

THE
BIBLICAL REPERTORY.

OCTOBER, 1833.

No. IV.

ART. I.—*Quakerism not Christianity: or Reasons for renouncing the doctrine of Friends. In three parts. By Samuel Hanson Cox, D. D., Pastor of the Laight Street Presbyterian Church; and for twenty years a member of the Society of Friends.* Pp. 686.

WE have rarely sat down to our work as critics with so deep a sense of our incompetency to the task in hand, as we bring with us to the examination of the book whose title we have here given. We have two reasons for this, one of which grows out of the character of the book, the other out of the nature of the subject. As to the book, our readers will readily enough understand what we mean, who are acquainted with the splendid eccentricities of its author, and the peculiarities of his intellectual progeny. And as for the subject, after the best investigation we have been able to give to it, we are free to acknowledge that there are some important points in respect to which we are still in doubt: indeed, there is so much of mysticism belonging to the system of the Quakers, and so much of what seems to us contradiction in those authors who are recognised as standards of the sect, that it appears to us well nigh a hopeless matter to arrive at any thing

the Gospel is to be referred to precisely the same cause with that of Socinians and Deists: and as for the rest, there is enough in their doctrine of the "inward light," (to refer to nothing else,) to keep them in a state of apathy on this subject; for if every human being in every country, and of every age, is born into the world with a principle within him which needs only to be cultivated to render him perfectly holy; if the teachings of this inward monitor are infallible, and of higher authority than even those of God's word, then we acknowledge that the missionary enterprize not only loses its interest, but is stamped with consummate folly. For why ransack the world for means to send through the nations the lesser light of the Holy Scriptures, when the greater light within is the natural birthright of every Pagan, and Jew, and Mahommedan, as well as Christian, under heaven?

We now take leave of this subject with entire good will towards the sect whose peculiarities we have endeavoured briefly to exhibit. We are sure that we have not intentionally done them injustice, and if we have erred in our estimate of any of their views, it is because the best examination we could give the subject would not bring us to the truth. While, as a sect, they have some qualities which we admire, and while there are those among them whom we truly venerate, we cannot resist the conviction, that their system, as a whole, is fraught with serious evil. We earnestly entreat them to review their system carefully in the light of the sacred Scriptures, in dependence on the Holy Spirit, and in prospect of the judgment day.

ART. II.—*A Short Treatise of the Scapular.*

THE design of this little volume, says its author, is to "declare briefly the origin, progress, and succession of the order of *Carmitics*, to whom the SCAPULAR, was given by the blessed Virgin—to relate the institution of the confraternity in this order for all sort of persons who will receive the *Scapular*—to set down the privileges, favours and indulgences of this confraternity, together with the obligations of those that do enter into it."—*Preface.*

The motives which led to the publication of this little Treatise, and the communication "to the Catholics of England," (where the volume appeared) of "so great a treasure," are said to be, first, that England was, of all the countries, or rather, speaking with apparent reference to the triple crown, "*provinces of*

Europe, the first that admitted the religious men of the order of the blessed Virgin Mary of Mount Carmel, when the persecution of the Saracens obliged them to forsake Palestine, their native soil. Secondly, it was an Englishman to whom the sacred Virgin gave the Scapular, with her own hands. Thirdly, this apparition of the blessed Virgin was made here in England, in the Carmelites Convent of Cambridge. Fourthly, it was in England that the Scapular wrought its first miraculous effect. Finally, it was in England that the devotion of the Scapular first had its beginning." *Preface*. And the hope is expressed, that the effect of the Treatise may be, that this devotion so ancient and profitable, may at last, after so long an exile, be called back to its native land.

"The singular prerogatives of this holy confraternity of the Scapular, above all others," our author proceeds to note, "are, first, that it is no human invention, but, as the divines say, *de jure divino*, tracing its institution immediately from Heaven. Secondly, that it is favoured with the singular protection of the Queen of Heaven, who is the only patroness and advocate of this confraternity. Thirdly, that it hath the promise of eternal salvation. Fourthly, it avails much to abbreviate the flames of purgatory. Finally, ever since its first institution, it hath always been favoured by Almighty God, with many graces and miracles; insomuch, that by means of the sacred Scapular, the sick have frequently been restored to their former health, persons bewitched, and possessed by the devil, have been delivered; women in travail with child, have been miraculously assisted. This sacred habit also hath quenched the flames, when it hath been thrown into the fire. It hath appeased violent tempests, when it hath been cast into the sea, by those that were in danger. Briefly, it is known, by daily experience, that the Scapular is a sovereign preservative and remedy against all the evils of this life, both temporal and spiritual; insomuch, that the devils many times have been heard to howl and cry most miserably, saying, *wo to us, by reason of the sacred Scapular of the blessed Virgin Mary, of Mount Carmel!*" *Preface*.

