, or unknown, letter. This, in fact, is a first principle of our Church, yea of his own; and, I apprehend, that we are not far removed from the time when a neighbouring Church will give another proof that disciplinarian regulation, though emanating from the Pope, depends, for its force, on its acceptance by the Hierarchy of that Church.

These remarks will, I trust, give a clearer idea than has yet been furnished, of the nature of the regulation of the Index; of the circumstances that gave birth to the enactment; and of the authority to be attached to it. But, for the sake of greater perspicuity, I will class, what has been said, under distinct heads.

1. The Rule of the Index emanates from a local, and limited Congregation, not from the Church.

2. It is of no force, save where accepted by the recognised authorities.

3. It is essentially of a temporary nature; and contrary usage, even without a direct repeal, annuls it, even where once accepted.

4. *It never prohibited the reading of the Scriptures in the originals, in Latin versions, or in any version whatever, except the vernacular.*

5. It did not *prohibit*, even where it was in force, the use of vernacular versions. It imposed a restraint, but not a prohibition. It required the consent of certain recognised authorities to be obtained by each individual, in dioceses where that law was in operation; but there, and that consent only: and the only plea that could justify refusal was, that the individual restrained was one likely, on account of his rashness, to be injured by that permission.

In my "Correspondence with Mr. Simpson," these positions are examined, explained, and vindicated.

From the Rule of the Index, as originally framed, I pass on to its repeal, by the same authority that established it. Passing over other mere modifications of that rule, I come, at once, to Benedict's Decree, dated June 13, 1757. That Benedict's Decree does repeal the previous rule, is asserted both by me, and by Dr. Rock, both of whom received our education in Theology at Rome: and is also confirmed by the most eminent living Professor of Theology now there, the illustrious Perrone, who not merely remarks that at least 20 editions of Martini's Italian Bible have been published, but also observes, that there is hardly a nation on earth that has not its own version of Scripture in constanta and unrebuked use. Vol. IX. p. 216-18. This alone, without any actual repeal, would suffice, as usage abrogates laws of variable discipline.

But, that it may be clearly seen that Benedict's decree repeals that of Pius, contrast the state of the Index-regulation, before, and after the

regulation, of 1757. What that rule was originally, has been explained to the reader. Now, after Benedict's decree, no permission of Bishop, Priest, or of any individual soever, was or has been, requisite to read vernacular translations. The first rule was repealed, and a regulation of an utterly different character enacted. That regulation was simply this, that the vernacular version should be an *authorised version*. So far there is a perfect accordance between the Catholic and the Established Churches: both have their *authorised* versions, and none other. What constitutes an *authorised* version in the Protestant Church is known; what forms an authorised Catholic version is this: "That the version be one either actually approved of by the Holy See; or one published with notes taken from the Holy Fathers, or other learned and Catholic writers." I need not remind the reader that a principle similar to this is advocated by a large and influential party in the Established Church; nay, that Mr. Venn is, by one of the regulations of his own Church, prohibited from interpreting the Scriptures, save in accordance with the sense derived thence by the Primitive Fathers.

I am almost ashamed to notice Mr. Venn's sole objection against the meaning assigned above to Benedict's Decree. He pretends that it is doubtful what is the noun that governs the verb "conceduntur," (are conceded), whether *versions*, or *licenses*. Now the word *versions* not only occurs at the beginning of that decree; not only is it the *only* plural nominative in the Decree, but there is actually *no plural nominative*, in the sentences that precede, which can possibly, by any *yet* discovered law of Latin grammar, agree with the plural verb. There is a *singular* nominative, or two, and one *accusative*, '*licentias*,' and unless he is so ignorant of the very rudiments of Latin as to fancy this to be a *nominative*, his objection betrays either ignorance deserving of the rod, or the most flagrant dishonesty.

I have one further remark to make under this head. Pius VI. in a Letter addressed to Martini, Archbishop of Turin, on the completion of his Italian Translation of the Bible, after remarking that "he (Martini) *had judged exceedingly well that the faithful* BE EXCITED TO THE READING OF THE HOLY SCRIPTURES..which *ought to be left* open to EVERY ONE," adds "This you have seasonably accomplished, as you declare, by publishing the sacred writings *in the language of your country*, suitable to EVERY ONE'S capacity; especially when you shew, and set forth, that you have added explanatory notes, which being *extracted from the Holy Fathers*, preclude *every possible danger of abuse. Thus you have not swerved either from the laws of the Congregation of the Index, or from the constitution published on this subject by Benedict XIV.*" *Rome*, 1778. Now, mark, *the whole of the last sentence*, and part of the preceding one, are *omitted* by Mr. Venn, in his citation of this Letter; and, taking advantage of that omission, he proceeds to argue, that a license was still required, despite the plain illustration of Benedict's decree, contained in the above Letter.

I have neither space, nor inclination, to scourge this fresh delinquency, but content myself with remarking, that Pius VI., speaking for other times than his predecessors, declares—firstly, that the faithful ought to be *excited* to read the Scriptures; which, secondly, *ought* to be *left open*

to every one; thirdly, that by Martini's translation they had been rendered suitable to *every one's* capacity, and yet, by notes from the Fathers, *every possible danger of abuse precluded;* and lastly, that a translation, so guarded, whilst it did not infringe even on the original Rule of the Index, which sought merely to prevent abuse, *was in perfect conformity* with the Constitution of Benedict XIV. And now I shall have great pleasure in furnishing Mr. Venn with his 20,000 copies of Martini's Bible, solemnly approved of by the Pope.

I need not surely waste a word on Mr. Venn's assertion regarding the use of authorised versions in England, Ireland, and Austria. As to England, I leave him to make enquiries in Hereford; as regards Ireland, the late Bishop Doyle shall answer for me: "As to the reading of the Scriptures, in an authorized version, THERE IS NO RESTRICTION IN IRELAND, yet our *Bible Missionaries* are continually telling us the contrary; not that they do not *know* their assertion to be *false*, but that they intend their *lying speeches* to be circulated among the people of England," *(Corresp. p. 57.)* How truly does this describe the silly tale about Austria, copied by Mr. Venn! That it is false, is plain on the face of it, from the mention of the Hebrew Bible. Can it be that Mr. Venn does not even know that, in the very capital of Austria, there is a kind of Protestant University? And are we to be hoodwinked into believing that no Protestant Bible, nay, not even a copy of the Hebrew Scriptures, is allowed them? That Austria, in 1822, placed restrictions on the operations of the English Bible Societies, is well known; that some underling official may have been Dogberry enough to act as the missionaries assert, is just possible; but the effrontery and *gobe-mouche* credulity that could parade such a statement as evidence against a mighty nation, is only to be equalled by his own audacity in asserting something of the same kind as regards England and Ireland.

Of the Bull "Unigenitus," and the condemned propositions of *Quesnel*, I have treated in my "Correspondence," and should not be unwilling to add a few remarks here; but these propositions must be first placed distinctly before me, and the meaning attached to them by their Jansenist author, plainly laid down, as every such proposition, capable, perhaps, of many meanings, is condemned but in one sense, and that, as the Canon Law expresses it, *in sensu auctoris.*

I trust that the question of the Index is now clearly understood, and satisfactorily explained. Of all the misrepresentations indulged in against our Church, none is surely more enormous, none more opposed to fact and history, than that which would represent her as inimical to the Scriptures. Without her testimony the Scriptures would have perished, —but, perhaps, some future opportunity will enable me to furnish facts on this subject, such as I have endeavoured to unfold, in the first part of this Letter, on the state of the Scriptures in the Primitive Church.

I am, &c.,

J. WATERWORTH.

Newark, January 17th, 1845.

(From the HEREFORD JOURNAL *of January 22.)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, Jan. 20, 1845.

REV. SIR,—

I lose no time in publishing the subjoined document; and I only wish to notice in connection with it the following points:—

1. You have never pretended that Mr. Simpson gave you permission to make even the slightest alteration in any of the letters which you published as *the* correspondence between you.

2. The laws of Truth, and even of common honour, forbade you knowingly to make any such alteration.

3. The correspondence was published by *yourself*, with *your own preface*, and not in conjunction with Mr. Simpson.

4. Mr. Simpson authorises me to state that he carefully *marked all the discrepancies on the proof sheets which you directed your printer to send him, and that no notice was taken of it.*

5. I could produce *many other instances of omissions and insertions* than those specified in the subjoined document; and there are *only three* pages of your printed letters in which there are not *some* alterations.

The Public will now know how to appreciate what you have put forth, and what you may continue to put forth, in vindication of yourself against the charges which Mr. Simpson originally published, and which circumstances required me to repeat. You yourself also will now see how little, either your cause, or your own character, has gained by this attempt to divert attention from the great and important subjects of our correspondence.

Yours, &c. J. VENN.

The Document is as follows:—

"At the request of the Rev. J. Venn, we, the undersigned, hereby testify, that in a Pamphlet published in the year 1835, entitled 'An Examination of the Distinctive Principle of Protestantism, with strictures on the first part of the Rev. R. Simpson's 'Remarks,' by the Rev. J. Waterworth,' we find, at p. 180, the following words:—'If I shall shew that I....have not knowingly omitted one single phrase important or unimportant;....that this accuser has deliberately held back from the Public facts which exonerate me from all blame, or shadow of fault, both as regards any accidental omission of a word or two, or the necessity &c.,....then what becomes of this Rev. Robert Simpson's character?"

We also testify that we carefully compared certain passages in a Pamphlet published in the year 1834, by the Rev. J. Waterworth, entitled "A Correspondence between the Rev. R. Simpson and the Rev. J. Waterworth, &c."—with the original letters of the Rev. J. Waterworth; and the result is as follows:

1. At p. 17, line 14, of the Pamphlet, we find the words, "In the Catholic College of this Vicariate." In the original letter the words are, "In the College of this Diocese."

2. P. 53, l. 1. "The Scriptures may be abused, and have been most grievously perverted."

Original MS. "The Scriptures *may be* abused, and perverted."

3. P. 73, l. 11. After the words "as sacred," the following words are omitted, which appear in the original MS.—"And yet are told that we are the aggressors, and that our impugners stand on the defensive."

4. P. 73, l. 4, from bottom. "Whether upon the mere word of a bigoted controvertist, you had disgraced yourself by so vile and foul a calumny."

Original MS. "Whether upon the word of a controvertist, you have pronounced so foul a sentence."

5. P. 77, l. 15. Is not the Taxa Cancellariæ Romanæ, in the list of condemned books, denounced as spurious?"

Original MS. These words are not to be found.

6. P. 80, l. 26. "After the words "in foro externo," the following words are omitted which appear in the original MS.—"They regard only the punishments inflicted by the Canons."

7. P. 80, l. 13 from bottom. "And in none of them is there a single word respecting absolution from sin."

Original MS. These words are not to be found.

[The original letter is dated May 26th, 1834; the published one is dated May 12th, 1834.]

8. P. 91, l. 6 from bottom. "The book of Tobias being rejected by your Church, I cite its authority on the same grounds as I have referred to the book of Maccabees. The angel Raphael when he makes himself known to Tobias, tells him that "when he prayed with tears and buried the dead, and left his dinner, and hid the dead by day in his house, and buried them by night, he (Raphael) *offered the prayers of Tobias to the Lord.*" Tob. xii. 12.

Original MS. These words are not to be found, *nor any reference whatever to them.*

9. P. 97, l. 2, "Who are disposed, we know, to suffer for the truth of the Gospel. *When they have suffered, and have conquered, our veneration is more devoted,* and more firm, as they are translated from a state of conflict to a state of permanent happiness."

Original MS. These words are not to be found.

10. P. 99, last line. "The charge is too big for a scolding word."

Original MS. These words are not to be found.

11. P. 104, l. 12. After the words, "will denounce them," the following words are omitted, which appear in the original MS., "as slaves, who at the sword's point tore the charter from the tyrant John."

[The original letter is dated June 29th, the printed one June 25th.]

The *number* of alterations in three pages, which we examined throughout, is as follows:—

P. 27 contains 24 alterations.
P. 53 ditto 35 ditto.
P. 73 ditto 39 ditto.

Though Mr. Venn's proposal to Mr. Waterworth, in his letter dated December 30, 1844, to have the above documents examined by a Committee of friends on *both* sides, was not accepted, we are nevertheless ready at any time to meet any of Mr. Waterworth's friends, and to prove to them the accuracy of the above statement.

(Signed)

H. J. JENKINS.
ROBT. W. KYLE.
J. HANBURY.
J. H. BARKER.
WM. BULLOCK.

Hereford, Jan. 20, 1845.

(From the HEREFORD TIMES, *January 25.)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, Jan. 24, 1845.

REV. SIR,

I see that in your Letter of the 17th instant, you still persist in asserting that the 4th Rule of the Index has been actually repealed, and that the circulation of the Bible is everywhere free and unrestricted. It is, however, satisfactory to perceive that you are unable to bring forward any proofs whatever in support of your assertions; and that whilst you can write a whole column about general principles, you are afraid *really to examine*—though you are not afraid to *misrepresent*—what I have said against them.

As I am writing a long letter for the *Journal* of next week, I must be contented with making a few and very brief observations.

I. You have spent five paragraphs in combating a principle *which I never laid down*, viz., that "every individual who would learn Christianity, must have a Bible." The only principle I ever laid down, with reference to the 4th Rule, is, that *every man has a right, and ought to have a Bible; and that no human power has a right to forbid him.*

II. You intimate, as a justification of the 4th Rule, that in the 16th century the reading of the Scriptures by the vulgar issued in the most tremendous atrocities and revolting crimes, and wars, and calamities throughout Europe.—But, Sir, all those evils are to be directly traced to very different sources; viz., *to the long previous neglect of the Bible, the ignorance and profligacy of the priesthood, the arrogant assumptions of the Bishop of Rome, the false doctrines and superstitions of the Church*, in one word, *to the apostacy of Christendom!*

III. You make five assertions with respect to the 4th Rule of the Index.

(1.) "That it emanates from a local and limited congregation; not from the Church."—*But I have fully proved the contrary, from the highest authorities.*

(2.) "That it is of no force, save where accepted by the recognised authorities."—*But where has it not been so accepted?*

(3.) That it is essentially of a temporary nature, &c."—*But yet your Church has never relaxed it. For* 160 *years she forbid Bibles in the vulgar tongue altogether: and ever since Benedict's time up to this day it has been more stringent than it was at first.*

(4.) "That it never prohibited the reading of the Scriptures in the originals, &c."—*Here is the gross inconsistency of your Church.* Who are the most likely to abuse the Scriptures? Who are the most dangerous men when they abuse them? Who have ever been the leaders

in heresy? *Educated men!* And yet *educated* men may read the Scriptures; whilst the comparatively humble and harmless *poor* man is forbidden without a license.

(5.) "That the prohibition was left to the discretion of certain recognised authorities, &c." But, what, in point of fact, are and ever have been those authorities? Men who are frequently ignorant to the last degree of the Bible; and too often as profligate and immoral as they are ignorant.

Hear the following account from one of your celebrated writers who lived just before the Reformation: John Trithemius, in his "Institutio Vitæ Sacerdotalis." I have ascertained the accuracy of the quotation; and could bring much more to the same effect:—

"Ignorant men, coarse, without merit, come to the priesthood. They ask neither a holy life, nor literary culture, nor a pure conscience. Our Priests entirely neglect the study of Holy Scripture, but in compensation, they occupy themselves in bringing dogs and birds, * * * * * * * * * *
They sit with drunkards in the public houses, and give themselves up to play and debauchery. They do not know how to teach or write in Latin, and can scarcely explain the Gospels in German. * * * * * * * * *
It is not astonishing that simple Priests should be so ignorant and so opposed to the study of the Holy Scriptures, for in that they have the Prelates for their example. It is not the wisest that are elected, but those who can best pay for their places. These Prelates have themselves few or no Bibles, and show a great hatred against instruction. Here are the blind guides, who, instead of guiding the people, lead them astray."

Would such men, I ask, be fit to decide who should, and who should not, read the Bible? The idea of giving *such* men *such* a power is revolting!

IV. You come at length to the *question of the actual repeal.* But,—

(1.) You do not attempt to shew that the decree of 1757 was a *repeal:* according to your own interpretation of it, it only *qualified* the 4th Rule, allowing versions approved of by the Pope, and versions with approved notes, to be read: and now, by your silence, *you admit that there is no such thing as a version approved of by the Pope!* So that *your* qualification only amounts to this: that where there is a version with approved notes, it may be read indiscriminately: whilst in all other cases, and with respect to all other versions the rule stands in its full force. *And this you still call a repeal!*—But,

(2.) I proved by *several* most direct and conclusive arguments, that the decree not only did not qualify the 4th Rule, but that it left it in a *more stringent state* than it originally was; and that your interpretation of the decree was therefore *totally* wrong. And yet you say, "I am almost ashamed to notice Mr. Venn's *sole* objection against the meaning assigned above to Benedict's decree!"—You must surely reckon upon some strange defect in the memories of all our readers, or their inability to refer to what they have once read!

As to your attempt to answer that objection by denying that the word "licentiæ" could be the nominative to the verb (conceduntur)—I need only observe that the objection, as I distinctly stated, was equally strong, whether we took "licenses" or "versions" as the nominative. I will not, therefore, spend any time in shewing, what I thought every scholar knew—viz., that a nominative may be *understood* in one sentence, when the word has been used, even in a different case, in a preceding one.

(3.) You quote the letter of Pius VI. to Martini, and charge me with stopping short of an important part of it.—But the sentence which I omitted, as far as it is of importance, only *strengthens my interpretation of the letter.* And this was the view, as I shewed in a former letter, which Pope Pius VII. took of this sentence. The "constitution," by the bye, which is there spoken of, is quite different from the "Decree" of Benedict; though you have confounded them together.

(4.) You quote *Dr. Doyle's* declaration that there was no restriction upon the Bible in *Ireland.*—But I must prefer believing the contrary declaration of the *whole body of the R. C. Bishops and Archbishops of that country.* I beg, moreover, to add that a friend of mine, Lieut. Rhind, assures me that *he was 6 years in Ireland, visiting the cottages of the peasantry daily, and yet,* excepting in one instance, *he never saw one copy of even a Douay Testament!* My friend's name and character are well known in this neighbourhood.—With regard to *Austria,* I have myself travelled in the Austrian dominions, and have had many friends also travelling in them. And from what I have seen and heard, I can easily believe the report of the Scotch clergymen.

And now, Sir, I must observe, in conclusion, that no fact in history—no fact of the present day—can possibly be more certain than that *your Church is afraid of the free circulation of the Scriptures, and has done all she can to limit and prevent it.*—But that her Priests should be *ashamed* of such a fact, I do not wonder.

Yours, &c.

J. VENN.

(From the HEREFORD JOURNAL *of January 29.)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, January 27, 1845.

REV. SIR,—

I now proceed to consider your reply to my letter respecting the Psalter of Bonaventura; in which the Psalms and the "Te Deum," and even the Athanasian Creed, are blasphemously parodied and applied to the blessed Virgin Mary.

I must begin with observing that *I was not introducing irrelevant matter,* at the Discussion, when in order to refute the claim of your Church to infallibility, I charged it with sanctioning Idolatry. Having answered the texts which you brought to shew that our Lord had appointed the teaching of an infallible Church to be the means of perpetuating his religion; and having proved that Scripture led us, on the

contrary, to expect the *apostacy* of the visible church; I then proceeded to establish the fact that *there was no such thing as an infallible Church on earth;*—a fact which was consistent with *my* interpretation of those texts, but utterly irreconcilable with *yours.*—It is true I *only* proved that *your Church* was not infallible. But why should I have proved it of *any other?* Protestants and Roman Catholics all agree that no other Church is infallible; and why then should I have wasted my time in proving what none of us doubted?—Neither did I *even mention* this step in my argument, because I well knew that every one at the Discussion would naturally supply it.—To come now to the Psalter.

It appeared to me to be of great importance that the readers of our "Discussion" should know whether the Psalter attributed to Bonaventura is, or is not, *among his genuine works according to the Vatican Edition of* 1588—1596.—I think I may gather from your Letter that you now allow that *it is*:—though I wish that you had at once said so in a way that could not have been mistaken.

Now, Sir, this is the grand admission which I desired. You before acknowledged that the Psalter ascribed to Bonaventura contains "the *most awful blasphemy;*" and now you acknowledge that it is put down *amongst his genuine works in the Edition which came from the Pope's own press in* 1588—1596! Here then is a man who has been canonized by your Church; who is every year solemnly acknowledged by the whole body of her Priests as "a minister of eternal salvation," a "teacher of life," an "intercessor in heaven," and a writer who united the deepest erudition with equal ardour of piety;" and yet in the Edition of his works *which your Church has recognised,* there is a book of popular devotion full of the most awful blasphemy! Whether this Psalter is really genuine or not, *is immaterial as regards the present point.* It is most important as regards both *Bonaventura's own character,* and also the question *whether he was really a saint or not,* and whether therefore Roman Catholics are worshipping *a lost spirit* or *a saint in glory:* but it does not affect *the question now before us.* The Psalter is given *as genuine* in the Edition of his works which *your Church* has recognised, and therefore it has been expressly acknowledged as genuine *by your Church.*

But *the Pope alone,* you intimate, was responsible for the Vatican Edition of Bonaventura's works, and *not the Church.*—Far from it. Sixtus V. issued Decretal Letters to the whole Church, in which he recommended all Bonaventura's works according to the Vatican Edition, and, as your Church *received* these Decretal Letters, (for in obedience to them she enrolled him amongst her illustrious Doctors)—she thereby *herself recognised the Edition* specified in the Decretal Letters, as the Standard Edition according to which his works were to be received and read.

But the Decretal Letter, you intimate, referred to a *previous* edition.—Here, however, you are clearly mistaken; for no previous edition had ever been published at the Vatican press. This fact is expressly stated in the Biographie Universelle, and is allowed by Alban Butler (or his editor) in the note about the Psalter. Indeed, the very words in the Decretal letters decide this point, for they refer to an edition which was *about to be* published, not to one which *had been* published: they are,

"all his works, &c. as they *are* [not as they *were*,] put forth;" *(prout emittuntur)*; they refer, therefore, to this very edition of 1588-1596, which was then, by order of Sixtus himself, being prepared for publication.

Thus, then, *about the years* 1588-1596 *your Church* pronounced this Psalter genuine, and commended its use to all the faithful. And as *no other edition has since issued from the Vatican press* in which the Psalter is not among the genuine works of Bonaventura, that Psalter has had the direct sanction of your Church from that time to the present day, *i.e.* for the last 250 years!

With regard to the circumstance that Sixtus V. died *six years before* the entire work was published, on which you lay so much stress, you will now see that it is *perfectly immaterial*. This circumstance, of which I was well aware, cannot affect the question before us, viz., the guilt of *your Church* in having sanctioned this Psalter for the last 250 years.—And, indeed, it is of no consequence in *any* point of view; for, AS WAS STATED IN MY LETTER, the genuineness of the Psalter is recognised in the *preface to the first* volume, which was published in 1588, i.e. *two years before* Sixtus died! So that the blasphemy of the Psalter is still "*fastened on Sixtus;*" because he either considered it genuine at the very time he so strongly commended Bonaventura's works to all the faithful; or else he made the discovery in the following year, and yet never revoked his solemn sanction of it.

Here I might stop. But as you appear to deny that *your Church* has recognised this Psalter, I will now meet you on your own ground—however untenable it may be—and I will prove that EVEN UPON YOUR OWN SUPPOSITION, *your Church has sanctioned the awful blasphemy of this Psalter for the last* 350 *years, indirectly, indeed, but in a way the most marked and striking.*

To prove this point *fully* will take up much time. But the investigation will, I trust, open the eyes of some of our readers. Would that it might open yours!

I. I will first of all remind you of the *extent* to which *individual* members of your Church have given their sanction to the name and writings of Bonaventura.

Alexander, of Ales, was in the habit of saying, that "in Bonaventura Adam seemed to him not to have sinned."—Pope Sixtus IV. hesitated not to say that "the Holy Spirit seemed to have spoken in him;" and enrolled him among the Doctors of the Church.—Sixtus V., in his Decretal letters (1587), records the expression of his predecessor with approbation, and enrolled him amongst the *illustrious* and *pre-eminent* holy Doctors of the Church: and commended all his works for general use, "willing and decreeing that they should be cited, adduced, and brought forward, when the occasion should require, not only privately but publicly, in seminaries, academies, schools, colleges, in lessons, disputations, interpretations, addresses, discourses, and all other ecclesiastical studies and Christian exercises." These letters were addressed to the whole Church; and every body who should dare to contravene or infringe them, was threatened with the displeasure of Almighty God, and Peter and Paul.—The learned *Editors of the Vatican Edition*—

which was commenced by order of Sixtus V. and finished by order of Clement VIII.—*labour to commend Bonaventura and his writings.* In the *preface to Vol.* 1, it is not only declared that on account of his piety and his writings, he was most justly entitled "the Seraphic and devout Bonaventura;" but his smaller works (among which the Psalter is specified) are described as calculated to instruct men, *in the best and most salutary manner*, to celebrate the praises of the Blessed Virgin. Again, in the *Epistle dedicatory prefixed to the 6th Volume*—which contains his smaller works, and the Psalter amongst them—the writer expresses his hope, that under the auspices of Clement, *all the faithful* may assiduously study it, and derive the *richest profit* from it both to the understanding and to the affections; and that they may have the Seraphic Bonaventura himself as their Patron. And, finally, in the *preface to the Psalter itself*, the Psalms of David are declared to have been in this Psalter *beautifully* applied to the Virgin.—Bellarmine spoke of him as a teacher beloved of God and man. And to mention only one more instance—in the words of Alexander Natalis—"Gerson, Chancellor of Paris, says of him, in a Tract on the choice of Books, 'He.....to a singular degree beyond all Catholic Doctors, (with all due respect let me say it), appears suitable and safest to enlighten the understanding and influence the affections.'.....and elsewhere he says, 'other Doctors are styled cherubic, he by a most appropriate title at once seraphic and cherubic.'"

II. I will shew the *extent* to which *your Church* has given its sanction to Bonaventura's name and writings:

(1.) Your Church, in the year 1482, canonized Bonaventura. *You*, indeed, would represent the canonization of Bonaventura as the act of the *Pope alone.* "When citing a Papal Canonization," you observe, "did it never occur to Mr. Venn to ask himself, is the Pope *the Church?*" It did: and the result you shall now have.—Dens, the celebrated Theologian, defines Canonization to be "the solemn judgment of the Pontiff, *with the assent of the Church*, respecting the sanctity of a departed man, and his fruition of heavenly glory; with the injunction that all men esteem him as such, and honour him with due worship."—(Vol. ii. 137.) The very chapter in which this definition occurs is thus headed, "On the infallibility *of the Church* in the Canonization of Saints:" and throughout the chapter he considers it as the act of the Church and of the Pope indifferently. Delahogue also considers it as the act *of the Church* (vol. iv. 207); and so does Bellarmine; and so does Thomas Aquinas; and so does Turnelius, &c. &c.: and, in fact, I must beg you to name one single Theologian of note who does *not* consider it in the same light.—It would be curious, however, if it should turn out that even on this point your Theologians differ.

But I must observe further that the canonization of a Saint is not only regarded as an act of *the Church*, but the *general* opinion is that *the Church is infallible in her Canonizations.*—"Doctors," says DENS, "commonly affirm this with St. Thomas, because this question is not a question simply of fact, but of dogmatic fact; for it affects the morals of the whole Church, which would surely be involved, the whole of it, without remedy in superstitious worship, if any one were invoked as a

Saint who was the companion of the damned in hell." (p. 137.)—He adds that there must be not merely "a moral certainty," but an impossibility of mistake. (p. 138.)—MELCHIOR CANUS says that to *worship a man in hell is as bad as worshipping the Devil*, and that we must believe therefore that God would not suffer the Church to fall into so great an error. (Cited by Delahogue vol. 4, 207.)—[How you can answer this argument I do not see.]—BELLARMINE concludes that *it is certain* amongst Catholics that the Church cannot err in the canonization of Saints. (Ibid.)—BENEDICT XIV., whom you speak of as one of the most learned and enlightened of your Pontiffs, says, that "the sentence of canonization is definitive and *infallible*, and respects the whole Church." (p. 208.)—Even VERON, your master, who seems to go further than any other Theologian dare, denies indeed that the Pope is absolutely infallible in canonization, but adds that any one "would be *rash* and to be *censured* (plectendus) who after such a canonization, which takes place upon the most exact information respecting the miracles and past life of a Saint, should deny that the person canonized is a Saint, or doubt about it." (Ibid.)

There is another point to be here considered. "Is it," you ask, "*an article of faith* that the Pope is infallible?" Here your Theologians *differ* again: some say *it is*, some say *it is not;* and with regard to this difference of opinion, Benedict XIV. observes, "Each opinion must it seems be left in its own probability, until the Apostolic See shall decide the point." (Ibid.) And as Delahogue does not mention any such decision, I suppose that up to his time it has been a question on which your Church has been divided.—That a Church professing infallibility should never have decided *whether this is an essential article of faith, or not*, is indeed unintelligible. There are those in your Church who would actually consider *you a heretic* for not holding the infallibility of the Pope in canonizations!

And, once more:—As regards the *practical* part of this question there is a perfect agreement among all that the canonized person is to be worshipped. For, as BENEDICT XIV. observes, "The asserters of the fallibility of the Pope.... confess that the sentence of the Pope *is to be obeyed*.... But if he is not a heretic, he is at least liable to a heavy censure, and to the heaviest punishments, even of excommunication.... who should dare to assert that the Pontiff had erred in any canonization, or that any canonized person was not to be worshipped with dulia." (Ibid.)

It appears therefore, that in 1482, when Bonaventura was canonized, *your whole Church* (as well as the Pope) decided the following point: viz., that Bonaventura was a saint, who, on account of his extraordinary piety, either did not go, like other souls of the faithful, into the fire of purgatory, or else was very soon released from it; and that he was at that time in the presence of God, and an intercessor for men on earth.—It appears, moreover, that in consequence of this decision of your Church;—(1.) Most Roman Catholics believe it to be an *absolutely certain* fact that Bonaventura is a Saint and Intercessor in heaven; while some hold it even *as an article of faith*, and condemn as heretics all who do not hold it. (2.) All regard it as a fact *so certain* that it would be most rash to

question it. (3.) All agree that he ought to be worshipped. (4.) Every year his name is celebrated throughout the whole Roman Catholic world, and all are invited to seek his intercession.

(2.) Whether your Church received or not the Decretal letters of 1587, by which Sixtus V. enrolled Bonaventura amongst the *pre-eminent* (egregios) Doctors of the Church; this is certain, that she has *most fully acknowledged him as one of her chief Theologians and Teachers.* For in her Breviary she styles him "a Teacher of life," and declares that "he wrote many things, in which uniting the deepest erudition with equal ardour of piety, he moves the reader by his teaching." And she requires every one of her Priests throughout the world once a year to acknowledge him under this title, and to read this commendation of his piety and erudition.

And, now, since *your Church* has canonized Bonaventura as a Saint, and acknowledged him as one of her first Teachers and Theologians; and ordered his name every year to be celebrated throughout the world in both these characters, I would ask this question:—"Has your Church ever given a higher or more universal practical sanction to the name and writings *of any man* than she has given to those of *Bonaventura?*"

III. I will in the next place give some idea *of the extent to which this Psalter has been circulated*—though of course a very *imperfect* one.

There are two *MS.* copies of this Psalter still extant, as Sbaralea allows; which most probably therefore were written before the 16th century; though Casimir Oudin asserts that one of them is of *recent* date.—An edition of the Psalter was published in 1476 at Venice. An edition of all his works (containing the Psalter) in 1495 at Strasburg. An edition of the Psalter in 1495 at Argentinæ, and at Venice in 1504. I have now a copy of the smaller works of Bonaventura lying before me, in one volume, belonging to our Cathedral library, containing the Psalter; and though the *title* page and the lower half of the *last* page are torn off, so as to prevent my ascertaining its date from the book itself, yet *all* the Catalogues give the date as 1504, Venice.—Editions of the Psalter were published at Belnæ, 1521, (in Sapphic verse—no small proof that it was a popular work)—at Brixiæ, 1553; Ingolst, 1593; Brixiæ, 1596, in 16 mo.; Paris, 1596; Coeln, 1605; Valencenis, 1605; Geneva, 1606; Colon, 1608; Constantiæ, 1611; Ulisipone, 1611: Madrid, 1613, 1625, 1628, and 1697; Genoa, 1616; Hispali, [Seville], 1624; Insulis, 1659; Brux, 1672; Paris, 1677; Antw, 1700; Brux, 1701, Liege, 1702; Neuhusii, 1709, &c. It was also translated into the Chinese language.—These editions were for the most part either in 12mo. or in 16mo. I myself saw with Mr. Kyle—as I mentioned at the Discussion—a small pocket volume (in the library of Christ Church, Oxford), containing this Psalter, bound up with some pieces of St. Bernard, (Leodien, 1607), and in the preface it is stated that "their most profound writings *dispersed throughout the whole world,* are read and sought out."

I know it is the fashion for Roman Catholics, when this charge is made against their Church, to say that this Psalter *is scarcely known.* Thus 200 years ago Cardinal Perron declared that "of ten thousand Catholics scarcely shall one be found who has heard it spoken of: and I can myself state that up to the present hour I have never either

seen or met with it." Thus in a letter addressed to the Editor of the *Kentish Independent* (and quoted in "*The Protestant*") dated Nov. 8, 1844, the Rev. T. Sisk, R.C. Priest, says, "As to the Book of St. Bonaventura which he [i.e. Mr. Cumming] refers to, relative to our devotional practices in honour of the blessed Virgin, I beg to say that if it exists it is a very rare composition: though I have been in Italy five years, I never saw it, nor even heard of it: and further, I do not personally know a Catholic who has."—And thus you too, Sir, in your Letter of the 16th ult. observe, "that so far from being in universal use, it cannot pretend to have even ordinary currency amongst popular forms of devotion, I am persuaded. I do not think that one Catholic in Hereford—I do not think that one Catholic in England—I never met with a Catholic anywhere that made use of that Psalter, &c."—I have, however, abundantly proved—though Perron and Mr. Sisk and yourself may have been profoundly ignorant of the fact—that this Psalter has been in *frequent and very general* use; and that it has been translated into Italian, and German, and French, and Spanish, and even Chinese itself. And now let me add further that it is, according to authority on which I can depend, at *this very time*, in very general use as a book of popular devotion. Mr. Sisk was answered by Mr. Cumming in the following words:—"What Mr. Sisk saw in Italy it is not for me to state; but this I affirm and am ready to prove in the presence of Mr. Sisk, Mr. Cole, and all the Romanists of Woolwich, that this blasphemous Psalter is so popular in Rome, the head quarters of Romanism, that in 11 or 12 years it has run through 10 successive editions, each of which has the signature of the ecclesiastical authorities; and so anxious is his Holiness that it should be extensively used, that it is sold at the cheapest rate possible. I also beg to inform Mr. Sisk that I have in my possession the 8th edition of the Te Deum [which is added to the Psalter] addressed to the Virgin Mary, in French, and published under the sanction of the Archbishop of Paris, in the year 1842, and I engage to select a large portion of the Psalter of St Bonaventura from Romish books of devotion published in England."

Thus then it is a plain fact that *this Psalter has been for about 350 years in constant and very general use!*

Here I stop for the present. In my next Letter I shall shew, (1.) That this Psalter has been almost universally received as one of Bonaventura's *genuine* works. (2.) That your Church has during that time professed *to guard her people against all bad and dangerous and heretical books.* And (3.) That while she has proscribed and condemned books which were *comparatively little* known, and even *anonymous* books, *she has never in any way whatever put any mark or brand on this Psalter*:—a Psalter which has been *in general use for 350 years*, and that carries with it all *the sanction of an author whom the most illustrious individuals in your Church, and your Church itself, have laboured in every possible way to honour both as a Saint and as a Teacher;* and which, BY YOUR OWN CONFESSION, *contains the most awful blasphemy!*

All these points I shall in my next letter most fully prove; and thus I shall shew that your own admissions are fatal to your Church, and

leave you no alternative but to renounce her.—I must beg you to meet me fairly upon this point; for it is *alone* perfectly decisive of the whole question between Protestantism and Romanism. If your Church thus practically sanctions the teaching of "the most awful blasphemy," then it not only follows that she is *not infallible*, but it also follows that *all true Christians are bound to come out of her and to protest against her;* whilst whatever evils result from the schism so caused, must lie *at her door.*

I need only further observe that your chief strength has been employed in knocking down *a man of straw:* (just as it is in your letter of the 17th instant, in which you spend five paragraphs in combating a monstrous opinion which no one ever held, viz. "that every individual, if he would learn Christianity, *must* have a Bible.") You attack a position which I never laid down, viz., that your Church considered Bonaventure to be *infallible.* But who ever dreamt of such a thing? It is quite enough to charge your Church with sanctioning a book that contains, as you allow, "the most awful blasphemy;" without charging her with teaching that that blasphemy is certain and infallible truth.

Yours, &c.,

J. VENN.

(From the HEREFORD JOURNAL *of January 29.)*

MR. VENN'S LIBELS AND SLANDERS.

TO THE EDITOR OF THE HEREFORD JOURNAL.

SIR,—

So, the long-poised bolt is shot at last:—of the three arrows in his quiver, one has been cast aside as useless; one as pointless; and the third, though dipped in venom, and launched with the united strength of five doughty volunteers, Jenkins, to-wit, Kyle, Hanbury, Barker, and Bullock,—*Fadumque, Hebesumque subit, Rhætumque, Abarimque,*—is but "a fool's bolt" after all, featherless, headless, bloodless.

But, I have, in this Letter, to complete my defence against his *first* charge; to prove Mr. Venn guilty of publishing as false an accusation when he said, "Instead of publishing the whole Correspondence without alteration, I selected such Letters, on both sides, as I pleased," as he stands already convicted of having palmed a slander on the public, when he asserted that "I had altered and suppressed passages in Mr. Simpson's Letters." This latter accusation, mark, has been abandoned; *the calumny stands confessed, but where is the reparation?* That reparation, if words have power, *shall* be extorted from him. But, in the mean while, I return to the *first* charge, and shall begin by briefly drawing attention to the paring and fining down to which it has been subjected in the handling. The coin is sadly clipped indeed.

When first produced, *the* Correspondence was only *a selection* from a Correspondence. *That statement has been withdrawn. That statement then was, like his third charge, a misrepresentation.*

Next, Mr. Venn acknowledges that he "*has no means* of shewing to what extent this charge is true."

Further, he confesses that the Letters, or notes, not published, DO NOT *regard the Correspondence, but only the mode of publishing it.*

Weighing these concessions,—these extorted concessions,—what, then, does he complain of? of this only: that, in one of the brief notes from Mr. Simpson, *after the Controversy had long ceased*, a request is made that "all personalities may be omitted in the printed Letters." Now, says Mr. Venn, these words *may* be understood of personalities indulged in by Mr. Simpson, and it was, therefore, not honourable not to correct, or prevent any such impression. This, then, is the charge as it now stands. And if I did carefully, fully, and emphatically obviate this possibility, the charge of suppressing Letters is at once baseless.

Now, that I did this, is a fact plain, obvious, tangible, irrefragable; nay, more, Mr. Venn *knows that I did this;* more still, *he knew it when he made the charge.* If I prove this, not only do I vindicate myself, but the guilt of grievous misrepresentation again recoils on Mr. Venn, and he slays himself again with his own weapon.

Now, my proof is this. In the *Preface* to the Correspondence, the above-named request of Mr. Simpson is given, at p. IX., and from that page, to page XII., occurs my reply to that wish. Now, what is the character of that reply? What is the supposition on which it proceeds from the first to the last line? With what are those three pages filled? With this, and this only: that, with the usual blindness of self-love, Mr. Simpson fancied his letters the very milk of human kindness, and mine all gall and bitterness. Let the reader turn to the pages indicated, and stand convicted; let Mr. Venn turn to them, and be, if he can, ashamed.

I am not about to inflict on the reader the whole of the Letter referred to; it will be enough to defy Mr. Venn to contravene my statement, and that I give one or two extracts, as specimens of the whole.

"As to your remarks respecting 'personalities,' if any severe expressions have proceeded from my pen, they will not, I think, be found till after your note of April 28th." p. IX. Then follows an enumeration of what I looked upon as expressions and accusations the most personal and insulting emanating from Mr. Simpson; after which, in the same Letter, this remark occurs at p. XI. "With these, and with such things before me, I can afford to erase or modify any expressions which may unfortunately hurt your sensibility." "To decide on what is personal is a matter of taste and judgment—you will, perhaps, therefore, have the goodness, before each letter goes to press, to specify those passages which you consider should be erased or modified." (p. XII.)

These extracts shew, that so far from intending the reader to imagine that Mr. Simpson regretted, or admitted, any personalities in his own Letters, an impression the very opposite is sedulously enforced, enlarged upon, and taken throughout as granted. I repeat that Mr. Venn knows this; knew it when he made the charge,—for he had my Correspondence, wherein the Letter quoted from appears, by him at the very moment that he made that charge. And thus I leave it; leave it to the reader as a further study of Mr. Venn's character; and to Mr. Venn as a choice specimen of detected dishonesty, and of the danger of playing with edged tools.

And here I might leave this first accusation, now and for ever; this charge originally so grave; so gradually modified; so audaciously attempted to be supported by a gross misrepresentation which Mr. Venn might think to delude the public with, but an imposition which, I find, he has yet to learn it is somewhat perilous to himself to palm upon me, as his opponent. But I have not yet done with this business, nor has Mr. Venn.

I proceed to shew, from facts detailed in my Vindication, that this charge was, from beginning to end, devoid of truth; that *every Letter* on the Controversy *was originally* published; and that *Mr. Venn knows, and knew this to be the case.*

1. In reply to a Letter of mine, dated May 12, 1834, Mr. Simpson wrote as follows:—"I beg to *decline a Correspondence* which can tend to no satisfactory result." (Corresp., p. 81.) This was followed by a Letter from me given at p. 81 of the Correspondence? Does Mr. Simpson change his mind and renew the Correspondence? Read his reply: "As you have stated that it is your

intention to appeal to the 'Public,'—and *I have declined continuing the Controversy*,—I shall not enter upon the consideration of the contents of your last letter." (p. 100.) After my reply to this repeated refusal, on Mr. Simpson's part, to continue the Correspondence, *not one word ever passed between us in continuation of the Controversy*. It was thenceforward as completely closed as if it had never had existence. But this is not all.

2. At Mr. Simpson's own request I caused him to be supplied with every proof-sheet as it left the press. When, therefore, the last letter of the Correspondence was printed, and placed in his hands for correction, he knew that there was no intention of publishing the notes that had subsequently passed between us, on matters perfectly distinct from the Correspondence. Did he complain of that intention? Did he ask to have the notes published? Nothing of the kind. Had he done so, there could, there would, have been no difficulty, on my part, in complying with his wish. What object was to be gained by suppressing two, or three notes, of two, or three lines a-piece, about the loan of Devoti, or the purchase of a work of mine? In fact, every such note appears in my Vindication.

But, is it not possible, some one may say, that Mr. Simpson was not aware that the last sheet sent him was designed to be the last? It is: but my answer is plain. *The Preface to the Correspondence* was written and printed *after* the Correspondence was completed. The printing, and correcting, of that Preface occupied, in this town of ours, a considerable time,—several weeks, if I remember correctly. He was supplied as usual, with the proof-sheets. This, then, places beyond the possibility of a doubt that he knew full well that the Correspondence was considered by me completed with the last letter that appears in the printed copy. Not a complaint escaped his lips; not a request was made to have one further note published; no complaint, I repeat, was made at a time when that complaint could, and would, have been attended to. He tacitly acknowledged that all that ought to have appeared, had appeared; it was not till his own Pamphlet appeared in reply that he made the charge of omission, and even then, mark, *not one word of those omitted letters was published by him*. Had he done so, the charge would, at once, have been seen to be a slander.

Now, Mr. Venn knows, and knew all this, and more; for this, and more than this, is detailed in my Vindication. And with this knowledge he dares come before the public, and, at the close of ten years, renew an imputation so vile, so unjust, so baseless.

I hold him responsible; and as he has been forced to acknowledge that his third charge was a slander, so will it now be plain that his first accusation, and his misstatement in support of it, are equally an outrage on truth and common honesty. Will he make me reparation? Time will shew.

Having now, thus far, rolled back the stone which was to crush me on Mr. Venn, its mover, I proceed to the last accusation. Be my reply, on this head, satisfactory or not, at all events Mr. Venn stands convicted, on two points, of retailing untruth; of grasping eagerly,—as a drowning man will seize a straw,—at any imputation, however vile, however old, however unsupported, however ignorant of its truth or falsehood. His wish was to blight character, and he regarded not the means. Be my reply, I repeat, what it may, Mr. Venn's character is damaged past redemption in the eyes of every honest man, and thinking Christian. As a scholar he never had a character to lose; a kind of mincing meekness, and mock, or real honesty were the staple of his reputation. These he has strangled with his own hands: he is now known.

The second, and only remaining charge, consists of two parts; first, that passages in my Letters have been omitted; secondly, that passages have been altered.

So stood the charge originally. This too has undergone a change. It has, in part, been modified, in part enlarged. The alterations have been declared to be, for the most part, mere "polishings of style," whilst "a *few* of them" are still asserted to be "alterations *not* unimportant." This is the modification; the enlargement consists in the production of certain words or phrases,, as having been added to the original letters; whilst *there is throughout, this cunning play and tampering with words*, that *my denial of omissions* is made by

Mr. Venn, and Messrs. Jenkins, Kyle, and Co. *to apply to alterations and additions.* But let this piece of transparent cunning pass. And now first as to the *omissions.*

Of the passages cited, and signed, by the ever memorable five, "who sign their names, and blush to find it fame," three come under the class of omissions, five of alterations, and the rest of additions.

Now, to the omissions, my reply is this. These omissions,—*amounting altogether to three lines,*—each of them is *against me, is a loss to my argument; one* of them weakens that argument, *omits the most important fact in my favour;* another renders my sentence *incomplete,* if not *absurd;* and the third excludes a very fine bit of youthful eloquence, and a fact of vast import in my favour.

Without giving long citations from my correspondence, I feel the difficulty of proving this clearly; but the fact, nevertheless, is as it is stated. I will endeavour to establish it briefly.

1. At page 80, the following words are omitted: "They regard only the punishment inflicted by the Canons." The question treated of in the context, is the stale calumny of selling leave to commit sin, sustained especially by a spurious work edited by one Banck, under the title of *Liber Taxæ Cancellariæ Romanæ.* In treating of this subject is was all-important to shew, that the regulations of the Roman Chancery have no direct relation whatever with sin of any kind, but merely with the punishments inflicted on sin by the Canons. *To omit that remark was to omit the main argument; yet this omission is the very one cited against me* as a proof of dishonourable dealing! That it is an accidental omission, then, is plain,—for surely no one not insane, could be guilty of the folly of knowingly omitting what makes in his favour. Assuredly, in a second edition I shall avail myself of the passage. Thus, the accidental omission, by the printer, of a fact,—*the most important fact on the question debated,*—the hinge on which the whole of that controversy turns, is, by this Mr. Venn, and these his five, "wise men," paraded as proof against me.

The second omission occurs at p. 73. "And yet are told that we are the aggressors, and that our impugners stand on the defensive." What mysterious object was to be obtained by expunging such a line as this may well puzzle the ordinary reader. But, read the context, and it will be seen, at once, that, *to omit this line, is to make my meaning incomplete, and the sentence an absurdity.* I am there replying to Mr. Simpson's statement that he, who had assailed me, stood on the "defensive! and in a long sentence, wherein are summed up various acts of aggression on Mr. Simpson's part, all tending to shew that he had been throughout the assailant, all aiming at the words omitted,—lo! the climax has disappeared, and *the omission leaves the sentence lame, absurd, pointless.* It is as if the key-stone were taken from the arch. Now, again, I ask, can it possibly be supposed that the very words which are most important in this sentence, which were the object for which that sentence was written, could be knowingly omitted?

The third, and last, omission occurs at p. 104. "As slaves, who at the sword's point, tore the charter from the tyrant John." How so choice a piece of eloquence could have escaped the eyes of a young man, and avoid being paraded in italics, or even capitals, I cannot, for the life of me, tell. The insertion would certainly add to the majesty of the sentence, to the force of the sarcasm,—the omission is the suppression of a fact which would have told well against the silly imputations to which I was alluding, as it will for ever be an answer to the ignorant bigots who connect our religion with mean subservience, or slavery.

And these are the only grounds on which the charge of omission is based! Is, then, the statement of my Vindication proved, or not: "I will shew that I have not *knowingly* omitted one single phrase important or unimportant." There is, assuredly, not one deliberate omission in the whole Correspondence; and so, this charge falls dead as the rest; this charge, like the rest, recoils on its reproducer, who, in his eagerness to inflict an injury, *never gave himself the trouble to examine whether omissions may not be accidental, as well as designed.* These omissions may prove me a negligent corrector of the press,—but the reproduction of them, as designed, proves Mr. Venn, not merely to be devoid

of that "charity that thinketh no evil," but an eager, and anxious, and unscrupulous searcher after evil, where evil is not. So far, again, I bid him count his gains, in his new character of retailer of slander.

I now pass on to the alterations; and these, for the sake of greater perspicuity, I will place in juxta-position, that Mr. Venn's truthfulness may again be tested, in that he says that "*a few* of them are *not* unimportant."

PRINTED COPY.	MS. COPY.
1. "In the Catholic College of this Vicariate."	1. "In the College of this Diocese."
2. "The Scriptures may be abused, and have been most grievously perverted."	2. "The Scriptures *may be* abused and perverted."
3. "Whether upon the mere word of a bigoted controvertist, you have disgraced yourself by so vile and foul a calumny."	3. "Whether upon the word of a controvertist, you have pronounced so foul a sentence."
4. Letter dated "May 12, 1834."	4. "Letter dated "May 26, 1834."
5. Letter dated "June 25th."	5. Letter dated "June 29."

And are these *the* alterations? These, and no more. These the alterations gathered as the most salient, out of 111 pages! Had I omitted to head them, might I not defy the ordinary reader to tell which was the original, and which the corrected, copy? Not an idea is changed; not an idea, or scarce an idea, is added; and these are the matters so important as to justify their being dug up from their graves, after ten years, in proof of crime and dishonour. Is it *now* clear that Mr. Venn is a prurient searcher, and solicitor, after slander? Is he *yet* known? And these "five wise men,"—but I leave them to their insignificance; and may they ever be signers, sealers, and deliverers of such documents!

Now follow the additions. "Is not the Taxa Cancellariæ Romanæ, in the list of condemned books, denounced as spurious?" It is. The book of Tobias is quoted; the martyrs are declared to be more venerable after death, than during life; and lastly, "the charge is too big for a scolding word." And lo! the additions are before the reader! "Five wise men," and Mr. Venn, walked up the hill, and——down again. But, in sober seriousness, is a charge of dishonesty to be based on fooleries like these? Are these the mysterious warnings; these the enormities heralded for weeks; denounced as offences of the gravest kind; as crimes excluding their perpetrator from the pale of civilised society; from the ordinary amenities of life; from private correspondence; from the interchange of brotherhood with those from whom he may differ in faith, but loves not less as men, and values not less as honest, sincere, and conscientious as himself? Had I untombed such things as these from their graves, and paraded them as spectres,—as witnesses of crime,—I should hide my head for very shame, and blush to call myself a man. Is there a Christian that would not rather be the author of these things, than the reproducer of them? than the man to aim at character through them? than the defeated and skulking bravo, who, afraid of fair, and open, and honourable conflict, sinks into the retailer of slander, that what his own effete energies dare not attempt, his viperous tongue may try?

At the distance of the tenth of a century, I cannot adduce proof that we both thought ourselves justified in changing one word for another, for an apter one; in adding any slight particular, which might render our meaning clearer, or truth more obvious; for, unfortunately, or fortunately, so little am I given to suspicion,—so little did I think that any such charge could be reproduced,—that, years ago, I destroyed every vestige of the Letters sent me by Mr. Simpson. That such changes, however, were mutual, is my firm belief. Other proof than that belief I have none. When the Letters were printed,—when my Vindication had been for years unanswered,—all papers connected with it were swept away as needless; and, in dearth of those papers, I am forced to leave the charge such as it is, with the firm conviction that, were those Letters in existence, I could prove our changes mutual.

But, before concluding this business, I would direct attention to an assertion in Mr. Venn's last Letter, as another specimen of his veracity. He states, that the discussion of these charges has been "an attempt of *mine* to divert attention from the great and important subjects of the Correspondence."

Did Mr. Venn produce this subject, or did he not? Did he, when directed

to my Vindication, volunteer a column of remark on that Vindication, and declare himself dissatisfied? He did. Then, what effrontery is this, to turn round on *me* as the author of this subject, as so partial to abuse as to court it; as diverting attention by it, from other matters? Who made these charges? Mr. Venn. Who volunteered a defence of those charges? Mr. Venn. Who mixed them up with the Controversy, almost in spite of my repeated attempts to keep them separate? Mr. Venn. I had rather alter ten thousand synonymes, and "polish" fifty sentences, than have this one assertion of Mr. Venn's to answer for.

And now that I have ended, I too may give *my warning*. Do you expect scholarship in Mr. Venn? You are deceived. Do you look for moderation? You are mistaken. Do you expect honesty? You are deluded. But, if you wait for ignorance, vanity, prurient eagerness for scandal, the retailing of silly tales and long-buried slander, readiness to confirm, without examination, any idle or exploded calumny, masked meekness and truculent virulence, you will not be disappointed, you will not be deceived. The picture is before you; I have seen the original, studied and limned it.

I am,
Your obedient Servant,
J. WATERWORTH.

Newark, January 25, 1845.

(From the HEREFORD TIMES, *February* 1.*)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, Jan. 31, 1845.

REV. SIR,—

In reply to your letter of the 25th instant, I beg to state:—

1. With regard to the first of Mr. Simpson's charges against you;—I have only this morning received from Mr. S. the remainder of the letters which were not published by you in your "Correspondence, &c."—(and which did not appear in your "Vindication," though, in your letter to me of Dec. 24, you positively assert—that *every letter that passed between you and Mr. Simpson appeared either in the 'Correspondence,' or in your Vindication)*—and I now admit respecting them all, what I could before only admit respecting those I had seen, that they refer to *the mode in which you chose to publish certain letters*, and not to the *subjects* of the controversy. But I must add, that the omission of those *remaining* letters appears *far more dishonourable to you and unjust to Mr. Simpson*, than the omission of *that* letter which you afterwards published, and which, notwithstanding your extraordinary attempt to justify it, was *perfectly unjustifiable*. Some extracts from those omitted letters will be given presently.

2. With regard to the second of Mr. Simpson's charges and the document by which it has been proved:—Notwithstanding the way in which you attempt to make light of that document, your letter is a full acknowledgment of its truth and accuracy. I will not, therefore, shew, as I easily could, that the alterations specified and admitted, are more important than you pretend;—that you have given as *separate* alterations, what had merely been noticed in the document *(in brackets)* for the purpose of avoiding cavil in case of any future reference to the originals; viz., the discrepancy of dates in two instances;

—that two of the additions specified are of considerable importance—that instead of the alterations specified, being "*the* alterations," and "no more," there are 39 in one page, and *many hundreds* more could have been given;—but I will content myself with giving the following extracts, which will shew how expressly even the *slightest alterations* were forbidden by Mr. Simpson *before the actual publication.*

Extract from a copy of a letter of Mr. Simpson's, addressed to the Rev. J. Waterworth:—

"DEAR SIR,—How you can presume to call what you have printed "a correspondence" between you and me, I am utterly at a loss to comprehend.

"You have appealed to the public, and I shall leave them to decide on the merits of the case.