Undoubtedly, if half of this be true, the author of this book had that to communicate which it is most important for us to know, and most praiseworthy in him to lay before us. Accordingly, he proceeds with an air of most profound conviction in the execution of his plan, to a narration, in the first place, of the origin and progress of the holy order of Carmelites, in which the confraternity of the Scapular is erected. We learn from chapter 1st, that the ancient and most famous order of the most blessed Virgin, was instituted by the prophet Elijah, upon Mount Carmel

about nine hundred and thirty years before the coming of Christ, and that the order hath its name from the place of its institution. The occasion of the establishment of the order, was the seeing of the little cloud rising out of the sea, as related in the 18th chapter of 2 Kings, as it is there said by the servant of the prophet, but as is here asserted by the prophet himself; which cloud, says our Treatise, Elijah prophetically knew to signify the glorious Virgin Mary, who was to spring forth out of the infected and bitter sea of our corrupt nature, without any corruption; and like an auspicious cloud, being resolved with the force of the Holy Ghost's descent on her, she was to water this barren world with the heavenly dew of the expected Messias. Wherefore, by the express command of God, the prophet proceeded to found this religious order. To confirm and establish which facts to the faithful, a list of patriarchs, saints and worthies, is copiously drawn out, and their writings cited in order.

The successors of Elijah in the government of this order, were those who are called in Scripture the *sons of the prophets*; and the schools of the prophets, at Bethel, Jericho, &c. (2 Kings, chap. ii.) are claimed as Carmelite convents. After the death of Elijah the prophet Elisha succeeded to the primacy of the confraternity: and after him the prophet Jonah, as many assert; but, according to others, Jonadab the son of Rechab. The uninitiated will be surprised to learn, that Jonah was the identical widow's son of Sarepta, restored to life by Elijah. The Rechabites, and after them the Essenes, were the Carmelites of their respective ages. And to avouch all these facts, the authority of doctors, saints, universities, councils, yea, and the Bulls of four Popes, are cited; and the concurrent profane testimony, and the sacred Word of God itself freely quoted.

In the second chapter we learn, among other things, the reason why these religious are called Brothers of the Virgin Mary. For, says the story, the knowledge that the Messias was to come was preserved among them, both by tradition and occasional revelation, from the time of Elijah. Mount Carmel being situated only three miles from Nazareth, a fact in sacred geography hard of credence, though it be infallibly certified, the ancestors of the Virgin had frequent intercourse with the members of the order. Indeed both Joachim and Emerentiana, the grand-parents of the Virgin and also of Elizabeth the mother of John the Baptist, were members of the institution, and were only induced to submit to the married state in consequence of their being informed, on the authority of Heaven, that of their "race should be born the Virgin who was to be the mother of the Messias." The fruit of their union, was Sobe the mother of Eliza-

beth, and Anna the mother of Mary. From the proximity of the residence of these persons to Mount Carmel, as fabled above, Anna and Mary had frequent access to the professed, and often exhorted, comforted and instructed them; from whence arose so great a reverence on the part of the Carmelites, that they dedicated themselves wholly to the Virgin, "as her perpetual *servants, children, and devotees*, considering her as the only *refuge, advocate, and mother* of their congregation;" and hence, with rather a gap in the induction, as it appears to us, called themselves her *Brothers*. We have in this chapter also, a little episode, relative to the manner in which John the Baptist and his mother came among them, and the former became also a Brother of the Virgin; a title, which, as to him and others of the order, the author proceeds to justify, by the approving miracles of the Virgin to be related in the next chapter, by the authority of "the sovereign bishops of Rome," as they are called, and by immemorial custom. And here, I may say for the last time, that every fact stated by our author is sustained by an august array of compurgatores; who seem to testify with the greater unity and force in proportion to the astounding character of the matters to be sustained. It will, no doubt, startle the unbelieving to be told, that the glorious scene of the Pentecost is here adduced as a mere secondary evidence of the hereditary glory of the Carmelites, and asserted to have been confined to the members of the order. The declaration of the Scripture, that there were dwelling at Jerusalem, devout men, who were Jews, gathered out of every nation, is here infallibly expounded to mean, that the Carmelites, who had two convents at Jerusalem, happened to be there from all parts of Palestine, to observe the feast, when he carelessly observes "that happened which is stated in Acts ii." We have also in this chapter, a short notice of the persecutions, and final expulsion of the order from Palestine, by the Saracens in the 1237, and of its establishment soon after in various parts of Europe. We are furnished in this place with another piece of Scripture annotation, which is curious. The little cloud spoken of before, in which the Virgin Mary is said to have been foreseen, is pronounced to have been "in the form of a man's footstep," but upon what authority, is not said.