"You have had every opportunity of giving a *correct* copy of our correspondence.—I lent you your own letters for the express purpose of obtaining "accuracy"—I corrected each proof as it was brought to me from the press; and I cannot but deeply regret that a regard for your own character for honesty, has not led you to *print what was actually sent to me.* * * * * * * * *

"I am quite satisfied to let matters rest, *if you will withdraw your work;* if you persist in publishing, I shall take the earliest opportunity, which my various duties will allow, of replying to it.

"Yours truly,
"ROBERT SIMPSON.

"Castle Gate, 24th Oct., 1834."

Extract of a letter from the Rev. J. Waterworth to the Rev. R. Simpson:—

"DEAR SIR,—* * * * As to the charge of 'inaccuracy,' I am surprised that you should presume to advance it. Finding many verbal alterations, clearly improving your letters, introduced into the early proofs, I fancied you could not object to a similar attention being extended to my own; but I deny that there is *one single alteration which affects the meaning.* They are merely verbal, and nothing more. If there be one alteration that affects the meaning, that adds to, or modifies, an opinion in the slightest tittle, please to specify it, and I will order the sale to be deferred, until I shall have corrected the inadvertence by means of an appendix or an erratum. Otherwise the sale commences, I believe, to-day: I shall defer it, awaiting your answer, till to-morrow. * * *

"Yours truly,
"J. WATERWORTH.

"Old Hall, Oct. 24, 1834."

Copy of Mr. Simpson's reply to the above.

"DEAR SIR,—The 'alterations which affect the meaning, that add to or modify an opinion,' are so *numerous* and the *notice of publication* has been already issued, that your *sale* may commence as soon as you please.

"I will notice the fact of which I complain in my remarks on your publication. I was not aware that I had made even a *verbal* alteration in any one of my letters. I trusted to *your* seeing that they were correct, as *you possess the originals.*

"Yours truly,
"ROBERT SIMPSON.

"Castle Gate, 24th Oct. 1834."

Mr. S. authorizes me to add, that he never asked to see the proof-sheets, and was surprised that they were sent to him; but that he *did* correct them most carefully; and further, that on receiving the "revise" from the printer, and finding that no attention whatever had been paid to his corrections, he mentioned the fact to him, and as far as he recollects, was told in reply that *you had ordered him not to make the alterations.*

Now, I will put it to any one, whether you were not bound in all honour either to have withdrawn the pamphlet, as Mr. S. suggested, or to have printed the alterations in an appendix, or at least to have given the substance of the above letters in a notice attached to the pamphlet. You not only made no reparation of this kind, *at the time*, but even in your "*Vindication*," *published a year afterwards*, you asserted that you had not knowingly omitted one single phrase important *or unimportant*, and that you were not chargeable with anything beyond the "*accidental omission of a word or two.*" And I would also ask any one, whether I could have safely carried on a private correspondence on *controversial* subjects, with one who was capable of making such unauthorised alterations, and then defending his conduct at the expense of his correspondent's character?

3. With regard to the 3rd charge, I need only say, that I NEVER WITHDREW IT. I can of course bring no other proof of it than the word of a clergyman whose character has always stood high and unimpeachable in the place where he was best known, and the fact of your never having disproved it, when it was so completely in your power, (and in yours alone) if false, to have done so. It seems now that you have destroyed Mr. S.'s original letters, and so for ever put it out of the power of any one *positively* either to prove or disprove it.

Yours, &c.

J. VENN.

(From the HEREFORD JOURNAL *of February 5.)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, February 1, 1845.

REV. SIR,

In my Letter of the 26th ultimo, the *third* point which I established respecting Bonaventure's Psalter, which, as you yourself allow, contains "the most awful blasphemy,"—was, that it *has been for the last 350 years in constant and very general use.* I now proceed to establish a fourth point—viz.,

IV. This Psalter *has been almost universally received as one of Bonaventure's* GENUINE *works.* Whether it is *really* genuine or not, is a question—I must again observe—which does not affect the guilt of your Church in sanctioning it. The only question is; has it, or has it not been *considered* as genuine?

Now the two *MS.* copies of this Psalter have Bonaventure's name. The first edition of all his works (published in 1495) gives the Psalter as genuine. Indeed, of all the numerous editions that have been published, either of his whole works, or of his smaller works, or of the Psalter alone, I can only hear of one which denies its genuineness. The *Vatican* edition of 1588—1596, as we have seen, again and again declares its genuineness. And just consider, Sir, how this one fact must have decided the question in the minds of almost all Roman Catholics; even if we regard that edition as the work of individuals only, and not as having the sanction of your Church. The editors were, according to Luke Wadding, men of the greatest learning; as employed by the Pope, they had the very best opportunities for ascertaining the point; they were under the most solemn responsibility to decide truly; and without saying that evidence, given within three hundred years after an event, is *contemporary* evidence;—(though *you* in order to get out of a difficulty, once asserted as much in a similar case)—yet I *may* affirm that the time in which they lived gave them an advantage over men who lived at a much later date. Certainly the editors of the Mentz and

Lyons editions of Bonaventure's works, followed "the most correct Vatican edition," and put down the Psalter as genuine.

But what evidence is there that this Psalter was ever, to any considerable extent, considered as spurious? Perron, and Chemnitius, and Sbaralea, and Casimir Oudin, and Sardagna, and Butler, have pronounced it spurious; but I know of no other names of any note. Butler, indeed, quotes *four* other authorities as being on his side, viz., Bellarmine—whom you also quoted at the Discussion—Trithemius, Labbe, and Alexander Natalis. But Bellarmine expressly *allows* its genuineness, whilst he defends what you call, its "most awful blasphemies." Trithemius only *omits* the Psalter in the list of the works, whilst he admits that Bonaventure had written some things which had *not* come to his knowledge. Labbe gives no opinion himself, but says that he will await the judgment of Luke Wadding; and Luke Wadding pronounces it genuine. And, finally, Natalis Alexander says nothing about it!

And, now, let me ask, is there *in the Psalter itself* anything to make its readers doubt its being genuine?—It contains, according to some, certain *inelegancies and barbarisms* of style; from which they infer that it cannot be Bonaventure's. But this objection has, in point of fact, only struck a very few; and even if it is well founded, it could only strike the *critic*, not the *general* reader.—Others, however, say that the Psalter contains *blasphemy*, and thence argue that it cannot have been written by Bonaventure, who in some of his treatises lays down orthodox views on "Idolatry and its cognate subjects." Now, I might be content with observing, that this, if true, would only prove the inconsistency of Bonaventure, whilst it made the poison of his Psalter the more dangerous. But as this seems to be *your* objection, I will consider it a little more fully.

(1.) There are *other* treatises of Bonaventure in which he says things as essentially blasphemous as those in the Psalter, and so the argument would prove *too much*. I have now lying before me a little book called "The glories of Mary," by Liguori, one of your great theologians and canonized saints, (the 5th edition), and out of that little volume I could easily select many quotations of this character from other works of Bonaventure. For instance, "Mary has so loved us, that she has given us her only son." (p. 64.) "No person is so fit [as Mary] to avert the sword of divine wrath and indignation." (p. 117). Mary is "The salvation of those who invoke her." (p. 153). "As peace was given to earth by you, it is through you that sinners continue to be reconciled with God." (p. 177). "What is the threshhold of mercy? It is Mary, since it is by her that sinners and just have access to God." (p. 186.) "He who neglects Mary shall die in his sins—he who does not invoke her, shall have no share in the kingdom of God.....There is no hope of salvation for those from whom Mary turns her face." (p. 190). "All who trust in Mary will see Heaven's gates open to receive them after death." (p. 203). "Lord, who shall stand in thy holy place? He who will devote himself to Mary; if she wills our salvation, it is already secured." (p. 206). And once more: Liguori gives it as his opinion that when men pray to the Saints, *the Saints themselves must employ Mary's mediation*, in order that all graces may come through her; and he

quotes *Bonaventure* as being one of the few who hold it. (p. 156, 157). Surely such sentiments as these are in strict keeping with that blasphemous Psalter which says, "Whosoever will be saved, before all things it is necessary that he hold the right faith about Mary;" and then on this idolatrous principle substitutes the name of Mary for that of the Saviour himself!—Liguori does not mention the particular treatises of Bonaventure's works; but, whatever they were, he speaks of them as if there were no doubt about their genuineness. I must, however, add, that I cannot always depend upon the accuracy of Liguori's quotations; for in one place he makes St. Augustine say, "Men have but one sole advocate in Heaven, and it is you, holy Virgin," (p. 170)—blasphemy that would have made Augustine shudder—and in another place, he with still more daring blasphemy represents the Lord Jesus as saying, "No one can come to me, if my mother does not attract him by her prayers." (p. 152). The quotations, however, from Bonaventure are far too numerous to be materially affected by this consideration.—(2.) Very few indeed of those who read the Psalter would be acquainted with those orthodox and more formal treatises in which Idolatry is condemned; and (3), Of those few who did perceive the inconsistency, some, perhaps, would draw the inference that the Psalter was spurious, whilst others would find a way of accounting for the inconsistencies, *without* rejecting the Psalter. Indeed your Church has itself set the example of a similar inconsistency, by condemning Idolatry in her *Roman Catechism* (which is read by her Priests chiefly), and by holding up at the same time the Virgin Mary as the hope and saviour of sinners in several places in her *universal and most solemn forms of devotion.*

This, then, is the state of the case: on the one hand this Psalter has been almost invariably considered as genuine by the editors of his works, the Vatican editors included; and it has also been considered as genuine by the vast majority of your theologians and critics. Whilst on the other hand there is nothing either in its style or its matter which would lead any but the nicest and most learned of critics even to suspect its genuineness. It follows, therefore, that the great bulk of its readers must have ever regarded it as genuine; and consequently that it has been circulated and read for the last 350 years, with all the sanction of Bonaventure's name, whilst that name has carried with it the highest sanction of Popes and theologians, and of your Church itself.

V. I must now remind you of one more fact; viz., That *your Church declares it to be her duty, and expressly undertakes, to guard all her people against bad and dangerous books.*—She has never been content with merely stating the truth, and then leaving the truth to fight its own way.

Benedict XIV. observed that all methods for preserving purity of faith and morals had been always taken and most sacredly employed by the Holy See: and that among the principal methods adopted by the zeal of his Predecessors, *was that of proscribing and condemning bad and dangerous books*, since by them faith and piety were most commonly undermined. (See preface to Index of 1841, p. 1.)—There is an instance of the exercise of this power as early as the year 1486; and again in the year 1501. But in the year 1516, at the 5th Council of Lateran, it was

decreed that no book should be printed at Rome, unless it had been examined, and approved of by the Vicar of the Pope and the Master of his Palace; nor anywhere else, without the approbation of the Bishop of the Diocese;—under pain of excommunication and burning of the books. —This decree is in the 10th Rule of the Index, and therefore still in force.—The *Congregation of the Inquisition* have ever considered it a part of their duty to examine books, and prohibit the circulation of such as they disapprove of. And about the year 1570 the *Congregation of the Index* was formally established for this sole purpose; and ever since, it has from time to time published lists of such books as it has proscribed —enumerating some which are *suspected* only of false doctrine.—In particular cases, moreover, where a book is exceedingly disapproved of, and an ordinary decree is not sufficient: a Bull is issued by the Pope addressed to the whole Church; and if received by the Church, it becomes *the solemn act of the Church itself.* Such an act is held *to be infallible:* at least by Delahogue, who says, "if the Church were liable to err in judging of dogmatic facts, she might approve of some heretical books as orthodox, and condemn orthodox books as heretical. There is no more extensive or secure way with heretics to propagate their errors, than by books. And if, therefore, the Church could not condemn these books by *an infallible* judgment, she would want the necessary means of destroying errors in their source, and of removing the faithful from poisonous pastures, which would indeed weaken the promises of Christ." (vol. 4, p. 220).

Thus then the Church of Rome has for centuries past had the most effective machinery throughout the world for preventing the publication of improper books; for examining those that are published; and for making known to her people such of them as she disapproves of;—whilst she has professed to guard all her people against books of a bad tendency, with the most watchful jealousy.

VI. And now, the fearful guilt of your Church will be evident *from the mere fact of her never having proscribed this blasphemous Psalter.*

Here is a book which has been in constant and very general use amongst Roman Catholics, as a book of popular devotion, for the last 350 years; which contains, as you yourself allow, "the most awful blasphemy." *And yet this book has never been condemned by your Church!* No Bull has ever been issued against it. It has not even been put in any Index of prohibited books. Not a single brand has your Church ever put upon it. Not once has she ever cautioned her people against it! If it had been an anonymous book: or the book of a known heretic, and published by heretical booksellers, or if it had been only *suspected* of containing false doctrine; the principles of your Church would have bound her to proscribe it. But this blasphemous Psalter has passed almost universally under the name of one, who was a Bishop and Cardinal; who has been designated as a Cherubic Doctor, beloved of God and man, and almost inspired: of one who for the last 350 years has been worshiped as a Saint and Intercessor in heaven; and who for the last 250 years has been enrolled amongst the *illustrious* Teachers of your Church: whose works have been in a special manner commended to all the faithful; and who is celebrated once a year throughout the world, as

a "Minister of eternal Salvation," and a "Teacher of Life." It has been published, moreover, by Roman Catholic booksellers, and with the approbation of the proper authorities; and as a genuine work of Bonaventure. Nay, it has been published by the press of the very Pope himself; and published as genuine; in the edition expressly recognised, in the decretal letters which so highly commended his works, as the Standard Edition, according to which his works were to be received and read. And yet your Church has been silent!—No brand was put by her upon the Psalter in 1482 when she canonized its supposed author. She did not proscribe the book in 1587 when she enrolled him amongst her illustrious Teachers. She has never condemned it!

But Mr. Manning, you say, declares that she *has* interfered, and put it amongst the prohibited books.—Mr. Manning, however, has never told us in what Index it was put; and Protestants have searched Index after Index and never found it there.—Surely, if she had ever proscribed it, its circulation would have been checked; for your Church proscribes books under a penalty that has made the boldest of her people tremble, —*that of excommunication itself.* Her words in the 10th Rule of the Index are as follows:—"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 of heretics, or the writings of any author, which [writings] are condemned and prohibited on account of heresy or suspicion of false doctrine, *he shall instantly incur the sentence of excommunication.*"—Supposing, however, that she did once condemn this book—*why, let me ask, did she withdraw her condemnation?* In the Indexes of 1819 and 1841 (containing 344 and 422 pages respectively) and in many others this Psalter is not proscribed. Why, Sir, if your Church once condemned this Psalter, and then withdrew her condemnation, *her guilt would only be the greater.* Her condemnation of it would shew that she was aware of its existence, and perceived its blasphemy: her withdrawal of the condemnation would amount to a direct sanction of it.

It cannot be said that the attention of your Church has never been strongly and expressly called to this Psalter. For putting aside as groundless Mr. Manning's assertion that your Church once proscribed it, it was brought before the notice of all Christendom by our King James I., who wrote a monitory address to the European Sovereigns, charging the Psalter with making no difference between the creature and the creator; and then sent a defence of that address to the Pope and Cardinals. There were various replies and rejoinders from the learned in Europe—Cardinal Perron amongst the rest—so that the subject was forced upon the notice of all.—Nay, you yourself say, that "the Sorbonne, which represents the Gallican Church, has condemned it."—Happy for the Gallican Church if she ever repudiated such blasphemy! and still happier had it been for her if, instead of adopting it again, she had continued to this day to repudiate it! But still greater the guilt of the Church of Rome, if she continued silent about the Psalter, even when the Gallican Church felt compelled to lift up her voice in condemnation of it!

The silence of your Church with regard to this Psalter will appear the

more marked, and her guilt the more glaring, when we consider the way in which she has dealt with *other* books.

When Copernicus, Foscarini, and Galileo, taught that the earth moved round the sun, your Church, suspecting the doctrine to be anti-scriptural, put their names into the index of prohibited books, and forbade their works to be read under pain of excommunication. And there the names of these three philosophers remained for 200 years, until your Church discovered that the earth *did* move round the sun, and that the doctrine was not anti-scriptural, and then she released them! And yet the Church which was so sensitive and jealous, and would not permit her members for 200 years to read books which told them that the earth moved round the sun, has permitted this blasphemous Psalter to be read by all for 350 years; or if, as Mr. Manning pretends, she proscribed it in one index, she withdrew the prohibition in all succeeding ones!

How, again, did she deal with the Reflexions Morales of Pasqual Quesnel?—The edition of that book which was condemned appeared in the year 1694; but 14 years had not elapsed before your Church was roused and in arms against it. In the year 1708, Clement XI. issued a decree condemning it. But the book being still read, and meeting with admirers and defenders, Louis XIV. himself applied to the Pope, and demanded of him a regular constitution which might put an end to all debate and division upon the subject. In accordance with this request the Pope summoned a congregation of Cardinals and Theologians, and after a full examination of the book, with solemn public prayer, 101 propositions were extracted from it, which the Pope condemned in his famous Bull "Unigenitus," and declared to be, all and each of them, "impious," "rash," "scandalous," "blasphemous," "heretical," &c. &c. He forbade any one, under pain of excommunication, to read or have the book, or even any book or pamphlet that had been, or might be, written in its defence: and he charged all Patriarchs, Archbishops, and Bishops, and the other Ordinaries of districts, and the Inquisitors of heretical pravity, utterly to coerce and compel by certain censures and penalties, (the aid of the secular arm being called in, if necessary) all who should oppose or resist the Bull.—This Bull was received, as the present Pope says, with the applause of the whole Roman Catholic world, and became the law of the Universal Church.

Now Quesnel held no high office in the Church. His book, moreover, was comparatively little known out of France, or even, perhaps, in France itself. It contained no *new* doctrines; for the Bull says that the propositions had all and singular been "often condemned." Some of the propositions, moreover, appear quite scriptural,—such as the following, "That the righteous *alone* form the Church;" others appear self-evident, —for instance, "That the reading of the Holy Scriptures is for all," and again, "That the practice of celebrating the offices of the Church in Latin and not in the vulgar tongue, is contrary to the intention of God;" and there are none, perhaps, which would be condemned by all orthodox Protestants. But yet the whole power of the Church was brought against this book to crush it within 20 years from its publication! The

Pope issued a decree; but the decree failing in its object, the king of France called upon the Pope to come forward more vigorously: the Pope then summoned a congregation of Cardinals and Theologians, and issued a Bull specifying and condemning the dangerous and heretical propositions. The Bull was promulgated throughout the whole world; and the whole Roman Catholic world responded to it, and joined in the condemnation of the book!—And now contrast this with the silence of your Church about Bonaventure's Psalter. The Psalter contains, *by your own confession*, THE MOST AWFUL BLASPHEMY. It has been circulated throughout the world for the space of 350 years. It is attributed almost universally to one who was a Bishop and a Cardinal of your Church; one who has been held up to the admiration of all by Popes and Theologians; one who is acknowledged by your Church as a saint and intercessor in heaven, and a teacher of life; and whose piety and learning are once every year solemnly and publicly commemorated throughout the world. It practically, therefore, carries with it the strongest possible sanction of the highest individuals, and of your Church itself. It is, moreover, specifically recommended to all the faithful by the most learned Theologians of two successive Pontiffs, in an Edition printed at the Pope's own press; and finally, its blasphemies were pointed out and brought before the notice of the European Sovereigns, and of the Pope and Cardinals, by King James; and even the Gallican Church at one time repudiated it:—and yet the Church of Rome has never put a brand upon it; has never cautioned her people against it!

And now I have most fully proved these two points: First, that your Church has given the *most direct* sanction to this blasphemous Psalter for the last 250 years; and secondly, that she has also given her sanction to it, *indirectly indeed, but in the most marked and striking manner*, for the last 350 years.—And the proof, let me remind you, is in both cases *quite independent of the question whether the Psalter is really genuine or not.*

Surely, that one single fact which has now been brought before your notice, and of which you appear to have been ignorant, viz., that one of your greatest Theologians, (Bellarmine) has justified, and some of the most learned men under two successive Pontiffs have, with the sanction of those Pontiffs, highly recommended this Psalter to all the faithful as orthodox and edifying; whilst you allow that it contains "the most awful blasphemy:"—This fact might well of itself shake your confidence in the teaching of your infallible Church. Where is the unity amongst its members; and what is the use of such infallibility; if what is considered orthodox and edifying at Rome, is pronounced to be "the most awful blasphemy" at Hereford?

But how can you possibly talk of the teaching of your infallible Church, when that Church has both directly and indirectly, for centuries past, sanctioned "the most awful blasphemy?"—The Church against which such a charge is proved, justly forfeits all claim to the name of a Church of Christ; but when that Church at the same time sets herself up as an infallible teacher, and demands the reception of her teaching without inquiry or doubt by all her members; she proves herself to be THE APOSTACY ITSELF!

You have now protested strongly against the awful blasphemies of Bonaventure's Psalter. May God give you grace to act consistently, and to protest as strongly against the Church which has so sanctioned those blasphemies!

I am, yours, &c.

J. VENN.

P.S. I ought to mention that almost all the quotations and statements which I have made upon this subject, have been carefully verified either by myself or by my friends. Mr. King's work on the Psalter has been verified almost throughout.

(From the HEREFORD TIMES *of February* 8.*)*

P.S. I take the opportunity of this reprint of my letter to add, that in the Index of prohibited books (p. 41—44, in copy of 1841) there is a *general* description of such books as, though not specified, are to be *considered as* prohibited. But even in this general prohibition, books and tracts which hold up the Virgin Mary as the *object of idolatrous worship*, are *not* mentioned; while to make the matter still worse, such as assert that she was *conceived in original sin* (if written after 1617) *are* mentioned and forbidden!

(From the HEREFORD JOURNAL *of February 5.)*

MR. VENN'S FRESH CHARGE.

"——— a fourth?
"What! will the line stretch out to the crack of doom?
"Another yet?"

TO THE EDITOR OF THE HEREFORD JOURNAL.

SIR,—

Whilst quietly awaiting Mr. Venn's second Letter on the *Spurious Psalter*, which, if his second promised proposition be fairly treated, will be, though he sees it not, an answer to his rejoinder,—*his rejoinder which contains not one argument that has not already been anticipated in my previous Letter on this subject*,—I will quote a few sentences to expose his insincerity and folly in this his fresh appearance as "*cat's paw*" to Mr. Simpson.

The *three* wires, then, have been pulled, and Mr. Venn has danced to their guidance to the no small edification and amusement of the public, I ween; when lo! those wires got old, and jarred, or broken, and so a fourth is called into play, and Mr. Venn makes gyrations accordingly. Let us now contemplate this his new exhibition as automaton rope-dancer.

I have stated that every Letter that passed between me and Mr. Simpson, on the Correspondence, was published, either in that Correspondence, or in my Vindication. This assertion is contradicted. On what grounds? Are some inedited letters produced? Not so: but three notes written *after that Correspondence was actually printed!* These notes, then, have no connexion whatever with the original charge. That has been acknowledged, and is again acknowledged, to have been A CALUMNY. To proceed.

That Correspondence, after being not merely *completed* for months,—closed completely on both sides—but actually *printed*, and on the eve of being publicly

sold, Mr. Simpson, it appears from the notes just published, complains of, as containing certain verbal alterations. These verbal alterations were, as my Letter, which I had forgotten, now clearly shews, mutual; and my proposal to append, as a list of errata, whatever alterations affected the meaning, and went beyond the mere altering of synonymes, to which we both had recourse, being refused, the printed work was at once sold.

The omission of those notes from my Correspondence, and further from my Vindication, is now made a fresh charge against me, and is, likewise, put in opposition to my statement, that all the notes, on the Correspondence, are to be found, either in the Preface to the Correspondence, or in the Vindication.

That the existence of those notes had entirely escaped my memory is plain from my last Letter, wherein I appeal to my *belief* that verbal alterations had been mutually made by us. Had I remembered those notes, that *belief* would have been changed into the assertion of a *fact*.

And so, here again, we have Mr. Venn, who knew from the use of that word *belief*, that I had, at the end of ten years, forgotten that any such notes had ever been written, deliberately assuming that my statement was voluntarily incorrect. I made that statement in the full conviction of its truth.

But, says Mr. Venn, those notes *ought* to have been appended to the Correspondence. What a rich specimen of *babyish self-conceit* is furnished by the various suggestions made by this Mr. Venn, as to *how* this thing *ought* to have been done, and that other rectified! But, surely, if Mr. Simpson called for no such publication, was I, when the printed work was completed, stitched, ready for sale, to go out of my way, further than I did, to satisfy a demand which was not made, which was not thought of? Was not my offer to Mr. Simpson candid, plain, the act of one willing to repair an injury, if that injury were fairly stated? And was not the refusal, on Mr. Simpson's part, as complete an acknowledgment as could be hoped for, both that he *feared* the publication of that Correspondence, and that his accusation was a *mere groundless insult;* that, taking into account the comparative length of our Letters, his alterations had been as numerous as mine?

Why these notes did not appear in the Vindication, I know not; perhaps they were already forgotten; perhaps I deemed them of no consequence; assuredly, the reader who has them, with very significant omissions, before him, will not suspect that any earthly object was to be attained by their suppression.

I am,
Yours very truly,
J. WATERWORTH.

Newark, Feb. 2, 1845.

(From the HEREFORD JOURNAL *of February 12.)*

THE PSALTER.

TO THE PUBLIC.

I have seldom had a more disagreeable, or a more unprofitable task before me, than the discussion of this trumpery Psalter. *Disagreeable:* for to have to vindicate the Catholic Church from the charge of Idolatry, turns my very heart to gall; to have to shew that the Church which rescued *the world* from Paganism and Idolatry, is not herself idolatrous; to have such men as Mr. Venn assume such superiority over me, and not over me only, but over the great and good of this, and of every past age

of Christendom, as that he may charge me, with acknowledging more than one true and living God, who is blessed for evermore,—with recognising other than the one mediator between God and man, the man Christ Jesus ;—to have this Mr. Venn assume, I say, such a superiority as this, for himself, and his divided and insular sect, is an insult so galling, so monstrous, that I can scarcely bring myself, from very indignation, to treat the charge with common patience, or do otherwise than hurl it back with contempt and scorn. But as, if space allow me, I can make this charge recoil upon his head, and shew,—as I did touching the circulation of the Scriptures in the primitive Church, yea, during 1500 years,—that this accusation of Idolatry, brought by a section only, and that the most ignorant and bigotted section, of the Established Church, not merely unchurches Episcopal Protestantism, but overthrows all Christianity, aye, aims a mortal blow at prophecy, makes the New Testament a very figment, and justifies the scoffs of the unbelieving Infidel, I will submit to the discussion, and vindicate Christianity, and Protestantism itself, from the awful consequences which these men heap upon them, in their stoneblind hatred of Catholicity. *Unprofitable:* for what avails it that I explain our faith, if Mr. Venn assume that my explanations are not accurate? Those explanations no one will think me incompetent to give: yea, were I so, are they not made in the face of thousands ; in the face of those who, were my statements wrong, would at once exercise authority and silence me as a false teacher, as broaching heresy, as having abandoned the doctrines of the Church of which I am an ordained minister? Every such explanation of our faith is given at my own peril, at the peril of my soul, not to say of my character and position : and with these plain facts before the Public, can it be possible that any man can be so blind as not to see that, to drive Mr. Venn to contravene my statements regarding faith, to say nay to my yea, to assert this to be our faith, and that to be a necessary consequence which I have openly, repeatedly, declared not to be our faith, not to be a consequence, is to push the controversy to its utmost limits; to be next to, or equivalent to, an admission,—which, I suppose, it is too much to look for in arguments like these,—that he has been mistaken, has misunderstood, has misrepresented our tenets?

Were this plain principle kept in sight and honestly admitted, there would be no need of one further line from me. My last article on the Psalter lays down principles which answer every argument, before, or since adduced, on this so-called Bonaventure's Psalter. But, I will again subject those arguments to examination : arguments, mark, not Mr. Venn's, but borrowed by him from works long since published. I am, in fact, replying, it seems, not to Mr. Venn, but to a *book* by one *King*; and opposed to the aid, whose name is Legion, furnished, I understand, to Mr. Venn, from almost countless quarters. Single handed, without one work before me, whether friendly or adverse, on the subject, with scarcely any information but what is supplied from Mr. Venn's own letters, I proceed at once, to sift the evidence before me, and to prove that my original assertions are untouched, unanswerable.

For perspicuity's sake, I will treat the subject under the following heads, as far as space allows me. 1. Is the Psalter genuine? 2. What

circulation has it obtained? 3. Supplemental remarks on the authority of editions recommended by the Popes. 4. The consequences that flow from charging our Church with Idolatry.

I. *That the Psalter is, by every law of evidence and criticism, undeniably spurious.*

This will be established 1st, by shewing that there is no evidence of its genuineness; 2ndly, that there is positive evidence of its spuriousness.

The evidence adduced in favour of its authenticity is the following: the MSS.; the Vatican Edition; reprints; the testimony of individual writers, or critics.

The MSS. St. Bonaventure was born in 1221, and died about 1274. Now, it appears that only *two* MS. copies of the Psalter are extant. One of these is declared, by *Casimir Oudin*, to be of *recent* date; the date of the other is not given, but is asserted to have been "*probably* written before the 16th century." Thus, there is no copy of the Psalter which comes within about 300 years of the time of Bonaventure. As far, then, as the MSS. are concerned, there is no evidence whatever, as I long since surmised, of the Psalter's being by Bonaventure.

The Vatican Edition. This edition is professedly the type of the editions of Mentz and Lyons, and, as such, the latter, being but reprints of the former, must stand or fall with that primary edition. That edition appeared between 1588 and 1596. It was the first edition published. Now, it is a fact known to every student, that the editions of the works of the Fathers, published about that period, make no pretence whatever to criticism. They give the reputed works of each writer, the genuine and the spurious, in one confused mass. Later editions have remedied, in almost every instance, that evil,—as witness the labours of the Benedictine Editors. No scholar cites those early editions, when access can be had to later and critical editions; or, if he do so, it is at his peril; it is with trembling caution; it is at the risk of citing spurious works, and of being pointed at as ignorant, behind the age, and as touching on subjects of which he knows nothing. In the primitive Church a similar evil, it is known, existed as regards the Scriptures, and as time and abler criticism corrected it, so has it done with regard to the works of the Fathers. So has it done as regards the first edition of Bonaventure, as I shall have to shew under the second head. The Vatican Edition, it will then be seen, laboured under the same inconvenience as almost every primordial edition of that time; and to cite its authority, for the genuineness of a work of Bonaventure's, is to display consummate ignorance, and that "little learning," which is a thing so dangerous. It is, in fact, as a critical edition, of no authority whatever.

Reprints. Under this head there may indeed be copies enough cited, but there is assuredly but little judgment, and less acuteness, shewn. No distinction is made between editions given by Protestants, as weapons of offence, and those by Catholics. That some of them are by Protestants seems manifest from the place and date of publication. Again, no mention is made whether those reprints be in the *original Latin*, or in a *vernacular* translation. Nay, in fact, but *one* translation, and that into the *Chinese* language, is named at all, in Mr. Venn's collection. And yet these reprints are cited and produced as evidence

of circulation, of a constant, if not uniform and general, *popular* circulation. As to *Ernulph* Cumming's statement, in reply to my old and cherished friend, the Rev. T. Sisk, I must indeed decline to take anything upon his asseveration. Further, in the list by Mr. Venn, not one of those reprints is dated later than 1709.

From these remarks it follows that as the reprints are not even pretended to give any proof whatever of the authenticity of the Psalter, they, again, must stand or fall with the edition from which they are copied: they furnish no evidence of genuineness; whilst as proofs of a general circulation, they lamentably and ludicrously fail. But of this something more hereafter. I have now to deal only with evidence of genuineness.

Individual authorities. Of these, strange to say, not one,—if the writers cited be examined,—not one asserts the genuineness of this Psalter. There is not one single author cited by Mr. Venn, who says that Bonaventure wrote that Psalter. One of them, for all that appears, was probably dead before that Psalter, if Bonaventure's, could have been written; as witness Alexander Ales, St. Bonaventure's master in Theology. Of the others cited, viz., Sixtus IV., Gerson, and the rest, —they commend indeed *the* writings of Bonaventure in general, but, of them all, not one so much as alludes to the Psalter, not one cites it, and yet these are the names produced as confirming its genuineness. Yea, Gerson, in the very passage alluded to by Mr. Venn, ascribes the name *Seraphic* to Bonaventure, because that writer "unites the soul to God."

Thus, then, of *evidence of its genuineness there is not one particle; as assertors of its genuineness there is not one, not one Catholic critic, or writer,* save and except the Editors of the Vatican Edition, of which I have treated above, and shall say more presently.

2. I now pass on to direct evidence against its authenticity; and secondly, to asserters of its spuriousness.

Be it known, then, that a *critical* edition of St. Bonaventure's works *has been published.* That what the Benedictine Editors, and others, have done for the Fathers, has been also done, by learned men, for Bonaventure.

An edition appeared, at Venice, between 1751 and 1756, in 14 volumes, sometimes edited as 13. *This is the only critical edition published;* the only one that pretends to discriminate between the genuine and spurious works; the only one that a scholar would now cite from. Now, what is the result of the researches of those Editors? They divide the works, in the usual manner, into the *genuine,* the *doubtful,* and the *manifestly spurious.* In the last class they reckon 19 Theological works; 4 exegetical; 4 collections of Sermons; and of the *ascetical* 28 Treatises are repudiated. One of these 28 Treatises *is the Psalter.* Both the *longer and shorter Psalter* of the Blessed Virgin, together with the *Speculum,* the *Corona,* the *Laus B.V.M.,* and other kindred works, *are rejected as manifestly spurious.* What a pity that those Editors should have been deprived of Mr. Venn's theological knowledge of their religion, and not have been warned against the awful profanation of tampering with an edition, published at *the* Vatican, yea recommended by the Pope! Either they knew not their religion, these

benighted, learned Editors, or, dread alternative, Mr. Venn must stand convicted of ignorance most palpable.

Whether Mr. King mentions this edition,—this only true edition,—or not, I know not. If he do, what a fresh specimen will this furnish of Mr. Venn's ingenuousness? That he does so; that Mr. Venn knew of this edition, and has suppressed the fact, I am well-nigh certain, from his ludicrous after-thought of fastening the Psalter on the Pope, even though spurious. For the sake of truth I hope he knew it not; for if he knew it, he stands convicted of hiding, deliberately hiding, a most important fact, *the most important fact; of promising and affecting to give the evidence against the genuineness of the Psalter, and yet of suppressing the greatest fact of all,*—that the only edition of Bonaventure's works which can be cited, which *must* guide every subsequent scholar, has denounced, a hundred years ago, the Psalter as spurious. From his letters no one could suspect that any *such* edition had appeared; that the controversy was settled for ever; that the spuriousness of the Psalter was now beyond dispute, and placed so by the best, the only critical edition of St. Bonaventure that has ever yet been published.

Is this, I ask, fair dealing? Is this honesty? Is this the act of a man who wishes to find, and make known, the truth? Did not an edition, like this, deserve a prominent notice? Did not the *act* of these Catholic Editors, who repudiate the Psalter, despite the Papal letter which recommends indeed *the* works of Bonaventure, but not spurious productions palmed upon him, merit at least a passing notice, as being opposed to his repeated *assertion*, that every Catholic is bound to admit the Vatican edition, with all its imperfections on its head? To huddle over this edition, to pass it by without note, or comment, this *the* edition, is it not to force error deliberately on the public; to mislead the public mind, in the hope that the fact may have escaped my knowledge? Is not this, I ask every honest man, an attempt to support an error,—perhaps originally pardonable,—by wilfully concealing the truth, after the truth has been discovered, while, all the while, he makes believe that he is giving the truth, and the whole truth?

If he has been guilty of this deliberate suppression of evidence; if he knew of this edition; knew it to be the only critical edition; knew it to stand in regard of Bonaventure as do the Benedictine editions in regard of earlier editions of the Fathers; if he knew all this, and suppressed it, then do I, for ever, wash my hands of this Mr. Venn; then should I deem it degradation to argue, for the truth, with one, who, with truth upon his lips, equivocates and hides it; with the knowledge of the spuriousness of the Psalter, argues in support of its genuineness; either grossly ignorant of the value and authority of such an edition with every scholar, or grossly insincere, in either case he is, henceforward, beneath my notice, and as such I leave him.

To return. The process by which those Editors came to the conclusion named, is, in brief, before me, furnished me by one of the ablest Professors of Louvain. Suffice it to say that, it is precisely the one indicated in my previous letter. They show that there is *no external* evidence in its favour, whilst the *internal proves* it not to be Bonaventure's. Not merely is the *style* different, but the character of that Psalter

is so opposed to Bonaventure's genuine works that, they say "no one, not a madman, *(nisi mente captus sit)* could write things so utterly discordant."

I will add their judgment of the *authority* and *character*, and *original*, of the Roman edition. They "*without discrimination, and guided by the sole opinion (or desire) of the Printer, assigned these works to Bonaventure.*" This one sentence alone answers Mr. Venn's whole statement, and all his arguments,—arguments, heaven bless the mark!—drawn from *the* Vatican Edition. But no doubt, no doubt we shall have Mr. Venn, even after this, setting up his knowledge of the meaning and authority of Sixtus' letter recommendatory of the Vatican Edition. No doubt, I say, we shall, and the only consequence of this will be the trifling inconvenience of having his opinion on Catholic matters, contravened by words, and acts, and men, like these. No doubt the "five wise men" will swear by Mr. Venn, but, sad to say, there is no one else that will. But let me whisper in his and these friendly ears, that, with scarcely an exception, if there be an exception, every early edition of the Fathers printed at Rome, and papally recommended, has been completely superseded by more recent and more critical editions, and so, in the teeth of this fact, I leave Mr. Venn, and his subscribers, to cling to and proclaim those renounced editions as authoritative. I have heard of men who were *Ipsis Hibernis, Hiberniores*, but never of one more papal than the Popes. *They* may abandon the editions recommended by their predecessors, but Mr. Venn cannot.

2. Individuals who have repudiated the Psalter. Prior to the edition named, it appears that sundry scholars denounced that tract as spurious. Taking Mr. Venn's own list this is apparent. Thus, of this number, are Cardinal *Perron*, *Sbaralea*, *Casimir Oudin*, and *Manning;* whilst of those who have written since that edition was printed, we have the celebrated Theologian *Sardagna*, who takes it for his guide, and Alban *Butler*, who repudiates the Psalter as spurious. Add to these *Feller*, whose words I have cited in a previous article; the "Biographie Universelle," which says it is "*bien douteux;*" and *Arnaud*, of whom it is said, in the general index of subjects treated of by him, at the end of the *Perpetuité de la Foi*,—"The Psalter printed under Bonaventure's name is not by him."—xiv. 690. The *Sorbonne*, it has been already stated, anathematized the work; and *Hugo Grotius* the injustice which, after that condemnation, could still charge it on our church.

Thus, then, it appears that *every Catholic* who has given an express opinion on the subject, *repudiates the work as spurious.*

But, says Mr. Venn, Bellarmin, "*expressly* allows its genuineness," and "Natalis Alexander says nothing about it."

Neither of these statements is correct, and the latter is palpably untrue. Bellarmin, in his work on ecclesiastical writers before me, gives no opinion whatever on the subject. He contents himself with giving *the contents* of each volume of the Vatican Edition, and this *without note or comment.*

As to *Natalis Alexander*, it is plain that he did not think it genuine. Let the reader mark the following extract, which I translate for his benefit, as not merely giving that great historian's opinion on the Psalter,

but as furnishing further evidence of Mr. Venn's impregnable ignorance in assuming that the Psalter has the approbation of the Catholic Church. "The Psaltery of the B. Virgin, which is commonly circulated *under the name* of S. Bonaventure (quod sub *nomine* S. B. *circumfertur*) *neither is, nor ever was, either edited by the authority of the Church, or solemnly approved of by her authority.* It is the private production *either* of Bonaventure, *or of some other pious individual,* written as an exercise of skill and piety, during his leisure hours." (*Tom.* v. *Sæc.* v. *Dissert.* xxv. *Paris,* 1699.)

That *Natalis Alexander* was far from reckoning the work Bonaventure's is plain; that he scoffs at the idea promulgated by Mr. Venn, that the Church is, in any way, responsible for it, is also plain; and, of this great writer, Mr. Venn says, in his choice English, "Natalis Alexander says nothing about it." It remains but for him to assert that "he knew nothing about" his religion, and the work is quite complete. And, as either Natalis Alexander, or Mr. Venn, *must* stand convicted of ignorance of the Catholic faith, why—

The balance, then, of evidence, and of authorities is easily struck. Of *evidence,* whether external or internal, there is not one tittle in favour of the authenticity of this Psalter; of the *editions,* the only one that can now be cited, by any accurate scholar, declares it spurious; whilst of *individuals,* who are known to have given their opinion regarding it, *not one Catholic declares it genuine, but a long list of Catholic writers denounces it as supposititious, and others proclaim it more than doubtful.*

II. The question of the *circulation* of the Psalter need not detain me long, as it has been already sufficiently disposed of. The editions cited by Mr. Venn, even supposing them to exist, supposing them further to be from Catholic hands, seem to be all, with one exception, and that a *Chinese* version, in the Latin tongue; and these *Latin* editions are gravely produced as proof that the work is one intended for *popular* edification, as one in general, if not universal, use amongst Catholics!

Two hundred years ago, Cardinal Perron declared that "not one Catholic in 10,000 had the work, and that, for his part, he had never either seen, or met with it." And further, for the Gallican Church, the condemnation of it, by the Sorbonne, suffices to shew that, in France at least, it can, or ought to, have no footing. And I may confidently appeal to every Catholic in Hereford, to every Catholic in England, to every Catholic in Ireland, for a like assurance that the work is utterly unknown amongst us. Thus, two sections of the Church furnish positive testimony that, instead of using that Psalter, they absolutely repudiate, or silently neglect it. As regards Rome, I must add my evidence to that of my old schoolfellow, the Rev. Mr. Sisk, and this, I repeat, despite Ernulph Cumming, and his statements, the work *may* be there translated, as many other foolish things are done both here and there, but that it is in general use I utterly deny, or that such publications are of any authority, on the point before us.

I may add, not unprofitably, under this head, a remark or two on the different opinions said to be entertained on the nature of such accommodation of portions of the Psalms, as is furnished by this Psalter. By

the Venice Editors, and others, such accommodation is denounced as intrinsically blasphemous,—no slight proof, by the way, of hatred of Idolatry,—whilst others think of it less unfavourably.

That the expressions, *taken by themselves*, are, *in their plain and literal sense*, indefensible, and blasphemous, no Catholic will deny: that they are not incapable of a modified and orthodox meaning, in what is called "an accommodated sense," is also equally certain.

To a Catholic, who, from his childhood, knows, believes, and daily professes that there is but *one* God, and *one mediator* between God and man; who knows that whatsoever honour is paid to the saints of God, is for God's sake; that whatever help is prayed for through them, is looked for *from God alone, through Jesus Christ alone;* the expressions of the Psalter, and similar language, convey but one meaning, are written and uttered but with one intention, *to honour*, that is, *God in his saints.* To account any creature, whether martyr, saint, angel, or the mother of God, as other than a *creature*, would be heresy, would be idolatry; to seek for help from any saint or angel, or creature, however holy and lofty and highly-favoured, independently of God, independently of Jesus Christ, would be heresy, would be idolatry. To worship any such creature as God, would be, again, rank heresy, rank idolatry. *Anathema* to all such would be, and is, the language of every Catholic. But, whilst holding these vital and fundamental truths, the mode of honouring those whom God honours, and who are honoured for God's sake, and for that they are God's faithful servants, will naturally be as various as the marks of respect between man and man, are different in different lands. So will the expressions wherewith they are addressed vary in intensity. Yet, different as may the outward signs be, varied as may be the forms of expression, they are ever subordinate to those great truths which I have already named, and must, in honesty, be interpreted by them, as all such mere signs must needs ever be.

Deny this principle, and you make all religion blasphemous; you fill every book of prayer with gross impiety. Nay, you not only lay open the Bible itself to the scoff of the Infidel, but you crowd it with blasphemy and idolatry, in almost every page. No one that knows the meaning of words, and has the faintest notions of the Godhead, can possibly deny this. Deny it, and I will produce a hundred, a thousand passages from the Bible which, *taken literally*, are as, are more blasphemous than, the words of the Psalter. We are forced, at every turn, to explain those passages, in "an accommodated sense," and this, precisely on the ground already taken, that not to do so would be to exclude, and annihilate, the fundamental truths of revelation, yea of natural religion. Reject, again I say, that principle which vindicates, or modifies the Psalter, in the eyes of some, and you can be forced to deny the spirituality and immortality of the soul; the spirituality of Angels; and what is more, the spirituality of God, as being scriptural truths. *You make of God a man*, by taking those expressions literally, just as in the Psalter, the words would, of themselves, make of man, a God. Reject, then, that principle of interpretation, and you reduce the Bible to a mass of absurdity and impiety, and sink it to, or beneath, the level of an ordinary Pagan work on morality and theology. Thus, again, in blind hatred of Catholicity,

you rush upon, and overthrow revelation. This, then, is my challenge. Let Mr. Venn gather together those passages of holy writ which are indicated above, vindicate them, if he can, without establishing, at the same time, a principle which vindicates the expressions of Catholic writers, which he, and his fellows, make such idle and dishonest use of, against our Church. Let him answer the Infidel, who borrows this very weapon from Protestantism, and he answers himself.

Thus, as against the Dissenter, your Episcopal Protestant is forced to use the Catholic weapon of Tradition and Church authority; so, against the Infidel, is he compelled to justify the language of the Bible, by the very same process that is used by the Catholic, to defend the language of his books of devotion.

I could have wished, in pursuance of my original design, to have made a few remarks on Mr. Venn's rejoinder to my original Letter on this subject; to have set in contrast his assertions and mine as to what is the faith and practice of our Church touching Papal Letters, Papal Editions, and cognate subjects; but the length to which my observations have extended renders this impossible, or unadvisable. I must, therefore, if no other opportunity offer, beg the reader to contrast our two statements; to bear in mind the support furnished to my explanation by various eminent writers cited in this Paper; to consider which of us is likely to know the truth on such a subject; which has the greater stake on his assertion; and, if this suffice not, I would bid him read our works, consult the nearest Priest, and obtain thence the information he desires. And the result, I fear not, will be, that his mind will be disencumbered of a thousand prejudices, and false opinions, which ignorant, or designing bigots have laden it with, in utter ignorance, or hatred, of the Church of their, and all our forefathers. It is not half so much our faith that men protest against, as misrepresentations of our faith.

Above all, I must regret that I am prevented from placing the question of Idolatry on a broad and enlarged basis. Had I space to do so, it would not be difficult to prove that the charge of Idolatry, brought against the Catholic Church, unchurches Episcopal Protestantism, makes void their boasted orders; destroys, on their principles, their Baptism; and thus utterly undermines their Church; to prove that, if Idolatry did pervade all Christendom, the prophecies of the old law, which announce its overthrow, on Christ's coming, are falsified; that the promises of the New Testament have failed; that Christ in spite of all his declarations to the contrary, has been dethroned by Satan, and His Church been, by *the gates of hell*, not only *prevailed against*, but utterly overthrown; its government and hierarchy annihilated; and Christianity become a phantom, the shadow of a name. But, surely, every ordinary mind can work out these consequences for itself; every Christian mind must shudder at them, and shun, as Christianity's worst enemies, these dealers of damnation round the land, these Calvin-Christians who wrapped up in their self-righteousness, and blinded by their ignorance, and steeled against truth by their bigotry, are ever aiming at Christ's revelation, and all truth, through the sides of the Catholic Church.

I am, &c.,

February 7th, 1845. J. WATERWORTH.

(From the HEREFORD JOURNAL *of February 12.)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, February 8, 1845.

SIR,—

In your Letter of Dec. 16, when speaking of our Protestant translation of the Bible, you say,

"We hold that however idiomatic its language may be, it is still disfigured with horrible mistranslations, affecting belief on points of vital importance. As a specimen of such, I would call the sincere inquirer to compare the Protestant translation of 1 *Cor.* xi. 27, with the original text, and he will there find, that the translation has been corrupted to exclude the doctrine of communion in one kind."

To this most extraordinary assertion I now feel it right to reply.

Our Translators have translated the text in question, as follows:—Whosoever shall eat this bread, *and* drink this cup of the Lord, unworthily, &c." Whilst *modern Roman Catholics* agree in translating it, "Whosoever shall eat this bread, *or* drink, &c."

I. Now you charge our Translators with having *wilfully* corrupted this text in order to exclude the doctrine of communion in *one* kind.—But supposing our Translators made a mistranslation in this instance, they can scarcely have made it *wilfully* for the two following reasons:—

(1.) The doctrine of communion in *one* kind does not gain *any support whatever* from the translation "*or* drink." The text so translated would prove that one of the two elements might be taken *worthily*, and the other *unworthily;* rather than that *only one of the elements might be taken.* And there is no difficulty in supposing that this might happen. We know not how the Sacrament was administered in the Corinthian Church, and what interval took place between eating the bread and drinking the wine; and we know not therefore what opportunities there might have been for the rising up and display of unchristian tempers, in that interval. But it is easy to conceive how some offence might have been given in the interval; how some word, or look, or act, might suddenly have stirred up a proud or bitter spirit in one who had just eaten the bread worthily; and so have unfitted him for drinking the wine.—But understand the passage how you will, at most it can but prove that one only of the elements was *sometimes* taken,—*either* the bread *or* the wine; which is a very different thing from the law of your Church, which decides that the cup shall be *always* withheld from *all the laity*, and the *bread* never withheld from anybody.

(2.) The doctrine of communion in *both* kinds gains nothing by the translation "*and* drink." For the text so translated only proves that it was usual in the days of the Apostles for the people to receive the wine as well as the bread. But there are proofs of this in abundance *without*

the text in question. It is proved by the verse before the text, which says, "as often as ye eat this bread, *and* drink this cup." And by each of the two verses which follow the text; "Let a man examine himself, and so let him eat of that bread, *and* drink of that cup. For he that eateth *and* drinketh unworthily, &c." Indeed the fact is admitted by all. Delahogue, one of your most eminent Theologians, says—"It appears that *from the very times of the Apostles up to the 12th century*, it was the custom in the Latin Church for the laity to receive the Eucharist under *both* kinds." (De Euch. p. 214.) Dens also says, "*Up to the 12th century* communion in *both* kinds was everywhere in use. (Vol. v. p. 337.) The Council of Constance allows that "*in the primitive Church* this Sacrament was received by the faithful under *both* species." The Council of Trent, indeed, merely allows this to have been "*not uncommon;*" but the exceptions to the custom of receiving it in both kinds are so rare that Delahogue can only instance a few cases in which the bread only was taken; and they were either cases of absolute necessity, or of certain heretics who regarded wine as the poison of the devil, and would never touch it.

It is indeed, therefore, difficult to imagine that our Translators were *wilfully* wrong, (if wrong at all,) when we consider that the translation which they rejected gives *no support at all* to the Roman Catholic doctrine of communion in *one* kind; and that the translation which they adopted only affords *a proof which is not needed* in favour of the Protestant doctrine of communion in *both* kinds.

II. But I will now shew that our translation of this text, so far from being a "horrible mistranslation," is *no mistranslation at all.*

(1.) The particle (ἤ) which we here translate "and," does sometimes signify "and," as well as "or." It appears to be so used, even in *classical* Greek: for Scapula says that it is supposed to be so used both by Thucydides and Homer. But in the *New Testament* it is so used beyond a doubt. Thus Schleusner observes that it has a conjunctive power, signifying "and." And Robert Constantine, one of your own Lexicographers, says that it is sometimes used for καὶ (and,) and instances Rom. iv. 13. Nay, the *Roman Catholic Translators themselves* so translate it in many places. I have myself found several instances of this in the Belfast Testament of 1839; and in the earlier editions of your English translation they are still more frequent.—As this particle, therefore, is capable of both meanings, our Translators were at full liberty to select that meaning which appeared to them to be most suitable to the sense and context of the passage.

(2.) *Some Greek manuscripts*—and the *Alexandrine* amongst them—*read* καὶ and not ἤ. And if this be the right reading, then our translation is of course the most natural.

(3.) So far from our Translators being *the first* to adopt this translation, *they had numerous and good precedents for it.* To say nothing of several *very ancient Authors:* the oldest and most valuable *versions*; viz. the Syriac, the Coptic, the Æthiopic, and three editions of the Arabic, have it as it is in our Bibles!—And what will you say, Sir, (for of course you must have been profoundly ignorant of the fact, or you would never have committed yourself as you have,) when I inform you that not only a great

many other early versions, but even *a great many old editions of the Vulgate itself*—the one authorised version of your Church—*have this very translation which you designate as so "horrible," and as having been made by our Translators for the purpose of excluding the doctrine of communion in one kind?*—I will here quote the statement (somewhat abridged) of the late Mr. Blair in his "Revival of Popery;" and for its substantial accuracy I am quite ready to vouch:

"FIRST, I find it stated in p. 492, vol. iii. of Curæ Philologicæ et Criticæ Wolfii, 4to, Basil, 1741, that more than thirty of the earliest printed editions of the Vulgate translation, between the years 1462 and 1569, have *et biberit* [*and* shall drink.] SECONDLY, he states that the Missals, both printed and manuscript copies, likewise read *et biberit*. THIRDLY, I have myself examined such printed editions of the Vulgate Latin as came in my way, and have found *above sixty* of them to contain the same rendering of the text. In the FOURTH place, I have consulted several manuscripts of the Vulgate, some at the British Museum, others in the libraries of private individuals, (whom I can name,) in which I found *et biberit*, &c. not *vel* or *aut biberit*. FIFTHLY, some of the very oldest translations into German, French, &c. made from the Vulgate by Roman Catholics themselves, agree in the disputed passage with ours. SIXTHLY, not merely do the printed versions agree, but likewise different manuscript translations which I examined.—It is particularly to be noticed, that, among the editions of the Latin Vulgate to which I allude above, as being examined by myself, are some of peculiar value; for instance, the very first Bible ever printed by FUST and GUTTENBERG, (called the Mazarine Bible,) about the year 1450, or soon after, but without a date; the celebrated copy in the POLYGLOTT of Cardinal XIMENES, with the authority of Pope Leo the Tenth; the early Bible of Eggerstein, about 1468; also, that with the notes of NICOLAS DE LYRA: PETER COMESTOR'S Commentary on St. Paul's Epistles, written in the middle of the 12th century; the Bible of the Louvain Doctors; that of the Paris Divines; the grand Polyglott of Antwerp; the Bible of the Salamanca University; and a multitude of others, highly important, which it would be tedious to particularize." (p. 250, 251.)

And now this *old* and *oft-refuted* calumny against our Translators will no more I trust be heard in Hereford!

III. But I must now consider another point.—You were not content with trying to shake the confidence of the public in our admirable and faithful translation, but you have endeavoured to persuade them that in rejecting the doctrine of communion in *one* kind, they reject "*a doctrine of vital importance!!*"—Strange indeed that the whole Church should have practically rejected in the very days of the Apostles, and for 1100 years afterwards, a doctrine of *vital* importance! If such be the case, you must surely *give up its infallibility!*—But let us examine this matter.

(1.) There is *no good reason why the cup should not be given* to the laity.—Dr. Delahogue mentions four reasons for withholding it; but the mere statement of them will shew how frivolous they are.

First. "The danger of irreverence; since some of the wine might be spilt in a great crowd; and some again, when reserved for the sick, might turn sour."—But a little care would prevent these things; and what if, after all, some of the wine were now and then accidentally spilt; and some of it were sometimes to turn sour? *Secondly.* "Uniformity of administration: since the abstemious dislike the smell and taste of wine; and many can ill bear to drink out of a cup common to all."—But why should the administration be always and every where perfectly uniform? And, if it must be so, why should the rights of millions be sacrificed for the sake of a few scrupulous, or infirm, or proud, or squeamish individuals? *Thirdly.* "The scarcity of wine in many countries, and its dearness in others."—Alas, what trifling! And

Fourthly, "The mistaken notion which might arise from giving the cup to the laity; viz. that there was not a whole Christ under each species." —But Christ is not *corporeally* present in the Eucharist at all: and even *if he were* present under each species, surely your Church has other and more effectual ways of preventing what she considers error, than such a strange and round-about way as this!—Such reasons as these might well have remained undiscovered for 1100 years: and especially the *last* of them!