In the third chapter are narrated the miraculous doings of the Virgin to sustain the order of her Brothers, against the malice of the devil, and the machinations of their enemies. Wherein we have an account of the Virgin's killing two courtiers of Pope Honorius, and terrifying him into a confirmation of the order. Then follows a detailed account of the reception "of the holy Scapular." *St. Simon Stock*, was born in the county of Kent,

in England, in 1165; and at his twelfth year retired from the world and spent twenty years, "in the trunk of a hollow oak tree, from whence," says our author, "he was named *Stock*." Truly no bad cognomen; and the etymology agrees indifferently well with the chronology, for the word is pure Saxon. As to its fitness for a saint, we venture not to speak. Now this St. Simon Stock, become a Carmelite by revelation from the Virgin, became general of the order at the age of eighty, and slept with his fathers, at the age of one hundred, after conferring numberless benefits on mankind, and his brethren and sisterhood. The chief of these benefits was the Scapular. This he received immediately from the hands of the Virgin Mary: who appeared to him, surrounded by "many thousands of angels, and holding the sacred Scapular in her hand, said to him in these words: Receive, most beloved son, the Scapular of thy order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in dangers, the covenant of peace, and everlasting alliance." We have also in this chapter details of five other miracles performed by the Virgin for her brethren and sisters. One of which relates to the manner in which she miraculously helped Arnould to become Pope, (John XXII.), upon condition, as it is impiously written, "that he would publish and confirm on earth, what Christ Jesus her beloved son, at her request, had confirmed in heaven; viz. that those who would make themselves of her Order of Mount Carmel, or should out of devotion enter into the confraternity of the blessed Virgin, and wear her Habit, they should be absolved from the third part of their sins: and if, after their death, they should go to purgatory, that the most sacred Virgin would deliver them on the first Saturday after their decease," on certain conditions, afterwards set down.

To say no more of the miracles of the Virgin, which, indeed, are no great compliment to her, seeing that the book is filled with accounts of as great wonders performed by angels, and men, and women, and things incarnate, we pass over the fourth chapter, in which a short account is given of the divers sorts of persons that appertain to the order, and come to the account given of the privileges of the order, which is contained in the fifth, sixth, seventh, and eighth chapters. Some of the chief of these privileges are said to be, "that the devout of this sacred livery are partakers of all the prayers, disciplines, alms, watchings, fasts, masses, canonical hours, mortifications, austerities, and good works which are done in the holy order of Carmelites;" this extensive interest was still farther enlarged by Clement VII. who made this confraternity "participants of all pious actions which

are done throughout the whole Church of God;" and even this apparently unlimited grant, Sextus IV. made more available, by giving the Carmelites equal advantages from the indulgences, &c., to all other confraternities, as the particular members of other bodies could receive from their own graces, favours, &c. &c. a gift which seems hardly equitable in itself, and must certainly be most difficult to be realized. It is stated as an advantage distinct from the foregoing, and indeed in a different chapter, that "he that dieth invested with this habit shall not suffer eternal fire." And it is set down expressly on the authority of the reverend father *Alphonso a Matre Dei*, "that in the city of Quarena, the devils were heard to execrate the holy Scapular with many howlings and outcries, lamenting themselves, that by means of this sacred habit of the Blessed Virgin, the gates of hell were shut to many persons." This, however, is much shorn of its benefits by a salvo, which lets us understand, that all the Virgin meant was, "by her powerful intercession" to obtain for her brethren "such particular graces, which if they make use of, they will arrive to eternal salvation," &c.

It is stated to be the third grand privilege of this order, and the seventh chapter of the book is devoted to its statement, explanation, and defence, that the Virgin delivers her brethren out of Purgatory, on the first Saturday after their death. The truth of this is confirmed, among other witnesses, by the University of Cambridge, 1374, Bologna, 1609, and Salamanca; established by Popes John XXII. in his bull *Sabbatina*, 1322; Alexander I. 1409; Clement VII; Pius V. in his bull, *superna dispensatione*, 1566; Gregory XIII. in his bull, *ut laudes*, 1577: "and all the *Congregation of the Inquisition at Rome* under Pius V., after a long and accurate examination of this privilege, and of the apparition (of the Virgin) made to John XXII. confirming it, published the following *decree*: It is permitted to the fathers of the Carmelites to preach, that Christian people may piously believe, the help of the souls of the brothers and sisters of the sodality of the Blessed Virgin Mary of Mount Carmel; to wit, that the Blessed Virgin, by her continual intercessions, and her pious suffrages, merits, and special protection, will help the souls of the brothers and sisters departed in charity; especially on the first Saturday after their decease, supposing that during their life time, they did wear the habit of the Blessed Virgin, and for their state did observe chastity, and did say the little office of the Blessed Virgin, or, if they could not read, did observe the fasts of the Church, and abstained from flesh on Wednesdays and Saturdays." To show the greatness of the privilege of the order, the author proceeds to depict the horrors of purgatorial tor-