(2.) There *is every reason why the cup should be given* to the laity. For *first*, Christ instituted the cup as well as the bread; and both of them for the same purpose, viz., the remembrance of Him, and the shewing his death; and why should the laity take the one, and not the other? *Secondly*. It appears from the Apostle's reasoning in 1 Cor. xi., 23-27, that when our Lord said "drink ye *all* of this," (Matth. xxvi. 27,) he was not speaking to his Apostles only, but to all his people. *Thirdly*. The Apostles sanctioned the practice. And *Fourthly*,—to use an argument which must weigh with Roman Catholics,—our blessed Lord said to the multitude, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, *and drink his blood*, ye have no life in you." (John vi. 53.) This solemn declaration, taken literally, as Roman Catholics take it, makes *the drinking of the cup essential to the salvation of every one*.—I am well aware what efforts your Theologians make to escape this conclusion; but I marvel how any of them can be satisfied with making the Salvation of all the laity to depend upon explanations which either assume that *eating* is the same as *drinking;* or that the word translated "and" here means "or."

Since, then, the doctrine of communion in *one* kind was practically rejected by the whole Church for 1100 years; and since there is no good reason why the cup should *not* be given to the laity; while the strongest reasons can be assigned why it *should* be given to them; your calling it a doctrine of *vital importance* is one of the most extraordinary assertions that ever escaped from the lips or pen of man.

IV. In concluding this subject I must make two remarks. (1.) It is a *dangerous* thing for Roman Catholics to attack our Protestant Translation. To say nothing of the Papal Editions of the Vulgate, or the various Editions of the Douay Bible, let me remind you of the *Bourdeaux New Testament*.—Mr. Kyle and I saw when we were at Oxford a copy of that Testament, having the approbation of the Archbishop of Bourdeaux given in the year 1686:—and amongst other interpolations and mistranslations, we observed the following:—Acts xiii. 2, is thus rendered; "As they offered to the Lord *the Sacrifice of the Mass*, and fasted." 1 Cor. iii. 15 is rendered, "he himself shall be saved: yet so as by the fire of *Purgatory*." 1 Tim. iv. 1, is rendered, "In the latter times some shall depart from the *Roman* faith."—These *deserve* to be called "horrible" and wilful mistranslations!

(2.) My second remark is a severe one; but for the sake of the Truth I must make it. I can scarcely give you credit for having made this charge against our Translators *ignorantly*. You have certainly in the course of this Controversy displayed a measure of ignorance which, —especially after the way in which you proclaimed your learning and

scholarship,—has exceedingly surprised both me and many others also. But I know not how to believe that *even you* were ignorant of the facts I have mentioned in vindication of our Translators. Your long experience in this Controversy, and the commonness of the objection, together with the repeated and unanswerable exposures of it, forbid me to indulge such a hope. I fear you have *knowingly* slandered our Translators, with the hope of deceiving the ignorant, and shaking their confidence in what they have been taught to regard as a faithful version of God's holy word. Your attempt, however, has signally failed: and this violent attack upon a *pretended* mistake,—and a *trifling* one, had it been real,—has proved that no *very* important error can be detected in it, even by the most experienced and bitter enemies of Protestantism.

Before I close my Letter I have only to add in reply to your Letter of the 2nd inst. that all your attempts to exculpate yourself from the charges against you, which Mr. Simpson first published, and which circumstances led me to refer to, *entirely fail.* I could easily enter more fully into this matter than I have yet done: but I am quite content to leave it to the public to decide from the letters which have already been put before them—if they will only read and compare them,—whether you did not act towards that gentleman dishonourably in the first place; and then, in your attempt to vindicate yourself, seek to injure his character by holding him up as a slanderer and calumniator; —as you are now holding *me* up:—and finally, whether, until you publicly profess sorrow for your conduct, any gentleman can be expected to hold a *private* correspondence with you on controversial subjects.

Yours, &c.,

J. VENN.

(From the HEREFORD JOURNAL *of February* 19.)

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, February 15, 1845.

SIR,—

I. In the first paragraph of your Letter of the 7th inst. you allude to what you had previously said, (in your Letter dated Jan. 17,) "touching the circulation of the Scriptures in the primitive Church, yea, during 1500 years:" and you speak as if the truth of your remarks had been admitted by me. In my answer to that previous letter I did not notice those remarks, because I considered it sufficient to state that *the principle* you assumed as mine, and *in reference to which you made them, was not the Protestant principle.* Your present allusion to them, however, in a tone of triumph, requires me now to make the following observations.

(1.) Although the *New Testament* Scriptures were none of them

written till some years after the formation of the Christian Church, and then were only gradually completed and brought into circulation; yet the Church had the *Old Testament Scriptures from the very first.* And how does the *inspired Apostle* speak of the Old Testament, which *you* pass over as not worth mentioning? "Whatsoever things," he says, "were written aforetime, were written *for our learning*, that we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.) And again, "All these things happened unto them for ensamples, and they are written *for our admonition upon whom the ends of the world are come.*" (1 Cor. x. 11.) And again, "which (i. e. the Old Testament Scriptures) *are able to make thee wise unto salvation*, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, *and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works.*" (2 Tim. iii. 15—17.) It seems then that the Old Testament was written *with an especial view to the good of the Christian Church;* and that it was of essential service to the believer in Christ Jesus, in the very first days of Christianity,—whether he was, like Timothy, a Teacher of others; or only a private individual.—The addition of the New Testament, however, was doubtless an invaluable blessing; especially when the oral teaching of the Apostles was withdrawn, the place of which it supplied.

(2.) There is not the slightest intimation *in the New Testament* that the sacred writings were to be kept from any convert, Jewish or heathen, or that any restriction was to be put upon their circulation. When St. Peter said "They that are unlearned (i. e. in *divine* things) and unstable wrest (St. Paul's Epistles) as they do also the other Scriptures to their own destruction;" (2 Pet. iii. 16,) *then* was the time to have cautioned the Church against permitting an indiscriminate use of the Bible, had it been right to do so;—*but no such caution was given.*

(3.) For many centuries *after the days of the Apostles* the Church put no restriction on the reading of the Bible *by Christians:*—I could produce passages from the early Fathers that would fill a volume in which the Bible is commended as a book of divine instruction for all, without an intimation that the Church either could, or wished to, exercise any discriminating power as to the persons who should read it.

The Bible, moreover, was not by any means so *scarce* or so *dear* a book in the early ages as you would represent. Mosheim, speaking of the 2nd century, says, "It is beyond all doubt that *the pious diligence and zeal with which many learned and worthy men recommended the sacred writings and spread them abroad in translations*, which rendered them useful to those who were ignorant of the language in which they were written, contributed much to the success and propagation of the Christian doctrine." (Vol. i. p. 151.) And speaking of the progress of Christianity in the 3rd century, and its causes, he observes, "And here it is proper to mention the useful labours of those, who manifested their zeal for the holy Scriptures, *by the care they took to have accurate copies of them multiplied everywhere*, and that *at such moderate prices, as rendered them of easy purchase;* as also to have them translated into various languages and published in correct editions. *Many of the more opulent among the*

Christians contributed generously a great part of their substance to the carrying on these pious and excellent undertakings." (Vol. 1, p. 276.)

(4.) As long as the Ministers and Teachers of the Church were faithful to their charge, and diligently preached the word of God and constantly read it to the people in a language understood by them; it was of less importance that the people should have a Bible and be able to read it for themselves.—But when the Priesthood became, for the most part, a corrupt and ignorant body; and when the public services were performed in a language not understood by the people; and the Bible was very little read in public; then it was of the utmost importance to every individual who was anxious to know the truth, that he should be able to read the Bible himself: and upon the preservation of the Bible, humanly speaking, depended the preservation of Christianity itself. And it is this which so aggravates the guilt of your Church; that *when the Priesthood was sunk into the depths of ignorance and vice;* (the quotation which I made from Trithemius, an unexceptionable authority, in my letter of Jan. 24, fully justifies me in passing so severe a judgment upon the Priesthood of that age;)—*when the public services were performed in a language not understood by the people; and when the reading of the Bible had been in a great measure discarded from them to make room for the fabulous legends of the Saints;*—THEN she made it a universal law that no one should read the Scriptures in the vulgar tongue without a written license, enforcing the law by a penalty which to a conscientious Roman Catholic would appear to involve the loss of his soul!—and instead of regarding the art of printing as a most *providential* discovery, by which, when the instrumentality of the ministry had so grievously failed, the knowledge of Christianity might be restored; she did all she could to restrict the circulation of the Bible in the vulgar tongue; and for 160 years she even *totally forbid it.*

(5.) You lay great stress upon the fact that the Bible was kept *from the unbaptized.*—This is of course quite foreign to the original question in debate between us: which referred exclusively to the law of your Church respecting the reading of the Bible by *the baptized.* But I must just remark that the Scriptures no where sanction such a custom; and I could bring many passages from the early Fathers to shew that for some ages the sacred records were open to all the world, without any concealment being thought of. The "Discipline of the secret," according to which the Scriptures were kept from the heathen, was an *innovation,* originating in the Alexandrian school about the beginning of the 3rd century, and borrowed from the *heathen,* who concealed their mysteries. Its introduction was a proof that corruption had commenced in the Church. Indeed, Clemens Alexandrinus, one of the chief and earliest supporters of that system, was as Du Pin, your great authority, confesses, *more of a Philosopher than a Divine;* and one of his earlier works upon Scripture contained such errors that Du Pin said they were the opinions of one "*who was half a Platonist and half a Christian.*" (Vol. 1, p. 65.)

To what extent the Christians of the 3d and 4th centuries carried this corrupt system I do not know; but I can scarcely believe that they carried it to the extent you intimate in your Letter of Jan. 17, in which you say "Let him [i.e. Mr. Venn] read.....how the Christian suffered

death and martyrdom sooner than betray one page of that volume into the hands of Pagans." I must ask you to tell me in what book and at what page I can read this. I read that when Diocletian was trying to exterminate Christianity, and to destroy all its sacred books, many noble Christians suffered death rather than give up the Bible *to be destroyed:* but I can no where read of any Christians that sacrificed their lives rather than give the Bible to such Pagans as were anxious *to read it*—so anxious that they *would have it*, even at the price of committing murder. If you will tell me where I shall find an instance of this, I will certainly examine the passage and publish the result; for it will be quite new, I suspect, to the learned. It will, however, surprise some,—though not me,—if it should turn out that you have actually mistaken the zeal of the primitive Christians to preserve the Bible *from being destroyed*, for a zeal to keep it *from being read*, by the Pagans. The public will wait with some curiosity for your reply to this request.

(6.) The present is perhaps as fit an opportunity as I can have for making one remark on *the Protestant doctrine respecting the interpretation of Scripture*, which you have so often gone out of your way to misrepresent; and to which you trace the most enormous evils.

The Protestant does not in a vain and proud conceit of his own power, reject all aid both human and divine in his endeavours to understand Scripture. On the contrary he is thankful to avail himself of every help. He will gladly profit by the labour of critics and commentators, and divines, where he can; though he will not implicitly follow the teaching of any man. But his chief dependence will be upon the secret teaching of that infallible, though invisible Guide, who can not only *present* the truth to the mind, but can also *incline* and *enable* the mind to receive it; without whose teaching, the saving truths of the Gospel will be presented to the most cultivated and powerful understanding in vain: and which our heavenly Father has promised to give to every one, individually, who will ask him. (Luke xi., 9-13.) Wherever this principle is *really* acted upon by Christians, there will be a *real agreement in all essential points;* whilst those who exercise their private judgment, *but neglect the proper means to inform that judgment*, will continually follow their own private whims and caprices; and fail in attaining to the knowledge of the truth.

II. I now come to the subject of Bonaventure's Psalter: which you so flippantly call a "Trumpery" Psalter! Of all the blasphemous books that ever were written, this is the most daringly blasphemous; and yet it has had the *direct* sanction of your Church for the last 250 years; and for the last 350 years it has had *her indirect, but no less marked and influential* sanction; *and it still has it to this day.* No wonder you find it a "disagreeable" and "unprofitable" subject!

It is painful to me to charge your Church with Idolatry. But as I feel perfectly certain that the charge is too true; and hold that every Protestant is bound—in charity both to Roman Catholics themselves and to those who may be in danger of becoming Roman Catholics, to protest against Rome, whenever an opportunity presents itself, I must continue to maintain the charge.

You wish to represent it as if this charge was "brought by a section

only, and that the most ignorant and bigoted section of the Established Church."—Did you really use these words in ignorance—an ignorance utterly unaccountable in a Priest, an ex-Professor of Oscot, and an old controversialist:—or did you use them merely to excite a prejudice against the charge?—I surely need not remind you that *all our Reformers* agreed in making this one of the most prominent charges against your Church. But I must inform you, it seems, that *all parties in the present day*, however widely they differ upon other and most important points; (as well as all orthodox Dissenting bodies,) *agree in charging your Church with idolatry.* Mr. Newman, the leader of the extreme Romanizing party in our Church, says, "Instead of setting before the soul the Holy Trinity, and Heaven and Hell, it does seem to me, *as a popular system*, to preach *the Blessed Virgin, and the Saints and Purgatory.*" Mr. Palmer, who may be considered as the representative of a second party in our Church, says, "the Virgin Mary is *authoritatively* set before the souls of her people, *instead of the Trinity.*" Mr. Tyler, who may be considered as representing a third party in our Church, says that we cannot, without a compromise of principle, hold the full communion of Christian worship with your Church, "which confesses the Virgin Mary to be the ground of a Christian's hope, which offers supplications to her for her intercession, and prays to her for her protection, guidance, and succour; which addresses prayers to the Supreme Being through her, and in her name, as mediator; and renders religious praises to her as the fountain and living spring of mercy, of grace, and of all consolation, acknowledging her to be the Queen of Heaven, and sovereign mistress of the world." And thus these three parties agree with the whole Evangelical body, and all orthodox Dissenters, in charging your Church with idolatry.—Such an agreement, in the midst of such differences, might lead you to suspect that it was founded in truth.—But, indeed, *this whole nation*, the most powerful and enlightened nation upon earth, has denounced your Church in the most solemn manner, as idolatrous, by requiring all her sovereigns to make the following declaration:—"I do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe * * * that *the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and* IDOLATROUS, &c."—You will now perhaps allow that this charge being brought by every party in the Established Church, by all orthodox Dissenting bodies, and by the greatest nation on the face of the earth, is not to be contemptuously set aside as the charge of an ignorant and bigoted section only.

You talk of the many fearful consequences which would follow if this charge were proved true.—But this is a most needless alarm. The idolatry of your Church, instead of hurting "Episcopal Protestantism," or Protestantism in any form, only *justifies and confirms its great principles.* Instead of aiming "a mortal blow at Prophecy," it *furnishes a most striking instance of the fulfilment of it:* and thus instead of "justifying the scoffs of the unbelieving infidel," it *affords one of the most remarkable proofs of the truth and inspiration of the Bible.*—If I had asserted that *Christ's true Church*, i.e. the blessed company of all really

faithful people, had been annihilated, then I grant that I should have given up Christianity itself. But Christ's true Church, to which so many glorious promises are made, and the Church of Rome, against which woes and warnings are so plainly denounced, are two totally different things.—On these points I shall be ready to meet you at any time.

In the concluding part of your letter you attempt to *justify* the language of the Psalter, and to shew that after all it is not so objectionable!—I do not wonder at this. In an unguarded moment—*before a Protestant audience*—you allowed without any qualification, and in the most distinct terms, that this Psalter contained "*the most awful blasphemy:*" your words were taken down, and are now recorded and attested by your own signature. And now that I have proved to you that that very Psalter was especially commended to all the faithful by the most learned men at Rome under two successive Popes, and that it has had the highest sanction of your Church for ages past up to the present day;—no wonder that you feel yourself placed in a most awkward dilemma, and wish to retract your words.—This new assertion, however, I must now at once examine; because, if it can be made good, all further inquiry into the sanction which your Church has given to the Psalter is clearly unnecessary.

What then, is your mode of defending the language of this Psalter, now that you have undertaken its defence?—You introduce the argument in the following words:—

"That the expressions, *taken by themselves*, are, *in their plain and literal sense*, indefensible, and blasphemous, no Catholic will deny; that they are not incapable of a modified and orthodox meaning, in what is called 'an accommodated sense,' is also equally certain."

And then, after asserting that Roman Catholics are from their childhood taught all those vital truths which respect the nature and the worship of God through Christ, and that the expressions in their books of devotion, which appear so blasphemous when taken in their plain and literal sense, must be interpreted by those truths; you thus appeal to *the Bible* as affording an illustration and a proof of such a principle of interpretation.

"Deny this principle, and you.....not only lay open the Bible itself to the scoff of the Infidel, but you crowd it with blasphemy and idolatry, in almost every page. ..... I will produce a hundred, a thousand passages from the Bible which, *taken literally*, are as, are more blasphemous than, the words of the Psalter. We are forced, at every turn, to explain these passages in 'an accommodated sense.' ..... Reject, then, that principle of interpretation, and you reduce the Bible to a mass of absurdity and impiety, and sink it to, or beneath, the level of an ordinary Pagan work on morality and theology."

A more unfortunate argument you could not possibly have brought!—For

(1.) Roman Catholics are of all people the strongest advocates for the principle of the *literal* interpretation of the Bible: and therefore if they interpret the Psalter upon the same principle, they must understand its expressions "in their plain and literal sense."—Roman Catholics carry the principle of literal interpretation to what Protestants consider the very wildest extreme. They interpret literally a particular expression, "This is my body"—although they must do so in defiance of common

sense, in defiance of the spirit of the passage, in defiance of the context, and in defiance of the whole analogy of Scripture!!—Have you forgotten how earnestly you yourself laid down the principle of *literal* interpretation *at our Discussion?* Your words were as follows:—and I put in italics those which I particularly wish you to observe:—

"*Take then the Scripture in its literal sense.* NEVER *suffer yourselves to be drawn aside from the plain and literal meaning of the words.* In confession and in the Holy Eucharist *we take God's word as it stands.* Christ said, "This is my body." I believe it. *I take the words literally.* "Whosoever sins ye forgive, they are forgiven." I believe it, and *I take those words literally.* "Anoint with oil." *That I take literally too.* SHALL I PRETEND TO SAY THAT GOD DID NOT KNOW HOW TO EXPRESS HIS MEANING? (p. 190.)

I must leave it to you to extricate yourself from the dilemma in which you have placed yourself, by having laid down only last year a principle of interpretation, which you now say "crowds the Bible with blasphemy and Idolatry, in almost every page."

(2.) *Upon no fair and legitimate principle of interpretation can the expressions in the Psalter be, by possibility, understood otherwise than as blasphemous.* The mere reciting of them would at once overthrow your argument.—There are certain expressions *in the Bible* which, I allow, must be understood in a modified or figurative sense; as, if taken literally, they would involve a gross absurdity, or be derogatory to the Divine attributes, or countenance error. But the context, and the spirit of the passage, will guide even an unlearned reader—unless indeed he is under the influence of strong prejudices—to the right interpretation. But in the Psalter, there are expressions which cannot be explained away: There are passages after passages, the very spirit of which is essentially blasphemous. Indeed the whole book being *a parody upon the Psalms, the "Te Deum," the Athanasian Creed, &c.*, is blasphemous in its very *construction.* You yourself were startled when I read extracts at the Discussion. There was then only one sense in which they struck you. No other sense occurred to you in which they might be taken, when I brought them again before you two months ago. The Venice Editors—men whose critical skill and learning you so extol—and others, by your own confession, denounce the Psalter as *intrinsically* blasphemous. The Gallican Church, according to you, has anathematized the work; and to quote the words of the Honourable and Rev. Mr. Perceval, "It is beyond the possibility of denial—[Mr. Perceval, however, did not know that Roman Catholic Priests *can deny any thing*]—that *the selfsame worship is offered to the Virgin, which David in Spirit offered to the Eternal Son of God.*"—In short, no passage in the Bible is dangerous, *when understood according to its fair scope and spirit:* But the WHOLE SCOPE AND SPIRIT OF THE PSALTER IS ESSENTIALLY BLASPHEMOUS.

(3.) If all your books of instruction and devotion were free from the taint of Idolatry, or the Bible were universally circulated among the people, there would be less danger from the Psalter of Bonaventure. Its poison might then in some measure be counteracted. But alas! the Bible is almost an unknown book to the mass of Roman Catholics in purely Roman Catholic countries:—I say this partly from my own observation, and also upon the testimony of many personal friends:—whilst the most

popular books and tracts of devotion are full of Mariolatry. There is one passage from the "glories of Mary"—a book written by one of your modern Theologians and Canonized Saints, and translated into English and widely circulated in Ireland—which I will here quote as shewing the spirit of the whole book, and of the practical instruction which Roman Catholics have even from their childhood. It is as follows: "We read in the Chronicles of St. Francis, that brother Leo once saw in a vision two ladders, one red, at the summit of which was Jesus Christ, and the other white, at the top of which presided his blessed Mother. He observed that many, who endeavoured to ascend the *first* ladder, after mounting a few steps fell down; and on trying again were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the *white* ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them."

I have looked at many of your most popular works of devotion published with the licence of the proper authorities; and I have seen many tracts and cards for cheap circulation; and I solemnly declare that I know not how to describe *their spirit* better than in the words just quoted. The Virgin Mary, *according to them*, is a more sure and compassionate Saviour for poor sinners to apply to than the Lord Jesus Christ himself who died upon the Cross for them!

What the PRACTICAL effect of all this teaching is, appears plainly enough in purely Roman Catholic countries, where your Priests practise no reserve. The great mass of people regard Mary as being what the Head of your Church declared her to be in his Encyclical letter of 1832—addressed to all the Prelates throughout the world, and protested against by none of them—"*Their greatest hope*, YEA, THE ENTIRE GROUND OF THEIR HOPE!" —May God preserve England from the deadly heresy!

I must reserve for *next week* the consideration of the remaining parts of your letter. But there is one suggestion which I must make to you before I conclude:—it is, *that you should for the future read my Letters before you answer them.* From the way in which you *pass over without notice* the most important of my arguments and statements, it might be supposed that you had never read certain passages at all. From the way in which you often *misrepresent* what I say, it might be supposed that you merely glanced at other passages. While from the way in which you *reply to things which I never dreamt of saying*, it might be supposed that you were content with imagining what I was likely to say. And, touching this last point, let me add, that your chief strength and vigour is generally spent in combating these fictions of your own imagination.

Your *replying to my Letters on this Psalter* without carefully reading them, is the more inexcusable, since you acknowledge that you have "scarcely any information" upon the subject—and you have given abundant proof that this is the case—but what is "supplied *from my Letters.*"

I might be satisfied with this general reply to the remaining parts of your Letter: for nearly one column of it is taken up with an attempt to prove that the Psalter is *spurious:* though I have stated repeatedly that *it matters not at all, as far as my charge is concerned, whether it be spurious or genuine;* and my arguments are, every one of them, *perfectly in-*

dependent of that question. But as it will give me an opportunity of shewing still further than I have yet done *the extent to which this blasphemous Psalter has been circulated under the name of Bonaventure,* and with the sanction of your Church, I shall continue the subject in another Letter.

Yours, &c.,

J. VENN.

P.S. The charge of dishonesty which you bring against me for not particularly specifying the Venice edition of Bonaventure's works, will easily be disposed of in my next Letter. At present I must add no more.

(From the HEREFORD JOURNAL *of February* 19.*)*

THE PROTESTANT TRANSLATION OF 1 COR. XI. 27.

TO THE PUBLIC.

Under the name of a reply to a statement made by me, LAST YEAR, that a comparison of "*the Protestant Translation of* 1 *Cor.* xi. 27, *with the* ORIGINAL *text, will shew that the translation has been corrupted to exclude the doctrine of communion in one kind,*" Mr. Venn has broached the following topics :—

1. The general meaning of St. Paul in the passage alluded to ; with an attempt to show that "eat *and* drink," means the same thing as "eat *or* drink!"
2. *Versions* as bearing on the text.
3. *MSS.* in connexion with the same subject.
4. The general question of the doctrine of scripture on communion in one kind, or in two kinds.
5. The practice of the Church in this matter.
6. Corruptions of the original text in vernacular versions.

Now, there is not one of these six subjects, save and except the first, which, if treated fully and accurately, would not *fill a goodly volume.* There is not one of them, save and except that first, which, if changed from a particular, into a universal, or general subject of enquiry, would not afford me a rich opportunity of showing, *the utter impracticability of obtaining anything* LIKE CERTAINTY, *on Protestant principles, that any one chapter, or verse, or word, read in the vernacular, is the word of God, unadulterated, unchanged,—the word of God as it came from God's lips.*

But, removing what is irrelevant to the question at issue,—setting aside, that is, what may be usefully considered when *interpretation,* or *exposition* but not when *translation* is concerned, I shall confine myself,

for the present, *to the translation solely*. With this view, I ask Mr. Venn for distinct answers to the following questions:—

1. Is there *one single edition of the Greek Testament*, out of the hundreds, yea thousands, that have been published, that has the copulative *and* (καὶ)?

2. Is there any one such Edition that has not the disjunctive *or* (ἤ, not ἦ, as Mr. Venn *twice* accentuates?)

3. Is not the meaning of the particle ἤ, expressed by our disjunctive *or*; and on the other hand, that of the particle καὶ, expressed by our conjunction *and*?

Now if *every Edition* of the Greek Testament have the disjunctive ἤ; if that disjunctive be represented by our particle *or*, does it not follow that "the Protestant translation, if compared with the ORIGINAL GREEK, is corrupted?" That, *as a translation*, the passage, as given in the Protestant Bible, *does not represent the Greek original, as given in every printed Edition of the New Testament, is*, therefore, *a fact that cannot be controverted.*

But, does not ἤ *(or)*, sometimes signify *and?* Even supposing for a moment, not granting that it, at times may have, or may be thought to have, that meaning, does this justify the complained-of deviation from the original text? The Protestant Translation declares itself to be a faithful version from the *originals*. Now, did not the Greek original require *or*, not *and?* Is it not to make the translation *a commentary* and *not a translation*,—a *representation of the private views and opinions of the translators*, and not of the words of God, to deviate, in this manner, from the ordinary meaning of a plain Greek word?

But, does ἤ (or) *ever* mean *and?* Is it, I ask, ever used, in that sense, *by St. Paul;* for this is the only real question. That it is, I have often seen asserted, and, when I have sought for proof, have found *this very passage* cited as *the* proof! The passage given, as from Constantine, is clearly valueless: the *or*, given, mark, in the translations, in Rom. iv. 13, is perfectly accurate; nay, to change it into *and* weakens the meaning.

It is then for him to prove that ἤ (or) is used by St. Paul as synonymous with *and*, and for the reader to make his application of that statement, if ventured on by Mr. Venn; furthermore to discriminate the circumstances under which St. Paul deviates, if he do deviate, from the ordinary meaning of that Greek particle, and, having done this, to shew that those circumstances apply to the text before us,—in a word, to demonstrate that such passages are *parallel* with 1 *Cor.* xi. 27. I need not add surely, that what is here required, is demanded by every accurate interpreter of scripture. Let him do this, and, as a *commentary*, his remarks may avail. I may add that, in the Greek Fathers of the five first centuries, I have never found one single instance that required, or seemed to justify, any other rendering of the particle ἤ, than the ordinary meaning. I do not believe that the meaning *and*, assigned to it, can be vindicated; but I wait for evidence. One word on an Alexandrine MS. cited. Mr. Venn has, possibly, learnt that *all the MSS.* whether hundreds, or thousands, have been by the laborious researches of scholars, reduced to four,—if not, more acurately, to three,—great recensions, or classes, or "families," as they are technically denominated.

That every individual MS. ranges itself under one of those classes, and is of little, or no, independent value, save as representing one, or other, of those "families." That any isolated *various reading* is tested by its accordance with, or divergence from, the readings furnished by each of those classes, as a whole. Supposing him acquainted with these settled principles of Biblical study, let him honestly inform the reader whether *the Alexand.* MS. referred to, *is a type of the Alexandrine MSS. as a family;* and if not, whether he is prepared for the consequences of admitting it as evidence independently of its class? for the "confusion worse confounded," that such a principle would introduce? Further, let him tell the reader whether, on the authority of that MS., the particle καὶ (*and*) has been introduced into any one single Edition of the Greek Testament? Further still, let him acquaint us whether THAT MS. WAS KNOWN AT THE TIME THAT THE PROTESTANT TRANSLATORS GAVE THEIR CORRUPTED VERSION! Let him give such answers, as I know must be given to these questions, and the matter is settled, not merely as far as the Protestant *translation* is concerned, but even as an exposition, or commentary.

I leave him to these researches.

I am, &c.,
J. WATERWORTH.

Newark, Feb. 15th, 1845.

(From the HEREFORD TIMES *of February 22.)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, February 20th, 1845.

SIR,—

Your letter of the 13th instant requires *immediate* notice.

1. You express surprise that on the 12th inst. I should reply to a statement made by you LAST YEAR! But it was only published on the *25th of the last month* of the year, in the course of the present Correspondence, NOT AT THE DISCUSSION, as your words would lead your readers to infer!—and so far from there being any unnecessary delay, I replied to it even *before the original questions were disposed of.*

2. You *profess to give the whole* of the statement referred to; but you *totally omit the first part* of it, which is as follows:—

"We hold that however idiomatic its language [i.e. the language of the Protestant Bible] may be, it is still *disfigured with horrible mistranslations, affecting belief on points* OF VITAL IMPORTANCE. As a specimen of such, I would call the sincere inquirer to compare the Protestant translation of 1 *Cor.* xi. 27., &c."

This part of your statement I gave in my reply; and *on this part I particularly commented,* ending my comment with the following remarks:—

"Since, then, the doctrine of communion in *one* kind was practically rejected by the whole Church for 1100 years; and since there is no good reason why the cup should *not* be given to the laity; while the strongest reasons can be assigned why it *should* be given to them; your calling it a doctrine of *vital importance* is one of the most extraordinary assertions that ever escaped from the lips or pen of man."

And yet this part of your statement you now wholly omit! And to my comment upon it *you make no reply!*—I do not wonder at your heartily wishing this part of your statement to be forgotten: but I do complain of your omitting the most important part, whilst *professing to give the whole of it; and whilst enumerating the various topics which you accuse me of "broaching" "under the name of a reply" to it.*

3. You say that I attempted to shew that "eat *and* drink" means the same thing as "eat *or* drink." But what *I actually did shew* was this, that *it little matters whether we take the Protestant translation of* 1 *Cor.* xi. 27, "*and drink,*" or *the modern Roman Catholic translation,* "*or* drink;" since the doctrine of commuion in *one* kind gains nothing by your translation, and that of communion in *both* kinds gains nothing by ours."

4. You invite me to continue the discussion with you respecting the accuracy of our Translation.

But I abundantly proved in my former letter, by quoting a host of Editors and Translators, and Lexicographers and Critics, both Protestant and Roman Catholic—scholars with whom it would indeed be the height of presumption for either of us to compare ourselves—that there is quite as good authority for ours as for yours. To enter further with you into this critical discussion would be a mere waste of time; for I have quite sufficiently vindicated our version from the charge of a "horrible mistranslation;" and I have also shewn that it is of no consequence which way the text is translated. When you indeed have proved that the doctrine of communion in *one* kind is of *vital* importance; and that it is also materially affected by the translation of this text—and however many and "goodly volumes" you may fill, you will never prove either the one or the other—then I will enter more fully into the discussion with you respecting the accuracy of our Translation.

5. With regard to the question you ask me, *putting it in capitals,* whether the Alexandrian manuscript "was known at the time that the Protestant Translators gave their "version! I answer, NO. *But what then?* I never said it was.

6. There is a passage in your letter, against which I feel myself called on most solemnly to protest. You speak of

"*The utter impracticability of obtaining anything* LIKE CERTAINTY, *on Protestant principles, that any one chapter, or verse, or word, read in the vernacular, is the word of God. unadulterated, unchanged—the word of God as it came from God's lips.*" (The capitals and italics are your own.)

It is this passage which makes it necessary for me to take the very first opportunity of replying to you.

Oh! Sir, why will you use arguments which *Infidels* delight in? If you cannot persuade men to be Roman Catholics, would you rather have them Infidels than Protestants? When will you cease to cast reproach upon the Bible? In your last letter but one you asserted that the Bible would be crowded with blasphemy in almost every page, if understood in its plain and literal meaning;—and now you say that Protestants cannot be certain that their translation is really the Word of God! But what grounds have you for saying this?

It is true that the manuscripts have *a multitude of various readings.* But are not the vast majority of these various readings absolutely of no importance whatever? Are there not comparatively few that really affect the sense? Are not the cases still fewer in which there can be any doubt as to the right reading? Is there one single doctrine or one single moral precept which depends upon a disputed reading?

It is true also that in the Bible there was NO *punctuation* as originally written. But does not the very construction of the sentence in the original decide the punctuation in almost every case? For instance: Saint John says, "In the beginning was the Word, and the Word was with God, and the Word was God." (John I. 1.) Now *the very construction of these sentences in the original Greek decides the punctuation.* You could not possibly place the stops anywhere else. You said, indeed, at the Discussion (p. 145), that the Unitarian might put a stop after the last word but one; and read the verse thus, "In the beginning was the Word, and the Word was with God, and the Word was." But would not a reference to the Greek Testament at once cover the Unitarian with shame, who should venture to do this? The Greek construction is decisive against such a punctuation; even more so than the English, since in the Greek the word "God," actually stands *before* the words, "the Word was."

But has the Roman Catholic any advantage over the Protestant in these respects? Has *your Church ever authoritatively decided either which are the right readings, or which is the right punctuation?* Has any Edition of the Hebrew Bible been put forth by the Vatican press? Has any Edition even of the Greek Testament, amongst the hundreds or thousands that have been published, ever issued from the press at Rome?

It is true again that *the various Translations* of the Bible differ from each other in a great many places.—But how many instances are there of *important* differences? Your selecting the Protestant translation of 1 Cor. xi. 27, as an instance of "horrible mistranslations affecting belief on points of vital importance" is a convincing proof that you must be very hard put to it indeed for objections against our Translation. The agreement of all the various Translations, Roman Catholic and Protestant, English and foreign, not only in the general sense and teaching of the whole Bible, but in the precise meaning of the vast majority of passages, affords a decisive proof, intelligible even to the most unlearned, that the Translations are all substantially faithful. It surely is one advantage which arises out of the divisions of the visible Church into so many and such different bodies, that each section watches over the others; and all are ready to expose any attempt to corrupt the text or falsify the translation of the Bible.

Here too, I ask again, whether the Roman Catholic has any advantage over the Protestant? Has your Church ever *authoritatively* put forth one single translation of the Bible in the vernacular language of any nation upon earth?

In conclusion, I do not hesitate to say that any unlearned man who reads, or hears, the Holy Bible—even your version of it, which I hold to be so far inferior to ours both in style and in accuracy—will read or learn what will teach him, if only it be brought home to his heart by the Spirit of God, both how to find the way of salvation, and how to walk so as to please God.

Yours, &c.,

J. VENN.

(From the HEREFORD JOURNAL *of February 26.)*

TO THE

REV JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, February 24, 1845.

SIR,

At the particular request of the Editor, I defer till next week,—on account of its length—the publication of the letter which I had prepared. But as he can allow me a little space, I will avail myself of it, to answer the questions in your letter of the 15th inst. I declined, indeed, to answer those questions in my last letter, on the ground that it would be a needless waste of time to do so. But in the hope that it may induce you to answer the really important questions in debate; viz. "whether the translation of 1 Cor. xi. 27, affects the doctrine of communion in one kind?" and "whether that doctrine is one of vital importance?"—I will now reply to them.

1. Your first two questions are as follows—

"1. Is there *one single Edition of the Greek Testament*, out of the hundreds, yea thousands, that have been published, that has the copulative and (καὶ?)

"2. Is there any one such Edition that has not the disjunctive *or?*"

Supposing that the thousand printed Editions all read ἢ—which is very likely to be the case, what does this prove? Merely that *five or six—not a thousand*—learned men, adopted this reading. The thousand Editors did not pretend to give any opinion *of their own* on this point, but followed *five or six standard-text Editions and adopted all their readings.* These Standard Editions, moreover, give this not as the *only*, but as the *better*, reading.

Another of your questions may here be answered. You ask "Whether

the Alexandrine MS. referred to, *is a type of the Alexandrine MSS. as a family?*" I answer, "No."—But what then? There are *many other* circumstances which decide Critics in judging of the evidence in favour of any particular reading. And as a matter of fact, some Scholars—Dr. A. Clarke for instance; no incompetent judge—consider that καὶ is *the true* reading.—*I* did not give any opinion on this point, but merely stated the fact that some MSS. [And some of *the best* according to Dr. C.] read καὶ:—a fact which of itself proves that our translation is not necessarily inaccurate.

2. The remaining question is as follows:—"3. Is not the meaning of the particle ἢ, expressed by our disjunctive *or;* and on the other hand, that of the particle καὶ, expressed by our conjunction *and?*"

Generally, it is so. But your own Lexicographer Constantine, and Schleusner, and Wolfius, and Glassius, and St. Jerome, and the Rhemish Translators, and Bishop Jewel, and Rosenmuller, and Macknight, and Bloomfield—all far better judges than either of us—and others, think that even St. Paul, in some places, uses ἢ in the sense of "and." To me it appears evident that he does so. And, of course, when a word will legitimately bear different meanings, Translators are *bound* to select that which they think was intended by the writer.

The more I think of your calling this a "horrible mistranslation," the more I marvel at it! This is indeed a daring exercise of *the right of private judgment*, when you pronounce a host of scholars, ancient and modern, English and Foreign, Protestant and Roman Catholic, to be *necessarily and without a doubt all wrong*. Scholars may differ as to the question, *which translation is to be preferred;* and any man may with perfect modesty choose which he pleases. But who would say either that the one or the other was a "mistranslation;" i. e. a rendering which the passage *cannot bear?* Who, *but yourself*, would say that it was a "*horrible* mistranslation?"

If it be a "horrible mistranslation," then, besides all those whom I enumerated in my letter of the 8th instant, the Greek Fathers *Clemens Alexandrinus* and *Athanasius;* and the Latin writers *Pelagius*, *Chromatius*, and *Cassiodorus*, are all—according to the learned Romanist, Dr. Scholz—guilty of it!—Nay, even *your Church itself is guilty of it!*—and moreover *has laid you under an anathema for adopting a different translation!!* What says the Council of Trent? "If any one shall not receive these same books entire, *with all their parts, as they are wont to be read in the Catholic Church*, and are found (habentur) *in the old Latin Vulgate edition*, LET HIM BE ACCURSED." (Session IV.) And again, "The same holy synod decrees *that this same old and Vulgate edition*, which has been approved by the long use of so many ages in the Church itself, *be deemed authentic* in public readings, *disputations*, preachings, and expoundings; *and that no one on any pretext dare or presume to reject it.*" (Ibid.) But *our* translation of this text *is the one which used to be read in the Catholic Church, and was found in the old Vulgate.* Wolfius states that more than *thirty of the earliest printed editions*, and the *missals*, both printed and MSS, have it "*and* drink." Mr. Blair saw *above sixty* printed editions, with the same translation. It is so translated in ancient *MSS.* of the Vulgate, those, for instance, in the

British Museum, and two ancient ones in the possession of my friend Mr. Mendham, and others seen by Mr. Blair. And as a still more convincing proof that our translation is according to the old Vulgate, Sixtus V. published an edition, thirty years after the Council, in which it is "*and* drink."—I state this on the authority of Mr. Mendham and Mr. Horne.—I consider this a *convincing* proof, because Sixtus declares, in his preface, that he had *laboured to select the best readings*, with the aid of the most learned men; and that his particular object was to publish *a standard edition of the Vulgate*. He decrees, moreover, that *this edition should be taken for that Vulgate which the Council of Trent declared authentic;* and anathematizes all who should alter it in the very smallest particular!—(By the way, notwithstanding this anathema, *Clement VIII. altered it in this, and in 2000 other places!)*—Such was the care Sixtus took to have it correct, that after it was printed he made several corrections with his own hand, as he says in his Bull; of which Mr. Kyle and I saw the proof in the copy at the Bodleian.

It appears, therefore, that *our Translation* has been sanctioned by *your Church:—as that which was wont to be read in the Catholic Church, and was found in the old Vulgate.* And yet in your "Disputation" with me *you* "*presume to reject it;*" in defiance of the solemn anathema pronounced by your Church at the Council of Trent; nay, to stigmatize it as *a* "*horrible mistranslation*" affecting belief on "a point of *vital* importance."!!!

Let me, in conclusion, beg you to weigh the following striking remarks of the late celebrated Wesleyan Commentator, Dr. Adam Clarke, on the withholding the cup from the laity:—

"With respect to the *bread*, our Lord had simply said, *Take, eat, this is my body;* but concerning the *cup*, he says, *Drink ye all of this;* for as this pointed out the very *essence* of the institution, viz. *the blood of atonement*, it was necessary that each should have a particular application of it, therefore he says, Drink ye ALL of THIS. By this we are taught that the *cup* is essential to the Sacrament of the Lord's Supper; so that they who deny the *cup* to the *people* sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the *bread;* but the *cup*, as pointing out the blood poured out, i. e. the *life*, by which alone the great sacrificial act is performed and the remission of sins procured, is absolutely indispensable. On this ground it is demonstrable that there is not a popish priest under heaven who denies the cup to the people, (and they all do this,) that can be said to celebrate the Lord's Supper at all; nor is there one of their votaries that ever received the Holy Sacrament. All pretension to this is an absolute farce, so long as the cup, the emblem of the atoning blood, is denied."—(See Clarke in loc.)

I am, &c.,

J. VENN.

(From the HEREFORD JOURNAL *of March 5.)*

TO THE

REV. JAMES WATERWORTH,

ROMAN CATHOLIC PRIEST, OF NEWARK.

Hereford, February 20, 1845.

SIR,—

I now proceed to finish my reply to your letter of the 7th instant:—

My first charge against your Church, viz., that she has given the most *direct* sanction to the blasphemous Psalter of Bonaventure, for the last 250 years; you do not attempt to answer.—And I must say that you are wise in not making the attempt; since the moving of the question, "*What* are the authoritative documents of your Church; and *how* are they to be ascertained?" would shew what an *uncertain* and *indefinite* thing the teaching of your infallible Church is.

My second charge also against your Church, viz., that she has sanctioned this blasphemous Psalter for the last 350 years, *indirectly* indeed, but in the most marked and effectual manner, you equally decline to meet. And here too I must confess that you act wisely; for *no sophistry, no ingenuity upon earth, can invalidate the arguments I brought in proof of it.*

What then do you do?

I. Why, first, the greater part of your letter is taken up with an enquiry *which has nothing whatever to do with the subject;* viz., "whether the Psalter is genuine or not?"

If you could discover some document by which it could be proved to demonstration that this Psalter was spurious, it would not affect the guilt of your Church *in the very slightest degree.*—For whether it be spurious or not, the fact is equally certain that your Church expressly and directly recommended it to the Faithful, when she recommended all Bonaventure's works, and specified an edition which contains this Psalter *as one of his works.* And whether it be spurious or not, she was equally bound by her avowed principles *to proscribe and condemn it as a blasphemous book.* The danger arising from its circulation does not in any measure depend upon the fact whether Bonaventure *really* wrote it or not; but upon the fact of its being *received as his,* or not. All who read it *as his,* read it under the full persuasion that it was written by a peculiarly holy man; whose writings had received the highest sanction of their infallible Church: and it is *this persuasion,*—whether right or wrong,—which makes it so dangerous a book, and rendered it so incumbent upon your Church to proscribe it.—Your enquiry therefore into the genuineness of this Psalter *is quite irrelevant.*

But you not merely inquire into this question *yourself;*—though expressly guarded against it, as irrelevant, in every letter which I have

written upon the subject;—but you have actually perverted *my statements and arguments*, and represented *me* as having undertaken to prove the authenticity or genuineness of the Psalter!!

"The evidence," you say, "*adduced in favour of its authenticity* is the following: the MSS.; the Vatican Edition; reprints; the testimony of individual writers or critics."—And yet the very passage in which I refer to the MSS. the Vatican Edition, &c. is thus introduced:—"Whether it is *really* genuine or not, is a question—I must again observe—which does not affect the guilt of your Church in sanctioning it. The only question is, has it, or has it not, been *considered* genuine?" and then having referred to the MSS., &c., solely and expressly to shew that it was *considered* genuine, I concluded that division of my subject, not by pronouncing any opinion whatever as to its genuineness, but by saying, "*It follows, therefore, that the great bulk of its readers must have ever regarded it as genuine, &c.*"—Whilst, however, you are thus pursuing an enquiry which has nothing whatever to do with the question, you make certain statements and assertions, with reference to that enquiry, which do, in some slight measure, affect the question at issue, and which must therefore be examined.

(1.) The first of these statements is as follows:—"Of the *Editions*, the only one that can now be cited, by any accurate scholar, declares it spurious."—But how insignificant this fact is, *as bearing upon the real question*, will at once appear. For (1), the Venice Edition (to which you allude) was not published *till the Psalter had been in circulation for between 200 and 300 years.* (2.) It was an edition, not of the Psalter alone, nor even of the smaller works of Bonaventure, but of *all his works in 13 volumes:* and it must have had, therefore, a very limited circulation indeed. And (3), notwithstanding this judgment of the Venice Editors, the Psalter has, in point of fact, ever since been circulated, up to the present day, as one of Bonaventure's genuine works, in Germany and France, and in Rome itself—as I shall presently prove—with the sanction of the ecclesiastical authorities! Their verdict therefore has either had no weight at all with subsequent Editors of the Psalter; or else those subsequent Editors, knowing it to be spurious, have wickedly availed themselves of Bonaventure's name, to give the greater sanction and currency to its blasphemies; and have obtained the permission of the Superiors to practise the fraud.—Choose which alternative you please.

I do not wonder—from what you yourself state—that the verdict of the Venice Editors should have had no weight; for in the most daring spirit of criticism they condemned *fifty-five* of the treatises ascribed to him, as manifestly spurious; and they have accused the *Vatican* Editors of a most incredible crime; viz, of having pronounced a blasphemous treatise to be the genuine work of a Saint, and commended it to the faithful on three different occasions, *merely to please the Printer!!* It may be remarked that even Alban Butler either attaches no credit to their opinion, or else was not aware that they had given it; for when he rashly pronounces the Psalter to be spurious and cites four authorities (not one of which bears him out;) *he does not cite the Venice Editors.* He mentions the Edition, but takes no notice of their judgment.

And now let me answer your charge against me of dishonesty in sup-

pressing the evidence of the Venice Editors.—(1.) I was not considering the question of the *genuineness* of the Psalter. (2.) I never knew that the Venice Editors pronounced the Psalter spurious till I was informed of the fact by a friend of yours.—And (3.) When I was considering the extent to which it was considered genuine, I stated, on the authority of your friend, that *there was one edition* which denied its genuineness: and it was to this Venice edition that I was referring.—Do let me suggest to you that in future, before you expend three long paragraphs of indignant reproof, and threaten to "wash your hands of me,"—(which you would doubtless be only too glad to do)—you would ascertain that there is *some ground* for it.

(2.) The *second* statement to be examined is as follows:—"Of *individuals*, who are known to have given their opinion regarding it, *not one Catholic declares it genuine, but a long list of Catholic writers denounces it as supposititious, and others proclaim it more than doubtful.*"

This is a bold assertion to make, when on the one hand you confess that *you* have scarcely any information but what is supplied from my letters; and on the other hand intimate your belief—though on what it is founded I cannot imagine—that *I* have derived aid "from almost countless quarters;" and when in those letters I assert the very contrary!

"*Not one* [*Roman*] *Catholic*," *you say*, "*declares it genuine!*" Strange indeed if all the Editors, with one exception, for 350 years, declare it to be so, and yet no one agrees with them!—But what is the fact? Amongst the earlier Critics, in addition to the Editors, who pronounced it genuine, were Marianus Florentinus, Antonius Possevinus, and Petrus Canisius, as testified by Luke Wadding, (a Roman Catholic); and Bellarmine, Marcus Ulyssiponensis, Willot, Galesius, Wadding, and Poircœus, as testified by Arturus (a Roman Catholic) in his Franciscan Martyrology, who himself also defends its genuineness.

With regard to *Bellarmine*, of whom you affirm that he pronounces no opinion, Arturus says, "The most illustrious Cardinal Bellarmine candidly confesses that it is *the work of the most holy Seraphic Doctor himself;*" and refers to the passage in his "Apology for the answer to King James," where he makes this confession: viz., cap. ii., tom. 7.

But here I must notice a passage in your Letter which I am unwilling to designate as it deserves.—"*Individual authorities.* Of these, strange to say, not one,—if the writers cited be examined,—not one asserts the genuineness of this Psalter. There is not one single author cited by Mr. Venn, who says that Bonaventure wrote that Psalter. One of them, for all that appears, was probably dead before that Psalter, if Bonaventure's, could have been written; as witness Alexander Ales, St. Bonaventure's master in Theology. Of the others cited, viz., Sixtus IV., Gerson, and the rest,—they commend indeed *the* writings of Bonaventure in general, but, of them all, not one so much as alludes to the Psalter, not one cites it, and yet these are the names produced as confirming its genuineness."—Will it be believed by our readers that I produced every one of these names for the *sole and express purpose of showing that they commended the writings of Bonaventure in general*—(see my Letter of January 27)—and that when I came to establish the

proposition that the Psalter had been almost universally received as genuine, *I literally did not mention, or in any way refer to, one of them!* —(See my Letter of Feb. 1.) Let our readers only compare this passage with my Letters, and they will see how desperate you must consider your cause.

"A long list of [Roman] Catholic writers" you say again, "denounces it as supposititious!"—You place Cardinal Perron at the head of this list. So the first to pronounce it spurious lived 150 years after the Psalter was published with Bonaventure's name!—You mention Sardagna and designate him as "the celebrated Theologian." But however celebrated Sardagna may be in your opinion, I cannot find his name in the Biographie Universelle; and his works—with the exact title of which your friends here have furnished me—are not in the Catalogues either of the British Museum, or the Bodleian, or the Zion College Libraries.—You cite Alban Butler:—but Butler cites Trithemius and Labbe;—*neither of whom pronounces any opinion;* as I have repeatedly stated, without your venturing to contradict me:—then he cites Bellarmine; of whom *you yourself* now say that "he gives no opinion whatever upon the subject;" and finally he cites Natalis Alexander; whose words, *as you yourself quote them*, are, "The Psalter was written by Bonaventure, *or* some other pious person." And yet, though not daring to defend two of his authorities, and expressly giving up the remaining two; you still quote Alban Butler!!—You cite Feller; but according to your Letter of December 16, Feller only speaks of it as *perhaps* spurious. You also cite the "Biographie Universelle," as pronouncing it "very doubtful;" but in the Paris Edition of the "Biographie Universelle," 1812, it is not said to be "*bien* douteux," but simply "douteux," whether Bonaventure ever wrote it.—You cite the Doctors of the Sorbonne; but did they express an opinion about the genuineness of the Psalter, or merely denounce its blasphemies?—In addition to these you cite Sbaralea, Casimir Oudin, Manning, and Arnaud. And this is your long list of Roman Catholic writers who pronounce the Psalter spurious!

"Others," you say, moreover, "proclaim it more than doubtful."—But *who are the others?* You have only mentioned *Natalis Alexander*, who says it was written "either by Bonaventure or some other pious person:"—words which *by no means justify your assertion that "it is plain he did not think it genuine."* Mr. King, by the way, on whose authority I observed that Natalis Alexander said nothing about it, quoted a passage in which, if any where, Natalis Alexander might naturally have been expected to mention the Psalter, and where he does *not* mention it. Your quotation is from a totally different part of his works, and was unknown to Mr. King. The mistake, however, is a very trifling one; for even *your* quotation refutes Alban Butler.

II. In the only part of your Letter which now remains to be considered, *you deny, or rather question, the extent to which the Psalter has been, and still is, circulated.* I gave a long list of the editions which had been published up to the year 1709, as far as I could ascertain them; and that list was amply sufficient to shew that the circulation of the Psalter had been very extensive throughout the greater part of Europe. And I quoted Mr. Cumming's testimony to shew that it was widely cir-

culated in the present day.—And how do you attempt to get over this plain matter-of-fact statement?

(1.) You suggest a doubt whether these editions exist or not. "*Even supposing them,*" you say, "*to exist.*" But you will find every one of the editions I enumerated given either by Sbaralea or Clement—*your own authorities!*

(2.) You intimate that some of them may have been published "*by Protestants as weapons of offence!*" But Sbaralea and Clement would have distinguished between two such different works as the Psalter and a book written to expose the Psalter. Taking, however, your own supposition, improbable as it is, that several editions were published by Protestants *as weapons of offence*, a stronger evidence of the extent to which Roman Catholics used the Psalter could scarcely be desired.

(3.) You assume that all these editions were in *Latin*, excepting one translation into *Chinese*.—But supposing them all to have been in Latin; this would shew how *universally the Psalter was used by the learned*, when so many editions were printed for their exclusive use.—Sbaralea, however, says that the edition published at Genoa in 1616 was *in Italian*; and that the edition of Cologne in 1605 was *in German*. Whilst Clement observes, generally, that the Psalter had been translated into different languages; and specifies some *French* translations.

(4.) You observe that my list ends with the year 1709.—I am certainly unable to carry it on regularly down to the present time; but there is no reason whatever to suppose that its circulation suddenly stopped at that date. Few writers would attempt to give a list of the editions when they became so numerous throughout Europe.

(5.) You decline to take anything upon the authority of the Rev. *John* [not *Ernulph*] Cumming, in opposition to that of Mr. Sisk. But if you prefer Mr. Sisk's *negative* testimony to the *positive* testimony of Mr. Cumming (whom I have the pleasure of knowing personally) *as respects the* ITALIAN *Psalter*, you have not even Mr. Sisk's negative testimony to oppose to Mr. Cumming when he declares that *he has in his possession the eighth edition of Bonaventure's Parody on the "Te Deum" in French*, published in 1842, with the sanction of the Archbishop of Paris.

(6.) You conveniently pass over without any notice my quotation from the preface to the little volume (which Mr. Kyle and I saw at Oxford) containing the Psalter of Bonaventure and some pieces of Bernard, (Leodien 1607) viz. that "their most profound writings, *dispersed throughout the whole world*, are read and sought out."

I might well, therefore, be content with the evidence already given, which abundantly proves that the Psalter has been in constant and very general use for the last 350 years, both in Latin and in translations. I will, however, give some additional proof of this fact, with especial reference to its circulation in the present day.

My friend the Rev. Joseph Mendham has in his possession the following editions:—Leipsick, 1516, small size; Paris, 1521, 12mo.; Liege, (in French,) 1653.—An edition was published at Rouen in 1823.—My friend the Rev. H. Horne mentions in his "Mariolatry" an Italian translation published at Genoa in 1606. He also has in his possession a German translation published at Vienna in 1841, in 12mo. entitled,

"The Golden Psalter of St. Bonaventure, Cardinal-Bishop of Albano and Doctor of the Church, in honour of our dear Lady, to be used in prayer in all troubles and necessities."—Quenard, in his work entitled "*La France Litteraire,*" (Par. 1827) mentions the NINETEENTH EDITION of Bonaventure's Psalter, translated into French, and arranged for every day in the week! It was published at Lyons in 1822. Quenard's work is in the British Museum. *Nineteen editions in modern times of one particular translation of the Psalter, even in France, whose Church has anathematized it!!* How largely then must it be circulated in countries where its awful blasphemies have been pronounced "beautiful adaptations!"