ments; and sets forth as a received opinion the following: “the angelical doctor St. Thomas saith, that they, (the torments of purgatory) do exceed the pains which Jesus Christ suffered in his holy passion.”

We find here what we have frequently desired to see, namely, a brief statement of the grounds on which Papists rest the exorbitant claims which they make the Virgin Mary set up, for power and influence on earth and in the eternal world: and as it may be interesting to some others, we transcribe it entire. “Lest any one should think that our Blessed Lady promised more than she could perform, when she granted this or any other favour to her sacred order and confraternity, it will not be from my purpose to explicate briefly, what authority she hath, and how she is able to assist us either in this world or in the future. For the clearing of this difficulty you must understand that Jesus Christ, God and man, hath an immense and absolute power over all things both in heaven and earth. He is the absolute Lord, and hath the keys of death, of hell, and purgatory. No pure creature hath this prerogative, it is a jurisdiction reserved to him only, insomuch that neither the Father doth judge any, but hath given all judgment to his Son. Nevertheless, though all this be true, it is a Catholic proposition, that the most sacred Virgin Mary, by a participated authority, granted to her as mother of Jesus Christ, can do much in all things where mercy doth contend with justice. Wherefore, *St. Anselme* saith, lib. de exel. Virg. there is no doubt but the Blessed Virgin Mary, by natural right is with Christ, president of heaven and earth. *St. John Damascen* *Orat. de Assumpt.* saith, It is fitting and convenient that Mary should possess what is her Son’s. And *Balbertus* assures us that she is able to obtain more than all the angels and saints in heaven, and more than all the Church throughout the whole world. Lastly, this is the doctrine of *St. Jerome* explicated by *St. Barnard*, tom. i. serm. vi. art. lii. cap. x.

“Hence we may infer how the Blessed Virgin can free the souls of her devout out of purgatory, and fulfil her other promises made to the brothers and sisters of the holy confraternity; to wit, by a power communicated to her from her Son. For, she being really mother of the word, incarnated, there is, in all propriety, due to her a certain power; or, as others say, a dominion over all things, as well spiritual as temporal, to which the authority of her Son doth extend itself; so that she hath, by natural right of maternity, a power almost like that of her Son, of which she may serve herself as often as she shall think good. Relying, therefore, on this her participated omnipotency, and on the efficaciousness of her merits and intercession, she pro-

mised the devotion of her holy habit to free them from the temporal pains of purgatory fire, from the eternal pains of hell-fire, and from many dangers and calamities of this life, as well spiritual as temporal.”

After this most revolting exhibition of impiety and ignorance, which has about as much concord with our Lord's representation of his relative affection for his Church, and his kindred after the flesh, as it has resemblance to the unalterable jealousy with which he has refused to give his glory to another, about equal in both cases to the affinity of light for darkness; after this, we need no longer marvel at the practice, by persons nominally Christian, of an idolatry hardly more enlightened in its objects, and not at all less superstitious and ridiculous in its means, than any that has disgraced the darkest ages of the world. Why is not Juno, as reasonable an object of religious adoration as Mary? And surely the refined hierophants of antiquity, were gentlemen by the side of St. Simon Stoek! And in all good taste, no method of idolatry could be more unreasonably offensive, than the unchanged and filthy woollen vest of this miserable confraternity! Oh! how marvellous is the long-suffering of our God!

The eighth chapter details the nature and extent of the fourth privilege of the order, which consists “in the great multitude and variety of *Indulgences, wherewith the sovereign bishops of Rome* have honoured and adorned it.” As a mere selection, there are set down *sixteen principal indulgences*, appertaining to the order; which have been granted by ten popes, extending over a period of more than five centuries, terminating as late as the close of the seventeenth century. Of these indulgences six are *plenary*; that is, we suppose, a full and complete allowance, for so long a period as they last, of doing whatsoever the “soul lusteth after.” What a commentary on the heaven-taught supplication, “lead us not into temptation.”