And now to come to *Italy and Rome itself.*—A gentleman who has lived many years in Rome, and with whom I have the pleasure of being acquainted, assures me that the Psalter is not only used in Rome *generally*, but that in some of the ecclesiastical institutions it *must be learnt by heart;* and another gentleman with whom I am personally acquainted, and who has had the best possible opportunities of knowing, more than corroborates this statement.—As another proof that the Psalter is approved of in Rome and considered genuine, I may state on the authority of Mr. Horne, that a little book is published at Rome with this title, "Daily tribute of affectionate prayers and praises, for every day in the week, *to* the immaculate Mother of God, the Mother of Mercy and Refuge of Sinners, the Most Holy Mary;"....."*drawn from the works of the Seraphic Doctor, St. Bonaventure:*" and at the 15th page of this little book it is expressly stated that the Psalms are taken from a little work of St. Bonaventure, entitled, "The Psalter of the Blessed Virgin." It is printed in 64mo. and sold for three-halfpence; Mr. Horne has two editions in his possession of 1836 and 1839, with the "imprimatur" of the proper ecclesiastical authorities. I have myself seen one of these little books in Mr. Horne's possession; and I have since been informed that large editions of this little manual are annually printed! Mr. Horne gives two specimens of entire Psalms taken from the Psalter and published in the "Daily Tribute;" and also a long extract from the parody in the Psalter on the "Te Deum."—[See Horne's Mariolatry, p. 17—23.]

Thus, then, the more the matter is examined into, the more evidently it appears that this blasphemous Psalter has been for 350 years, and still is, *widely circulated;* and that during that time it has been, and still is, almost universally circulated *under the name of Bonaventure*, one of the canonised saints, and most illustrious doctors of your Church; and this, too, *with the express permission of the Ecclesiastical Superiors in each place* where it is published, not excepting France or even Rome itself! Let these facts be coupled with those which I have elsewhere proved, and which you have not ventured to question, viz., (1.) That your Church professes to guard her people with the utmost jealousy against all books of a dangerous tendency, even such as are only *suspected* of heresy, or may possibly be misunderstood:—a jealousy which led her to proscribe for 200 years all books of Philosophy which taught that the earth moved round the sun; and to crush by a special bull the book of Quesnel within 20 years after its publication; and to fill a volume of 422 pages

with the bare list of prohibited books: a jealousy which led her to proscribe all Protestant Bibles whatsoever; to proscribe all existing Roman Catholic versions *without notes*, and to permit others only under certain circumstances; nay, for above 160 years to proscribe the Bible in the vulgar tongue *altogether;* lest it should be misunderstood and abused.—And (2.) That she has never in any way whatever condemned or censured this Psalter, or limited the reading of it, even though it has been exclaimed against by King James I. of England; anathematised by the Gallican Church, one of her main branches; denounced as "intrinsically blasphemous" by the Venice Editors; and allowed by yourself till within three weeks, to contain "the most awful blasphemy." Let all these facts be put together, and then what a melancholy proof (though alas! only one out of many!) is furnished not only of the *fallibility*, but also of the APOSTACY of the Church of Rome!!

But I must not conclude this letter without some severe remarks upon your conduct.

Your rash and confident statements upon a subject respecting which you confess you have scarcely any information; your gross misrepresentations of all I say; and your continual evasion of the real question; is a *grievous and sinful trifling with truth, and an insult to the feelings and understandings of our readers.* For my part, now that I have come so publicly forward in the cause of God's eternal truth, I *dare not* trifle. I dare not neglect any means of searching out the truth of the arguments and statements which I advance. I have many standard Roman Catholic books which I consult:—(and it is safer to consult them than to take your advice and consult some neighbouring Priest; for though Roman Catholic Priests *ought* to know much more than I do of their own faith, yet I have found that even an Ex-Professor of Oscot, has had many most important facts to learn from me.) I employ a gentleman in London to verify my more important quotations when I cannot verify them myself; and occasionally, when it is necessary, I apply to my friends, and am thankful for their aid. Your letters, moreover, I carefully read, and weigh well before I answer them; and I venture to add, that *I honestly meet every passage which appears to have any bearing upon the question in dispute.* And if I could not conduct a controversy in this way, I should feel that I was only betraying my cause and sinning against God if I did not withdraw from it!

My friends have repeatedly requested me to decline any further controversy with an opponent who could resort to such artifices, and whom it could not be any honour to vanquish. But I little care for the trouble it gives me; and I am contending not for the honour of a victory, but for the cause of Truth. From my inmost soul I believe the Church of Rome to be an Apostate Church, and the teacher of fatal error. I behold with amazement and grief the efforts which she is every where making to enslave England again; and knowing that, in spiritual things, men naturally love darkness rather than light, and error rather than truth; knowing moreover, what ignorance there is among Protestants; ignorance, not only of Protestant truth, but also of the real doctrines and practices of the Church of Rome, which it is the habit of her Priests in England to conceal and misrepresent, and even to deny;—I feel that

every Protestant Clergyman must, when God calls him to it, boldly and cheerfully come forward,—through good report and evil report,—to maintain the great doctrines of Protestantism, and to expose the real system of Rome. I bless God that I have now had the opportunity, to a certain extent, of doing this; and the more you have attempted to defend your Church, the more I have been led to examine your standard writers and authoritative documents, and the more of important information has been brought before the public. And the longer the controversy continues, the fuller opportunity the public will have of seeing what Protestantism is, and what Romanism is; and *in what spirit*, and *by what methods*, the advocates of Protestantism and of Romanism seek to maintain their respective causes.

I am, &c.,

J. VENN.

(From the HEREFORD JOURNAL, *March* 19.*)*

A PARTING WORD ON THE RENEWED CONTROVERSY.

TO THE PUBLIC.

More than three months have now elapsed since this Controversy was re-opened. Three incidental statements, utterly irrelevant to the subjects agreed upon for debate, mere matters of history, or of variable discipline, and not of faith; nay, such as to be essentially and clearly incapable of being, or ever becoming, terms of communion;—were, at the close of nearly twelve months, chosen from out the published Report of that Controversy, held up and magnified into *the* questions most deserving of renewed consideration,—as questions filled with the very pith and marrow of the giant report. To wit: certain alleged Canons of Lateran; the Index; a Psalter; these, yes *these*, were to be the battering-rams wherewith to beat down the Church of the world—the religion of all ages; Mr. Venn the engineer; and Messrs. King, Cummins, and Co., the leaders of the forlorn hope. Such was the character of the assault, and such the weapons of offence.

Now, it seemed to me that having, as I fondly imagined, an adversary of ordinary honesty, though of *extraordinary ignorance*, to deal with, it would be merely requisite for me to shew and state, what every Catholic of ordinary knowledge knows, that being matters of variable discipline, they are matters of variable opinion; and that being merely human inventions, they are liable to human error: and that as such, every Catholic has just as much right to condemn, as to approve of all such things; and that, consequently, any structure, based on such a foundation of sand

must at once crumble into nothing; any argument forced from such premises, be at once abandoned, as untenable, erroneous, and utterly powerless against the faith of our Church.

But, at the end of three months, what is the result?—Much writing, much bickering, much expense, probably much bitterness on one side at least, and that is all. Has Mr. Venn, I ask, convinced one Catholic that these matters of discipline are matters of faith? Has he produced one fact, one solitary fact, *which was not prepared ready to his hand?*—HAS HE DONE ANYTHING BUT PILFER FROM THE LABOURS OF OTHERS? Has he soothed whatsoever angry feelings might before have been excited by his accusations which forced on the Controversy? Rather has he not exasperated those feelings more and more? I may tell him that he has added contempt and disgust to previous wonder and pity; and as he has favoured me, without asking, with the opinions of *his* friends on my *defence*, I cannot do less, in return, than furnish him with the opinions of *mine*, on his *attack;* and they are contained in few words, not mine, but those of calm observers, that *his vanity and ignorance and insolence, unfit him for* SANE *society, and that the marvel will be that he is not consigned to safe keeping.* This is not my statement, whatever may be my opinion; but is a confidential communication to him and his, as some return for the equally confidential judgment of his friends which he has volunteered in regard of me. That such feelings exist, not merely in Hereford, but in quarters to which he has presumed to send his *own* letters, filled with insult against the religion of those very persons to whom he has addressed them,—insult sent to them on paper, which he would not dare repeat to them in person and by word of mouth, Mr. Venn himself knows. Nay, before meeting him at Hereford, one that knows him by reputation, and one of his own party, remarked to me "*He is proud of a talented name, and thinks that with the name he has inherited the talent,* BUT—" and a significant touch of the forehead told me all. So that the only result of this renewed attack is this, that whatever character for modesty, honesty and moderation, he may have had prior to the Controversy, has passed away for ever, and the contrary vices are stamped upon him for life. This much in return for his impertinent personalities to me. Edged tools, let me tell Mr. Venn, are dangerous playthings; and before he handles personalities again, let him look to it, that his armour be of proof, and his strength equal to the encounter.

Knowing these to be the impressions produced, I was unwilling to waste one minute more on one resolved to find us wrong; on one, who, whatever statement I make in explanation of my own faith, meets it with a denial; who will not allow me even the poor ability of understanding my own religion; and who seems prepared, if any assertion proceed from me not quite so plain as that the sun shines at mid-day, to meet it at once with a counter statement, nay to my yea, and yea to my nay, just this and no more, and calls this controversy, argument, reply;—who has the audacity to assert that I overlook his arguments, such as they are, even when I uniformly analyse each paper; who does not see *the ludicrous absurdity of presenting himself as making daily discoveries,* because he happens to be able to spell the Latin of some musty Theologian,

whose works are as familiar to the Catholic student as his alphabet; and who is as unconscious as a child, of the glaring ridiculousness of the position to which he has been pushed in the recent Letters. That any other sane individual of ordinary attainments, can be in the same stone-blind state, I can scarcely bring myself to believe; and can, therefore, not convince myself of the need of one word more from me; but as others may have a different opinion, or surmise, I have submitted to the drudgery before me, of adding a few paragraphs to the pile which I have already written on the thread-bare topics of this most ridiculous Controversy.

And first on the *Psalter*.

That the Psalter *is spurious*, is, I account, proved beyond rational dispute. The Venice edition has settled that question of fact for ever. In every similar case, the judgment of the Editors of *the* critical edition, is followed by every scholar; and he that shall choose, without cause shewn, to deviate from this general rule in the instance of this Psalter, may do so, to his heart's content, for me; he neither deserves, nor will he obtain, one word of notice from any rational, or honest, mind.

Being then *spurious*, Mr. Venn asserts that, this notwithstanding, it is authoritative *on the Church!* And why? Because *a* Pope approved of the original edition of some six folio volumes wherein it appeared; and further, because sundry copies of that Psalter have been, since that time, published. Now, this is the absurd position to which he has been driven; and yet, driven to it, he cries *Io Pæan*, and proclaims himself triumphant. Why, the veriest sucking babe in Theology would raise his eyes, and clap his tiny hands in wonder at such moon-struck madness, and one roar of laughter meet the announcement of so demented an assertion. The Pope make articles of faith: the Pope publish some six folio volumes of articles of faith: the Pope make a private individual's book an article of faith: the Pope set the Psalter in a position above that of all the Fathers: the Pope propose a book, written in the fourteenth century, as the faith for a Church whose first principle it is that nothing new is true, that nothing *can* be of faith but what has been *always* held! To propound any one of these propositions as an article of faith, as a term of communion, would be rank heresy; and yet each and every one of them, yea more, enter into Mr. Venn's assertion, and form the elements of his present position. To have driven him thither, is to have driven him beyond the pale of all *rational* controversy: it is like pushing the Indian beyond the pale of civilization to wander amongst his own barren lands and bogs and morasses, in his own impenetrable forests, and as impenetrable ignorance.

Such, then, is the present state of the Controversy as far as the Psalter is concerned. Its genuineness is disproved; its authority is none; its existence no Catholic need inquire after; its propriety or folly is mere matter of taste; but assuredly the individual who may choose to use, or vindicate it, need fear nothing from the sneer of the Christian who can use his understanding when reading the Bible; much less from the Churchman who can comprehend what he reads in his Prayer-Book. I repeat that both Bible and Prayer Book are one mass of blasphemy and absurdity, if the principles which modify, soften, and justify the language

of the Psalter, be not applied, with quite as liberal a hand, and as constant an allowance for hyperbole, accommodation, and such figures of speech, to the Word of God, and the pilfered treasures of the Common Prayer-Book. The man that reads without weighing and understanding what he reads may, in neither case, observe such things, and is, perhaps, not to be disturbed in his simple faith; he that uses his reason and his judgment in reading any Prayer-Book in existence, or any Book of the Bible, has already a mind disciplined to understand and modify, by well-known truths, any exaggerations of high-flown metaphor, or any language however harsh, poetical, accommodated, or, in its primary sense, untrue. And thus I dismiss this subject for ever. No one but the Infidel can urge it with consistency, and as such I leave it.

As to the other two subjects of debate, the position of the Controversy is soon seen.

The correctness of my original statements relative to the so-called *Decrees of Lateran*, was shewn by placing in the hands of the Public the vouchers which I cited; and though Du Pin fell into one error, when he cited Godfrey of Viterbo, it was after all, possibly but a slip of the pen—it was surely but a trick of the memory, that made him write Godfrey of Viterbo instead of Godfrey of Cologne, another chronicler, of the 13th Century, who really does make the statement regarding the Decrees of Lateran, which was accidentally assigned to Godfrey of Viterbo!

That those Decrees were never passed is as clearly proved as any such fact can be expected to be demonstrated; that they are of no authority is as undeniable as that, even if they had received the assent of the Council, they could have been nothing more than so many disciplinarian regulations, emanating from Priests and Kings, as remedies for the evils of the day.

The repeal of the *4th Rule of the Index* is the third subject debated. On this point, too, I have produced the voucher to which I referred. Even had I erred in memory, or judgment, in accounting that a repeal, which was not really such, the honesty of my original statement would still remain untouched; but the fact that there is not now, in any part of the world, any restraint whatever on the reading of *authorised* translations of the Scriptures, nay, that the Pope has declared that "the faithful are to be exhorted to such reading, which ought to be left open to all men," is proof abundant that this worn-out calumny is but a gratuitous insult, which may move our spleen, may irritate the Catholic, but can only make him avoid, and despise the renewer of it, and cause him to doubt whatsoever else may proceed from the lips that can have the effrontery to utter it.

On this point, there remains this indisputable fact, a fact which undermines the whole fabric of Protestantism, that, for 1500 years, Bible-reading for the masses was *impossible;* that *machinery alone made Protestantism possible;* that without the art of printing there could not have been any extended system of any of the modern sects that divide this country; yea that split into antagonist and embattled parties each individual paltry sect,—parties that handle and hold up their pet and party texts, or rather their watch-word interpretations of those texts, as *the* truth, as God's truth, the only truth, and "deal damnation round the

land," on every dissentient from their *fallible, their* VAUNTEDLY *fallible opinions.* LET THEM AGREE AMONGST THEMSELVES, THESE WISE INTERPRETERS, THESE FALLIBLY-INFALLIBLE OPINIONISTS, and then appeal to us. Until they do so, these fallible enthusiasts, with their mutual denunciations, with more than infallible assurance, may move indeed a thinking man to pity, but none but "the blind, and the halt, and the lame," to join hands with them "to be led into the pit." Nay more, it is a recorded fact, that greater restraints were imposed on the reading of the Bible in the primitive Church, than were ever attempted by any Church, save always and except the Protestant Church, under her first head, that most Christian and godly King, Henry VIII.

Further still, not a single available citation from the Scriptures, not a single MS., can be produced as having been possessed by the translators of the Bible, to justify their tampering with one text at least of God's Word, to favour a theory of that Church on communion in one kind.

Thus much to place before the reader a view of the state of the Controversy. *And now I take my leave of this newspaper warfare, and of Mr. Venn.* He will be placed in my register henceforward as Mr. *Bonaventure* Venn, even as *Ernulph* Cummins is recorded there under his own discriminating and well-earned title. When asked my opinion of Mr. Venn, on returning hither from the Controversy, I used a comparison, somewhat homely, but significant withal and true: "Why," I replied, "he is much as I expected to find him; ignorant, but well-*crammed;* can read what has been written for him fluently enough; but, *in reply*, alas! Yet he has one good quality there; he is just like a soft, well-stuffed *pillow;* hit him to the right and he protrudes to the left, and comes forth from your manipulation all smooth and straight, with hardly a feather ruffled!!" Give me stone-walls to batter down, sooner than your "pillow" to receive my artillery. The "pillow-power" has served him right well in this our paper-controversy too. There he is, to the last, triumphant on his dunghill, and he will, I doubt not, clap his wings, and crow loud and long at his right-glorious victory. His friends, "the five wise men" especially, or to carry out the simile without offence, his hens will cackle round him and wonder at the valour, and the length of breath of their champion. This latter quality cannot be denied him. Perhaps he dare not, not have the last word;—I dare. And thus I bid him farewell, and leave him to count his gains; to meditate on what his character has gained by the exhibition that he has made; or what, but contempt, he has earned from those whom he affected to enlighten; or what, but scorn, from every honest man that has seen him drag into this Controversy the ten-years-dead slanders of a defeated adversary; on the altered position and character of the Rev. J. Venn since this his Quixotic Controversy. Let him sink back again into his primitive obscurity; he has neither learning nor ability to sustain the position on which *his vanity* has pushed him.

To the Public I must ask to be allowed to address a parting word or two. Can it be possible that any man of common sense, or honesty, can help seeing that, to have Mr. Venn asserting, on three subjects, that they are articles of our faith, or obligatory upon us; and a Catholic priest denying this to be the case, with loss of character and of position depen-

dent on that denial, if not made truly and correctly; can any one, I ask, but see that, on the one side there is every guarantee for knowledge and truth that human or divine motives can furnish, whilst, on the other, there is no such danger incurred, no such security, no such knowledge, no such expectation of it even? And, if even on subjects like these, if even on the circulation of the Scriptures, a man calling himself a Christian, and a Christian Minister, can have the hardihood to assert that Catholics have not perfect liberty to read authorised versions of the Bible,—a fact which any one can ascertain by inquiring of the first Catholic that he meets, nay by applying at the first Catholic bookseller's in his neighbourhood,—if, I repeat, even on such a subject, such assertion dare be made, and such misrepresentations hazarded, what is he to think of other, and less plain mis-statements of our faith? If these men outface truth so unblushingly on a point like this, are they to be believed when they assail us on points more recondite, and which cannot, like this, be as it were touched and handled?

If men, men with immortal souls to answer for—would but ask themselves *why* they are Protestants, why, that is, *they protest against us;* why they have abandoned the religion of their fathers, they would find that that religion has been *misrepresented and calumniated* BY MEN WHO HAVE TO JUSTIFY THE VIOLATION OF EVERY LAW DIVINE AND HUMAN, in that outbreak of evil passions, the so-called Reformation; who, receivers of what was then rifled from the poor and the orphan, as well as from us, their ministers, feed on what should be the portion of the poor, instead of the prison or the Bastile; who, gainers by the tearing up and scattering to the winds of the *wills and last intentions* of thousands of pious benefactors, can only justify that impiety by heaping *curses on the memory of those upon whose bounty they fatten.* They insult their memories and their faith, in *the very Churches which they founded,—Churches reared neither for these men, nor by them;* they vilify their religion with pens and paper purchased by the money which their charity has supplied, though not designed for their traducers; and with the dead of other ages under their feet, and round them, and piling up their churchyards, denounce these dead as idolaters and evil, whose faith and goodness make them what they are, and for whom they have never a word of praise, save when they tell of what *they left* to support a religion, but not theirs. Could those "dry bones" stir, and move to their accustomed places,—places hallowed by a thousand recollections of prayer and penitence, and graces and privileges shared in,—and hear themselves slandered as these men slander US THEIR SUCCESSORS,—scoffed at as idolaters, as worshipping more than one God, as acknowledging other than the one Mediator, how would their indignation glow to think that, out of their hard-earned charity these men live; and scramble,—how they scramble,—for their alms, whilst they anathematize them as superstitious; how would they drive them from their high places, and strip them of their rifled honours, *to restore them to the* POOR, *to whom* A FOURTH pertained, and to the ministry which guided them during so many happy and glorious ages,—ages of Faith, if not of Mammon,—of practical piety and love and care for the poor, if not of machinery. But enough;

—she that has supplanted us thus, by armed force and tyrannous lust, *is tottering with age;* SHE IS "A HOUSE DIVIDED AGAINST ITSELF," and "*can it stand?*"

I am, &c.

J. WATERWORTH.

Newark, March 14th, 1845.

(From the HEREFORD TIMES *of April 12.)*

TO THE PUBLIC.

Hereford, April 9th, 1845.

Mr. Waterworth having now withdrawn from the Controversy in which we have been so long engaged together, I proceed to close the correspondence on my part also by replying to his concluding letter, in an address to my readers in general.—I regret that pressing and incessant engagements should have prevented my doing so at an earlier period.

It is now somewhat more than a year since I was most unexpectedly called to the painful but honorable duty of protesting on the public platform against the Church of Rome. And to the last hour of my life I shall ever thank God for having enabled me to bear a faithful testimony against a Church, which not only teaches what I believe in my conscience to be most fatal error, but is everywhere making the most insidious advances throughout the land.

My great object in that Discussion was to bring before the public certain documents which appeared to me to be perfectly decisive against the Church of Rome; and to let the public see that my Opponent could neither deny them, nor explain them away. This object was successfully accomplished. I brought before the meeting—and the Report of the Discussion is now in a permanent form, authenticated by both our signatures—a mass of documents which Mr. W. did *not* deny, and could *not* explain away; and which must prove to all who will calmly and dispassionately weigh them, that the claim of the Church of Rome to be the infallible teacher of mankind is utterly without foundation.

There were, however, three documents the authority of which Mr. W., either in part or in whole, *did* deny. And I felt it due, therefore, to the cause of truth that the question respecting these documents should be settled; in order that the public might have the case fairly laid before them, and be enabled fully to form their opinion respecting it. With this view I commenced the correspondence which is now closing.

Mr. W. would represent the subjects of our correspondence as being of *very little importance;* as "mere matters of history, or of variable discipline, and not of faith."—But designate them as you please, they are of the utmost importance; and each one of them furnishes a most intelligible and decisive argument against the Church of Rome.—Mr. W.'s complaint that they were *irrelevant* to the questions in discussion, has already been too often made by him, and too often refuted by me, to need any further notice.

Let me now, then, proceed briefly to sum up the results of our correspondence: taking the documents in the order in which they have been brought forward.

I. I begin, therefore, with THE THIRD CANON OF THE FOURTH LATERAN COUNCIL: respecting which, together with all the other Canons ascribed to that Council, Mr. W. asserted that *it was never passed,* but only proposed by the Pope.

To prove that the Canons had been passed by the Council, I brought forward at the Discussion the very highest possible authorities, including the Council of Trent itself. Mr. W.'s principal authorities, on the other hand, were Matthew Paris, Godefrid of Viterbo, Nauclerus, Platina, the Decretals, and Du Pin. Now the question was, whether these respective authorities had been truly and accurately cited:—a question which could not be decided on the spot; but which I took an opportunity of investigating afterwards in an interval of comparative leisure.

(1) As to *Matthew Paris.* Mr. W. said—

"I have referred to Matthew Paris, and he asserts it openly, and says they gave him (i.e. the Pope) something like five thousand crowns, and he was satisfied with that; and, upon that, the Council broke up, and nothing was declared." *See Report, page* 24.

But what has turned out to be the case? Why Mr. W. never saw any such passage in Matthew Paris, or anywhere else; but he saw a very different passage in Mr. C. Butler's work; Mr. Butler having quoted it from Du Pin, and Du Pin having quoted it from the Antiquitates Britannicæ, the author of which had taken it out of the Historia Minor of Matthew Paris, a work which has never been *printed,* and no one perhaps knows where it is to be found!—Supposing, however, the quotation to be accurately given—for it is impossible to verify it—Matthew Paris does not say that nothing was done about *the Canons,* but that nothing was done "*in so great a matter;*" alluding most probably to the subject of the Crusades, which was brought before the Council after the Canons.

(2) As to *Godefrid of Viterbo,* it now appears that a totally different writer was meant, viz., Godefrid of *Cologne,* and that Mr. W. was led into the mistake by Du Pin and Mr. Butler. It was only in his closing letter that Mr. W. furnished me with this information; without, however, telling me where the work in question, a very rare work, could be seen. But, supposing that the quotation is accurately given, it contradicts Mr. W.'s assertion rather than confirms it; since Godefrid does not say that *nothing* was done—but that nothing, with one exception, was done *of any importance.* His saying this, proves indeed that he had never seen the Canons, but it also supposes that they *were passed.*

(3) As to *Nauclerus* and *Platina;* it now appears that the words of *Nauclerus* are not "nothing could be done," as they were quoted by Du Pin, and repeated by Messrs. Butler and Waterworth;—but "nothing could be *fitly* done." It also appears that Nauclerus does not add "yet *no constitutions* are found to have been published," as Mr. W. says, in his letter of Nov. 28,—but "*some* constitutions are found, &c."

The quotation from *Platina* proves nothing. He merely observes that nothing could be "openly" decreed.

The evidence of Nauclerus and Platina is, after all, of very little value; for though Mr. W. calls them "*contemporary*" writers, yet they were neither of them born till more than 200 years after the Council; and they could no more be said to have lived about the time of the Council, than we can be said to live about the time of the Civil Wars, and to be able to give contemporary evidence of what took place in Hereford, when the churches of St. Owen and St. Martin were battered down!

(4) As to *Du Pin;* we now see on what authorities Du Pin himself depended; and it appears further, that Du Pin's work, from which Mr. W. quoted, is condemned by the Church of Rome; and that he afterwards retracted his opinion.

(5) And as to the *Decretals*, it now appears that the Canons of Lateran are entered there, not as the Constitutions of the Pope only, but *as the Decrees of the Council!*

Such are Mr. W.'s authorities! Will it be believed, that after such an exposure, he can actually say, in his closing letter—

"The correctness of my original statements relative to the so-called *Decrees of Lateran*, was shown by placing in the hands of the Public the vouchers which I cited; and though Du Pin fell into one error, when he cited Godfrey of Viterbo, it was after all, possibly but a slip of the pen. . . . . .

"That those Decrees were never passed is as clearly proved as any such fact can be expected to be demonstrated."

The great general Council of Lateran pass no decrees!! Why, the Canons of this Council are recognised as such in no fewer than eighteen Councils and Synods, seven of which were held in the same century with the Council itself! They are recognised as such in the Constitutions of eight Prelates, who lived in the same century! They are recognised in all the great collections of Councils! in the Roman Catechism; in the class-books and standards of Maynooth, such as Delahogue, Van Espen, Dens, &c.; in the books of popular instruction for Roman Catholics, such as Dr. Hornihold's "Real Principles of Catholics," the "Catechisms" of Drs. Doyle and Butler, "The Garden of the Soul," &c. &c. And yet Mr. W. would persuade us that those Decrees were never passed!

When, however, we read the 3rd of those Canons—the Canon from which I quoted so largely at the Discussion, (see Report, p. 3)—we shall then cease to wonder at the determination of Mr. W. to deny them before Protestants at any risk whatever.—Drs. Doyle and Murray, &c. had set him the example.

Of all the laws that ever were enacted upon the face of the earth, there never, perhaps, was one of a more atrocious and inhuman character than this 3rd Canon. It not only sanctions, but enjoins, and encourages by promises of indulgences and an augmentation of eternal salvation, the

most barbarous and systematic persecution of all who do not hold the articles of faith stated in the 1st Canon—the doctrine of transubstantiation being one of those articles:—nay, it forces the temporal Lord, however reluctant he may be, to "cleanse his land from heretical filth," under the penalty of being himself excommunicated, and having his vassals absolved from their fidelity to him!—In vain does Mr. W. attempt to soften down this Canon, by asserting that it was launched against the Albigenses, and that the Albigenses were very monsters in human shape. If the Albigenses really had been what their persecutors describe them to be—instead of being faithful witnesses for the truth—was that any reason why all who did not believe in the novel doctrine of transubstantiation should be exterminated as "heretical filth?"—In vain does Mr. W. assert that the Sovereigns of Europe were present by their ambassadors. This does not make the Canon less cruel. Neither again does it make it less perfidious; for (1) the ambassadors had no votes in the Council: (2) their votes, ten or twelve in number, would have been nothing against the votes of more than 400 bishops: and (3) no majority of votes could in such a case have justly bound the minority.—In vain Mr. W. asserts that the persons to be deposed from authority if they would not exterminate heretics, were not kings, but only feudal lords and inferior magistrates. Were this the case—(the expressions, however, cannot be so limited)—the Canon would remain as cruel as ever, and would sanction the violation of oaths and obligations as sacred as those by which subjects are bound to their Sovereigns.

The Canon cannot be explained away. It is a fearful masterpiece of cruelty and perfidy.—Who can read this Canon, and yet believe *in the infallibility of general Councils?* Looking at it even as a merely disciplinarian Canon, and not of faith, is it possible to suppose that the assembly at the 4th Lateran was an assembly of men met together in the Holy Ghost? Could men be one moment infallibly guided in defining the articles of faith; and the next moment pass a disciplinarian Canon, enjoining the very blackest crimes?—It is true that these Canons were not *discussed* by the Council; but the very way in which they were passed;—at the mere will of the Pope, not one in the whole council giving, perhaps not one *daring* to give, an opinion;—only shews the more strikingly what a complete farce a general Council may be!—Truly, as long as the world lasts, this Canon will furnish a melancholy and most conclusive proof that a general Council, presided over by the Pope himself may be a most fallible assembly; and be guided, not by the Spirit of truth and love, but by the spirit of the Devil himself!

II. I now come to *the Rules of the Index restricting the circulation of the Bible in the vulgar tongue.*—Mr. W. asserted that these rules had been all repealed; observing "There is no prohibition which prevents the sale of Bibles. In Rome itself [where Mr. W. lived many years] any one who chooses may have a Bible.....There is no limitation whatever as to the use of the Bible. It is free as the air of Heaven. The regulations of the Index have no longer any force," &c. (p. 47.)

The following facts, however, have now been most fully established by me:—

(1) That the fourth Rule of the Index, passed in 1564, and forbid-

ding any one to read even a Roman Catholic version without a license, at the peril of his soul,—*became the law of the universal Church.*

(2) That in the year 1596, *the power of granting such licenses had been taken away altogether, and was not restored before the year* 1757.

(3) That in the year 1757 Benedict XIV. restored the power of giving licenses, not, however, licenses to read *any* Roman Catholic version, but *only such as were either approved of by the Pope or had approved notes.*

(4) That as yet no version in any language upon earth has been approved of *by the Pope:* so that still the Bible *without notes* in the vulgar tongue is *universally and absolutely prohibited!* I now state this as a positive fact; because no such version has ever been produced. Protestants have again and again called upon Roman Catholics to produce any such version, if it exists: I have myself called upon Mr. Waterworth in the strongest and most marked manner to do so:—but we have been met by a dead, tho' significant, silence.

(5) That the only Bibles in Italy with approved notes, are still *most voluminous and expensive:* so as to be utterly beyond the reach of the poorer classes.

(6) That for the last 30 years the most stringent and peremptory orders have been issued in quick succession from the Pope and the Congregation of the Index *to enforce the regulations of the Index throughout the world.*—And

(7) That these orders have been published throughout Christendom; and *no where reclaimed against*—the Bishops in Ireland in one case expressing their cordial approbation of them: and that they are *every where actually enforced;* due regard however being had to the principle laid down in Dens, viz., "that where Catholics live amongst Heretics, a greater indulgence must be allowed."

These facts are in direct opposition to Mr. W.'s assertions. But how has he attempted to answer them? Why (1) he produced the celebrated decree of Benedict XIV., (which, strange to say, he had never seen till Dr. Rock sent it to him about 10 years ago)—and by omitting its title, ("an addition;") by construing it in connection with the 4th Rule, instead of the "Observatio" which it follows; by putting in the words, "without limitation or restriction;" and by suppressing the fact that no version approved by the Pope exists,—he made it appear as if the Bible might be every where freely circulated!! (2) He met the most authoritative documents of Popes, and the Congregation of the Index, and the Testimonies of Prelates and Theologians, by his own assertion, supported by an ambiguous extract from a Jesuit Professor at Rome, and by the Rescript of Pius VI. in the year 1788, interpreted so as to suit his purpose.—This rescript he again quotes in his concluding letter!

With strange inconsistency, while Mr. W. rejects this charge against his church as a base calumny, he continues to assert that the primitive church acted upon this very principle with greater rigour than the Church of Rome has ever done; and that the abandonment of this principle by Protestants has led to endless evils!—And how has he proved the *first* of these points? Why he has shown that a corrupt school in the primitive church withheld the Scriptures from the *un*baptized: and he

appears to have mistaken the holy determination of the persecuted Christians, in the reign of Diocletian, to die rather than give up the Bible *to be burnt*, for a dread of having it *read by the heathen!*—And how has he proved the *second* of these points? Why he has appealed to the divisions amongst Protestants: forgetting that divisions have always existed in the Christian Church; and that there is perhaps as much real division in his own church, in spite of its boasted infallibility and its prohibition of all free enquiry, as in the Protestant Churches themselves.

Whilst professing moreover to defend his Church from the charge of forbidding the free circulation of the Scriptures, Mr. W. thought fit to attack our own most admirable authorized translation. To what an exposure both of Mr. W. and his church that attack led, must be fresh in the memory of my readers.—We are indebted to him however for bearing a very satisfactory testimony to the fidelity of our version, by showing that he was unable to find any really important error in it.

Let my readers then consider these facts so abundantly established, and they will be furnished with another conclusive argument against the Church of Rome. Incalculable is the amount of guilt which she has contracted by her treatment of God's blessed book; and she has betrayed a conviction that her doctrines and practices cannot stand the test of that unerring standard.

III. I now come to *Bonaventure's Psalter.*

Mr. W.'s attempts to defend his Church from the charge of sanctioning this most awful blasphemy have been feeble and futile in the extreme. But they have been so fully exposed by me already, that I need only just notice what he says in his last letter.

Mr. W. still persists in pronouncing the Psalter *spurious.*—All evidence is strongly against him here. But the question of its genuineness has nothing whatever to do, as I have repeatedly shewn, with the point at issue.

Mr. W. still represents this Psalter as having been recommended by *the Pope only.*—But he has never noticed the fact brought forward so frequently and so prominently by me, that Sixtus V. recommended this Psalter in decretal letters *addressed to, and received by, the whole Church.* The *indirect* sanction given by his Church to this Psalter, brought still more prominently forward by me, he has also passed over in silence.

Mr. W. still declares that the Church does not make it *an article of faith* to receive this Psalter.—This was a charge I never once made. It is enough that the Church has both directly and indirectly for centuries past given to it her full sanction.

Finally, Mr. W. again defends the language of the Psalter by saying that it must be understood *in a figurative and accommodated and Catholic sense.*—But the whole *scope and spirit of the Psalter is essentially blasphemous.* So it was pronounced by the Sorbonne, by the Venice Editors, and by Mr. W. himself at the Discussion. And even if it were capable of a figurative sense, "*How dare any Christian,*"—I would ask in the words of Thorndyke,—the Protestant author quoted by Roman Catholics as so favorable to their Church,—"*trust his soul with that Church which teaches that which must needs be idolatry in all that under-*

stand not the figure?" Mr. W. here again compares the language of the Bible to that of the Psalter, and uses expressions respecting God's blessed book, which must deeply shock every serious mind, however they may gratify the infidel and the blasphemer. May God give him grace to repent of them!

Thus, then, our readers have had conclusive proof laid before them, that the Church of Rome—whatever distinctions she may draw between the worship due to the Creator and the honor due to the creature in some of her documents, yet *practically teaches an idolatry which is utterly subversive of the Gospel of Christ.*

Such, then, is the result of our correspondence respecting the Canon of Lateran, the Rules of the Index, and Bonaventure's Psalter.—*And can Roman Catholics, I once more ask, acknowledge as an infallible Teacher in matters of faith, a Church which passed the most unjust and inhuman decree that ever was enacted; which has for centuries dishonoured, and almost shut up from the people, the Holy Scriptures—for more than a century and a half altogether forbidding the reading of them in any vulgar tongue:—and which has during the very same period done all she could to promote the circulation of a book of popular devotion which is full of appalling blasphemy?*—Oh! that my Roman Catholic readers would be induced to re-examine the proofs of the infallibility of their Church, when there are such startling arguments against it!

In taking my leave of the public, I must very briefly refer to Mr. W.'s parting words to them.

Alluding to the charges against his Church, which he has so positively denied, he says, "Can any one, I ask, but see that on the one side [viz., his own], there is every guarantee for knowledge and truth that human or divine motives can furnish?"—To this question I will give a candid reply. Facts are stubborn things: and Mr. W. has been convicted in repeated instances, during the present correspondence, of denying important statements respecting his Church, which have been proved true, and of making others which have been proved false. Now, it is not for me to account for these facts:—to decide whether they are the result of ignorance, or of disregard to truth, or of both united. But when I consider *the "pious frauds" of which the Church of Rome has been guilty for so many centuries, in numbers perfectly countless:* when I consider, for instance, the process of the canonization of saints (still carried on), in which spurious miracles are sworn to by the hundreds; and then, after a mock examination of witnesses, solemnly recognised as real miracles, in the name of the Holy Trinity, and in an assembly presided over by the Pope himself—(my readers can see a description of this awful mockery in the Report of our Discussion, pp. 27—30)—I cannot at all wonder if the Priests of that Church should solemnly deny charges which they know to be true, and make assertions which they know to be false, *whenever they think that the cause of their Church can be answered by it.* I may be accused of bigotry and uncharitableness in saying this; but I must warn my neighbours against the artifices—the

too successful artifices—of an apostate Church. A regard to men's eternal salvation, and that alone, forced me to do violence to every natural feeling, and to enter into this controversy; and the same principle, at the same cost, has forced me to carry it on.

"If men," Mr. W. further observes, "would but ask themselves why they are Protestants, why, that is, they protest against us; why they have abandoned the religion of their fathers, they would find that that religion has been misrepresented and calumniated, &c." Let Protestants ask this question; and let them take—not the statements of Protestants, nor of Roman Catholic Priests made for the eye of Protestants—but the authoritative statements of Councils and Creeds, and the Class-books and Standards of Theological Colleges, and the books of devotion authorised directly or indirectly by the Church; and carefully, in dependance on divine teaching, compare them with Scripture; *and then they will see that the Church of Rome is an apostate Church, and that all true Christians were bound to separate from her communion, and to protest against her, and to return to the doctrines of Scripture.*

Mr. W. speaks of the violation of every law human and divine at the Reformation; and more especially dwells upon the appropriation of the Church revenues to Clergymen protesting against Rome. But let Mr. W. first prove that Protestant Clergymen hold property which was originally bestowed upon the National Church of England, *on the express condition of her following Rome through all the stages of her apostate course:* or which was bequeathed by dying men, *under no dishonest influence*, for purposes essentially Romish; and then he may call upon us to justify our keeping possession of it.

Mr. W. mourns over the moral and religious deterioration of England since the Reformation: and speaks of "those happy and glorious ages—ages of faith, if not of mammon—of practical piety and love and care for the poor, if not of machinery." Is Mr. W. really in earnest? Why, in those *ages of faith*, as Mr. W. calls them, the most enormous lies were propagated, and readily believed by the superstitious people. In our own city of Hereford—to give a single instance—miracles without number were believed to have been wrought at the tomb of Thomas of Hereford; *amongst other miracles* 60 *people were said to have been raised by him from the dead:*—a greater number than all the Prophets and Apostles, and our Lord himself, ever raised! His tomb used to be crowded with deluded worshippers; and the most costly offerings were made at it in abundance. *All these miracles were duly sworn to at Rome;* and on the strength of them Thomas was canonised. Alban Butler, in his life of Thomas, prudently omits *specifying* the miracles; though the raising of 60 people from the dead—a thing that never happened before or since—surely deserved being recorded: but Surius, to whom he refers, and who had access to the records of the Vatican, tells us what all the miracles were.—So much for the ages of Faith! *Truly they were ages of credulity and superstition, which the Priests well knew how to take advantage of!* In those ages of *practical piety*, as Mr. W. calls them, I could bring *descriptions of the prevalence of licentiousness*—not from Protestant writers, but from the acts of Councils held in our country—*which would appal my readers.* And in those ages *of charity*

to the poor, I could shew how *the Church fleeced the poor, even though she had got—by what means I will not say—nearly half the lands of the kingdom into her possession.*

Blessed be God, our country was delivered at the Reformation from a mass of error, and from degrading superstitions and spiritual thraldom. The Bible was gradually brought into circulation—though for a time the essentially Roman Catholic Henry VIII. kept it under restraint—*and with the Bible and the doctrines of the Bible came the richest blessings on our land.*—The Established Church may indeed fall—as Mr. W. with joy seems to anticipate—and Protestants may be divided into more numerous sects than ever; but *the true Church*, the blessed company of all true believers—containing, I delight to think, many Roman Catholics, who hold in their hearts the essential doctrines of the Gospel, however obscured by error and superstition—*the true Church must prosper; and, after passing through all the trials and conflicts which await her, she will in the end rise up and be manifested in all her glory.*—Oh may the Protestants of England contend earnestly for the faith once delivered to the Saints, and maintained by our noble Reformers, at the price of their own blood! And may the Roman Catholics of England at length see that *those who faithfully protest against Rome are their best and truest friends: and that while they detest, and denounce her soul-destroying errors, they desire to love, and to do good, to those who hold them!*

I am, &c.,

J. VENN.

P.S. It is my intention to publish as speedily as possible the whole of this correspondence. I am sorry to do so for Mr. W.'s sake; but the cause of Truth demands it.—It will be printed so as to correspond with the Report of the Discussion, and to form an appendix to it.

APPENDIX.

The Third Canon of the 4th Lateran Council.

In his first speech at the Discussion, Mr. Waterworth made the following statement:—"But I have further testimony from the Pope, that *he was convinced he had no temporal authority over Kings.* I speak now of Pope Innocent the 3d, and I will refer to Lingard's Tracts, p. 335, in proof of that assertion," &c. And then, after giving from Lingard a quotation from a letter of Innocent's, Mr. Waterworth observes, "Innocent, therefore, himself denies that he has authority over Kings in temporal matters. Did he live later than this Council? *Why it was this very Innocent who was in the Council—it was this very Innocent who presided over this Council,* of whom it is asserted, that he claimed to absolve subjects from their allegiance." (See Discussion, p. 18.)

Now, whatever Innocent may have said, in the letter referred to, most certainly the assertion which Mr. Waterworth founds upon it, is notoriously contradicted both by his *claims* and by his *acts.*

His *claims* to temporal authority over Kings are advanced distinctly enough in his own letters. In one of them, for instance, according to Du Pin's account of it, addressed to the Ambassadors of Philip, Duke of Suabia, "he sets the Priesthood above the Imperial dignity, and pretends that it belongs to the Pope to decide the difference about the Empire; because it was he that brought the Eastern Empire into the West, and crowned the Emperors." (Dupin's Eccles. Hist. English Translation; London, 1699. Vol. xi., p. 41.) In another letter, addressed to William, Earl of Montpellier, according to Du Pin's account of it, Innocent "begins about the end to establish the power which he had not over the Temporalty of St. *Peter's* Patrimony only, but over that of other States." (Ibid, p. 45.) *This is the very letter which Mr. Waterworth quotes to shew that Innocent was convinced he had no temporal authority over Kings!** In his letter to the Emperor of the East, he says, "You ought to have known the prerogative of the Priesthood from its being said by God, not to a King but to a Priest....'See! I have set thee up over the

* Innocent certainly says in this letter that "the King acknowledges no superior in Temporals;" but he appears to mean nothing more than that the King acknowledged no *Secular* superior in temporals; in contradistinction from the Earl who owed allegiance to his Sovereign. (See Dupin.)

nations and over the kingdoms, to root up, and to pull down, and to destroy, and to throw down; to build and to plant.'" And in the same letter he says, "Moreover we declare, affirm, define, and pronounce it to be altogether essential to salvation for every human being to be subject to the Roman Pontiff;"—evidently referring not only to spiritual but to temporal subjection also. (See Elliott's Delineation of Romanism, p. 702.)

Such were the *claims* of Innocent to authority over Kings and Emperors:—to authority over them even in matters merely temporal; *and certainly in all matters affecting the interests of the Church*, which is the case as regards the enactments of the Canon of Lateran.*

But what were the *acts* of Innocent?—Why, as is recorded by Delahogue, this very Pope actually deposed the Emperor Otho IV. and John, King of England, in the year 1211, i. e. four years before this Council was held! (Vol. iv. p. 263.) I have now lying before me the account of these two transactions as given by Matthew Paris; an historian, according to Du Pin, above suspicion, and commended by Innocent IV: and truly the haughty arrogance of this Pope is beyond all bounds! The Emperor felt himself bound, by his coronation oath, to recover certain castles belonging to the Empire, which the Pope during the interregnum had seized upon. This stirred up the anger of the Pope, who sent his Legates to admonish the Emperor. The Emperor thus replied to the Legates: "If the Pope wishes to keep unjust possession of what belongs of right to the Empire, let him absolve me from the oath which I took to recover my imperial rights," &c. Upon which "the Pope passed sentence of excommunication against the Emperor, and absolved from their allegiance to him all the nobles of Germany and of the Roman Empire." (Matt. Paris, p. 306.) Towards our King John, he was still more arrogant and haughty. King John refused to receive Stephen Langton as the Archbishop of Canterbury, upon which the Pope laid his whole kingdom under an interdict, and then excommunicated him and absolved his subjects from their allegiance, and finally wrote to Philip, King of France, commissioning him to depose John and to seize the crown for himself and his successors for ever; promising him, moreover, as a further reward, the remission of all his sins! John was at length compelled to yield, and to resign his crown into the hands of Pandulph, the Pope's Legate, promising both for himself and for his successors for ever obedience to the Pope and his successors: and then he received his crown back again as a vassal of the Pope!

We need scarcely wonder at Innocent's claiming and exercising such a power over Kings and Emperors, when we read of the way in which, in the face of all Christendom, he impiously assumed the power and prerogatives of the Eternal Judge himself, while none dared to rebuke his blasphemy. In his address to this very Council of Lateran respecting the Crusades, he thus speaks: "We, relying on the mercy of Almighty

* Mr. W. refers to the statement he had made at the Discussion in his letter of Nov. 28 (see p. 26), but qualifies it by introducing the word "*merely*" temporal. But the statement so qualified at once ceases to be at all applicable to the question in dispute, viz.: Whether Innocent assumed the power of absolving subjects from their allegiance, supposing *their Sovereign should refuse to enforce the laws of the Church against heretics*. We see reason, however, to believe that the statement, even when so qualified, is quite contrary to fact.

God, and the authority of the blessed Apostles Peter and Paul..... grant *full pardon of their sins*—provided they are truly penitent and have confessed them—to all who shall undertake that labour in their own persons and at their own expense: *and in the retribution of the just we promise them an augmentation of eternal salvation.*" (See Matt. Paris, p. 365. London, 1571.)—In one of his Canons this same Innocent says that the Pope "bears the part not of a mere man, but of the true God on earth:" and we here see that he blasphemously assumes the prerogative of the Eternal Judge at the last great day! Surely this Pope, thus addressing the greatest Council that ever assembled;—a Council consisting of more than 2000 ecclesiastics, and representing almost the whole of Christendom, with its Emperors and Sovereigns, as well as its Clergy,—exactly answers to the description of the Man of Sin, "he as God sitteth in the temple of God, [the professing Church of God,] shewing himself that he is God." (2 Thess. ii., 4.)

I have noticed this statement of Mr. Waterworth, not only because it illustrates the *extraordinary* rashness of Mr. W.'s assertions, even when put forth in the boldest tone of confidence; but because it has an important bearing upon the subject before us in the two following respects:—(1.) It furnishes an additional proof, though, indeed, scarcely needed, that *the Canons were passed by the Council.* All agree that the Canons were *proposed* by the Pope: and surely the Council would never have *dared*, had they been willing, to *oppose* the will of one who dethroned Kings and Emperors as he pleased, and assumed in their presence, unrebuked, the prerogatives of Almighty God himself! (2.) It confirms the opinion that the 3d Canon was intended to apply to *Sovereigns* as well as to feudal Lords. The expressions used by Innocent, viz., "The secular powers, whatever offices they may discharge;" and, "Those who have not Lords in chief," appear necessarily to include Kings and Emperors;* and the fact of his having already deposed a King and an Emperor forbids us to suppose that he intended to make an exception in their favour.

The Circulation of the Bible in the Vulgar Tongue.

All that I have heard since the termination of the correspondence fully confirms the two principal statements I made respecting the restrictions put upon the circulation of the Italian Bible at Rome:—viz., That no bookseller is allowed to sell a copy without authorised notes; and that no person without a license is permitted to read or possess even a copy with notes.—I have heard, however, that within the last few years an edition of Martini's Bible has been published in a cheaper form than it has ever appeared in before; though still too dear to admit of its being procured by the generality of people.—I have also been told that booksellers will sell Bibles to *any* one, notwithstanding the penalties threatened in the 4th rule of the Index against such as shall sell them to persons not having a license. The *Confessional* is probably found to supply the Priests

* Turnelius, as cited by Delahogue (Vol. 4, p. 273), says, that these expressions *may* apply to other Lords besides Kings and Princes: but Mr. W. boldly asserts that they *must apply exclusively to them.*

with all the power they want to keep the Bible out of the hands of those who have not a license from them to read it.

Having mentioned in my letter of Dec. 2nd, (p. 8) the fact that Sixtus V. repealed the 4th rule of the Index, I may here observe that he appears to have been really anxious for the free circulation of the Bible in the vulgar tongue. In the place of the ten Tridentine rules, he substituted twenty-two new rules, which prohibited indeed the circulation of any versions that had not received the special approbation of the *Pope*, and also of all *paraphrases* in the vulgar tongue: but which in all other respects left the circulation of the Bible unrestricted.

And, moreover, that this permission might not be a dead letter, he caused a Translation to be made, having the approbation of the Apostolic See. The fact of such a translation having been ever made has indeed been much questioned. But Mr. Mendham in his "Literary Policy of the Church of Rome," (see note to pp. 109, 110. 2nd Ed.) has proved it beyond all reasonable doubt. This act of the Pope it seems was considered as heretical. The King of Spain, at the solicitation of many, used his influence with the Pope to persuade him to suppress the book: and the Cardinal of Toledo exclaimed on its publication, that "by such an act the unhappy Sixtus took the surest method of shortening his days:"—a prediction that was fulfilled in a few months after,—it is reported, BY POISON. On the death of Sixtus the translation appears to have been immediately suppressed; though several copies are stated to be still in existence.

The Index of Sixtus was also suppressed as speedily as his Translation. Clement the VIII., immediately after the death of Sixtus, published a new Index—in which all the Tridentine rules were restored—and in his preface to it he actually pretends that Sixtus *had never published one!* that whatever *intentions* had been formed, and *preparations* made by Sixtus, he had *died without putting them into execution!* (See Mendham, pp. 107, 108.) Nobody was bold enough to contradict the Pope; and too many were glad enough to help in suppressing it. There is one copy however in England, and only one I believe; which is in Mr. Mendham's possession; and of which he has published an exact reprint.*

I now give the originals of the important documents translated at pp. 55, 56, and 58, as they are very rarely to be met with. I take them from the Index of prohibited books published at Rome at the Vatican Press in the year 1841.

OBSERVATIONES

AD REGULAM QUARTAM ET NONAM

CLEMENTIS PAPÆ VIII.

JUSSU FACTÆ

Circa Quartam Regulam.

Animadvertendum est circa suprascriptam quartam Regulam Indicis fel. rec. Pii Papæ IV. nullam per hanc impressionem, et editionem de novo tribui facultatem

* Published by Duncan, 1835.

*Episcopis, vel Inquisitoribus, aut Regularium Superioribus, concedendi licentiam emendi, legendi, aut retinendi Biblia vulgari lingua edita, cum hactenus mandato, et usu sanctæ Romanæ, et universalis Inquisitionis sublata eis fuerit facultas concedendi hujusmodi licentias legendi, vel retinendi Biblia vulgaria, aut alias sacræ Scripturæ, tam novi, quam veteris Testamenti partes, quavis vulgari lingua editas.**

ADDITIO

Quod si hujusmodi Bibliorum versiones vulgari lingua fuerint ab Apostolica Sede approbatæ, aut editæ cum annotationibus desumptis ex sanctis Ecclesiæ Patribus, vel ex doctis, Catholicisque viris, conceduntur. *Decr. Sac. Congregationis Ind.* 13. *Junii* 1757.

Circa nonam Regulam, &c. &c. (p. xv.)

MONITUM

Sac. Congr. editum Fer. V. die VII. Januarii MDCCCXXXVI.

Cum ad S. Congregationem certo relatum fuerit, Sacratissimos Bibliorum Libros vulgari sermone nonnullis in locis typis edi, quin saluberrimæ de ea re leges serventur, cumque inde pertimescendum sit, ne, quæ hominum nequam hisce præsertim temporibus conspiratio est, errores sanctiori divini Eloquii apparatu obvoluti perperam insinuentur; censuit eadem S. Congregatio, revocanda iterum esse in omnium memoriam, quæ alias decreta sunt, vernaculas nimirum Bibliorum versiones non esse permittendas, nisi *quae fuerint ab Apostolica Sede adprobatae, aut editae cum adnotationibus desumptis ex Sanctis Ecclesiae Patribus vel ex doctis Catholicisque viris* (ex decr. S. Congr. Ind. 15. Jun. 1757. in addit ad Reg. Ind.): iis præterea omnino insistendum, quæ per Regulam quartam Indicis, et deinceps ex mandato S. M. Clementis VIII. in eam caussam præstituta fuerunt. (p. xlviii.)

The Psalter of Bonaventure.

Since the conclusion of the correspondence I have obtained from Rome a copy of this Psalter in Latin and Italian, published in 1834, and with the proper "imprimatur." I have also obtained a small volume published in 1842, with a "Re-imprimatur," containing many of the Psalms from this Psalter, given as the Psalms of "the Seraphic Doctor, St. Bonaventure." Both these volumes are published by Marini. Indeed, I am able to state confidently, that the Psalter of Bonaventure is in some form or other *most extensively* circulated at Rome. An Italian Gentleman, who was educated at Rome as a Roman Catholic, assures me that this Psalter and the "Glories of Mary" by Liguori, are the devotional books most frequently used at Rome in the present day; especially amongst the young. And an English gentleman who has spent many years at Rome, and has been in the habit of visiting Italian families, told a friend of mine that he scarcely ever entered a house without seeing a copy of this Psalter.

Should any person wish to purchase a copy of the Psalter at Rome,

* That this *total* prohibition of the circulation of the Bible in the vulgar tongue was not formally repealed *before* the decree of Benedict XIV., appears not only from the absence of any decree repealing it, but also from the words of Benedict himself, in his work "de Synodo Diocæsanâ" published in 1748. His words are "Where no abuse has arisen as regards the vernacular reading of the Sacred Scriptures, let the Bishops either be silent, *or let them only urge the enforcing of the fourth Rule of the Index.*" (Lib. 6. c. 10. sec. 6.) The last clause of the sentence just quoted plainly shews that some *more stringent* rule than the 4th rule of the Index was still in existence.—I am indebted to Dr. Rock's letter for this information.

This "Observation" is printed in the original in *Italics* as here given.

he should enquire for it at Marini's, No. 4, Piazza del Collegio Romano; as I am informed that it is not the custom in Rome for booksellers to sell, or even to procure for their customers, any books but those which they themselves have published; and that they do not even like to appear to know about any other books, or to direct enquirers to other shops.

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