We come next to the very sacred Scapular itself, the root and foundation of the book, confraternity, miracles, graces, and all. And will our readers credit us, that this glorious order, so long descended, so illustrious, should have no better livery than a tawny woollen vest? Can it be possible, that all this glorious array of wonders, has no better foundation, than a brown serge habit thrown around the shoulders? Is it within the compass of human belief, that “this, and no more,” in the very words of our author, “is required to be a member of the holy confraternity of our Blessed Lady's Scapular, and to participate with the order of Mount Carmel?” namely, that a woman's dark coloured stuff garment should be worn unchangeably, day and night, over the shoulders? Is wool miraculous? Is dirt gracious? Is

the colour brown potential to eradicate heart corruption? Are the shoulders the seat of sin? Is a woman's habit able to perform the work of the spotless garment of Christ's righteousness? Alas! for dying man! Prone ever to give preponderance to the worst elements in his fallen nature; and active and sagacious only to resist, evade, and pervert the only teachings by which it is possible for him to be restored to his primeval majesty, Alas! for dying man! who, amid the glorious light of earth and heaven, now shining upon his way, still clings to the pollutions that degraded the midnight of his deepest ignorance; and in this wise and Christian land perpetuates, with incessant care, institutions so replete with folly, that a heathen child might laugh them to scorn, and yet so full of daring sin, that angels might weep as they behold them.

The tenth chapter, which concludes the Treatise, is taken up with a narration of some miracles which the Scapular has performed, as a mere specimen of the numberless acts of a similar kind, recorded by the veracious chroniclers of the brotherhood, to whom proper references are regularly made. Among those here related, is one of a man who received a pistol ball in his breast, which his Scapular prevented from entering his body: another of a man, who received a ball in his heart, which carried in a part of his Scapular, and thereby preserved his life for some hours, till he could make his will and confess his sins, but on its being pulled out he expired: a third is of a man who received a cannon shot, that burnt all his clothes off, and hurled him out in the sea, but his Scapular remained unhurt, and brought him off safe. And the matter is concluded with a general assurance, which is rendered doubly sure, by reference to the authority of a Jesuit, that the Scapular is efficacious to preserve us, among other dangers, from those "by devils, fire, water, wild beasts, sickness, witchcrafts, child birth, pistol shots, &c."

After the close of the Treatise on the Scapular, there follow in order, Latin prayers, services, &c. at the blessing of the habit, the office of the blessed Virgin Mary, the life of St. Joseph, (the reputed father of the Saviour), the dedication of St. Mary ad Nives, the life of St. Anne, (the mother of the Virgin Mary) the life of St. Isabel, acts of faith, hope, and charity, and, finally, "*A prayer to the glorious Virgin Mary, mother of God.*"

All these things contain curious matters. The final prayer to the Virgin Mary, which covers several pages, we would transcribe entire, if it were not incomplete, and the part which remains somewhat mutilated, in the copy before us. It seems proper, however to furnish some specimens of the "office of the blessed Virgin Mary," the repeating of which, is made a con-

dition on the part of certain classes of the professed, of deliverance from purgatory on the first Saturday after death. I accordingly annex the second of seven hymns contained in the office, and a part of the prayer of it, which is repeated six times.

Hymn, *addressed to the Virgin.*

Hail, Ark of the Covenant,
 King Solomon's throne;
 Bright rainbow of heaven,
 The bush of vision,
 The fleece of Gideon,
 The flowering rod:
 Sweet honey of Sampson,
 Closet of God,

'Twas meet Son so noble
 Should save from stain
 (Wherein Eve's children
 Spotted remain)
 The maid whom for mother
 He had elected,
 That she might be never
 With sin infected.

The Prayer.

"O, holy Mary, mother of our Lord Jesus Christ, queen of heaven, our Lady of the world, who neither forsakest nor despisest any, behold me mercifully with an eye of pity, and obtain for me, of thy beloved Son, pardon of all my sins, &c. &c."

And again thus, in an ejaculatory prayer: "Let thy Son, Christ Jesus, O Lady, pacified by thy prayers, convert us: and turn his anger from us."

And is this the simple and glorious Gospel of God? Is this the means which God has provided to redeem the souls of men? Is this the system which Christ died to establish, and ever liveth to enforce? Which God, the Holy Ghost, has revealed to men, through such a lapse of ages, through so many prophets, and in the lives of so many saints? Say, child of God, is this the way to thy Father's house? Oh! well may we stand weeping beside such monuments of human madness and corruption, and say with Mary, "they have taken away my Lord, and I know not where they have laid him."