

SAINT PATRICK

AND THE

WESTERN APOSTOLIC CHURCHES:

OR

**The Religion of the Ancient Britains and Irish,
not Roman Catholic:**

AND

THE ANTIQUITY, TENETS AND SUFFERINGS

OF THE

ALBIGENSES AND WALDENSES.



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The substance of this work was published by the AMERICAN PROTESTANT SOCIETY, under the title of "A Sketch of the History of the Western Apostolic Churches," by the Rev. Dr. BROWNLEE. A considerable part has been added to the narrative of St Patrick and the Irish Churches from a work since published in Ireland, by the Rev. ALEXANDER KING, of Dublin. The account of the Waldenses has been brought down to the present day.

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SAINT PATRICK :

THE RELIGION OF THE ANCIENT IRISH

NOT ROMAN CATHOLIC.

“The Irish Church never acknowledged the supremacy of foreigners.”—*St. Ibar to St. Patrick.*

HIS EXISTENCE.

The ludicrous fictions of Roman Catholics respecting St. Patrick have induced many sober Christians to doubt whether there ever existed such a person.

But if ancient and unquestionable documents may be credited, there was, beyond dispute, such a man. We can no more question the existence of St. Patrick than of king Alfred.*

* We refer the reader to Archbishop Usher's book, *On the Religion professed by the ancient Irish*, p. 15, &c. and the authority quoted by him; also to the historian Mosheim, under his details of the fifth century, part i. and the authors there quoted and referred to.

It is proper to remark, in reference to his title of "Saint," that among primitive Christians, in the early ages, the word *Saint* seems to have been used, perhaps invariably, as our modern word *Reverend*. It expressed, at first, veneration for the real virtues of godly pastors; by degrees it became a general title of men in the sacred office. Hence *Saint Ibar*, the predecessor of *Saint Patrick* in Ireland; hence *St. Cormic*, and *St. Columbkille*. This title, in those apostolic times, was as different, in its use and design, from that of modern Popery, as the title of *St. Paul* is from the title of *Judas*.

The SAINT PATRICK of the primitive and ancient Irish Church is a totally different character from the Roman Catholic Irish Saint PADRAIG.*

We are inclined to think that we must admit that *St. Padraig* was either an impostor,

* This is the true and correct name, as any one may see by looking into Butler's *Lives of the Saints*, vol. i. p. 317, Dublin edition. Hence the quotations of Butler,— "*Domnach-Padraig*;" and "*Sabhal Padraig*." By this name we shall carefully distinguish the *Irish Roman Catholic* saint from the immortal Christian, *ST. PATRICK*.

or a merely fictitious character. If this man really converted the ancient Irish to Christianity, meaning the Roman Catholic religion, then he must have lived in the *first* or *second* century, when Christianity was first propagated in Britain and Ireland.

But this cannot be;—for, *first*, Popery, as we shall presently see, was not cradled, nor even born, in Ireland in those days. And, *second*, the authors of St. Padraig's stories do not pretend that he lived before the beginning of the *fifth* century.* Those, therefore, who represent him as the first preacher of the Gospel in Ireland, and the person who converted the Irish, hold him up as an impostor, in the face of all historical facts.

We are inclined, we say, to view this Padraig as a mere fictitious character, grafted upon that of St. Patrick. And he bears the same relation to the latter, as the characters in Sir Walter Scott's historical romances, clothed by that inimitable writer's fancy, in all their glory and poetry, bear to those of

* See Butler's LIVES OF THE SAINTS, i. 313,

sober and real history. When Popery triumphed over Ireland, some seven centuries after St. Patrick was in his grave, the foreign emissaries of Rome never could root out of the mind of the native Irish their profound veneration and love of St. Patrick. He lived in their songs, in their mountain tales, in their wild and sweet music, in their unconquerable affection for his pure and simple Christianity. The foreign priests and partizans of Rome, therefore, retained something like his name, if not the very name; they placed him a few centuries *before* his real time, or, rather, they placed the date of Irish Catholic Christianity before the days of its real Christianity: then, in addition to this, they clothed him with miraculous powers; they held him up as a genuine hermit, and a true Romish fanatical ascetic. They make him perform eight hundred pious genuflexions in a day; one third of the night he chants half of the Psalms; one third he lies on a cold stone pavement, with a block of granite for the pillow of his white hairs; and one third he stands up to the breast in cold water! On one occasion

he sails from Scotland, and again to England, upon a *millstone*; on another he feeds a company of friends on his only cow; and the next day she is alive, and grazing, as usual, in his meadow! A child half devoured by hogs he raises from the dead, and makes entire! Even the more cautious Butler says,—*“he converted all Ireland by his preaching and miracles.”* And in his eulogy on him, he adds, that *“he restored sight to the blind, healed the sick, and raised nine dead persons to life;”* and *“expelled, by his benediction, venomous creatures from Ireland!”**

Hence, *St. Padraig* is a pure fiction of the foreign Roman emissaries, palmed on the successors of the ancient Irish Christians, whom, as usual, by frauds and imposture, they contrived to sink, by degrees, into the characteristic ignorance of Romanism; and thus they prepared them to receive at their hands any fictions, even the most incredible and absurd. And thus the deluded and brutalized children of the famous primitive Irish Christians are

* Butler, i. 317.

sunk so ~~low~~ ^{low} as to believe *the Popery of Rome* and *the romances of St. Padraig* to be THE GOSPEL OF CHRIST, AND THE PREACHING OF THE VENERABLE AND APOSTOLIC ST. PATRICK! Such was the origin of *St. Padraig*; and such has been the fearful result of this fiction, wielded by the Romish invaders of Ireland!

HIS LIFE AND LABORS.

Although the time and place of his birth are still questions of curious inquiry and critical disquisition with many, it seems probable, from the laborious investigations of Dr. Lanigan and others, that St. Patrick was born in Armoric Brittany, in Gaul, near the site of the modern Boulogne, about the year 387.

In his sixteenth year he was carried captive into Ireland; and after his release, and study for the ministry, he entered on his mission about the year 432.

His first attempt to convert the fire-worshipping pagans was made on the coast of Wicklow.

Here he met with violent opposition, which

obliged him to sail northward, and attempt to prosecute his mission near the scene of his former bondage, in the county of Antrim, where Dichu and several of his subjects soon embraced the Christian doctrine, and were baptized.

St. Patrick having travelled about, preaching, during the latter end of the year 432 and part of 433, until the approach of Easter, determined on celebrating that festival near Tarah, in the county Meath. Here he had an opportunity of preaching the Gospel before the king and the states-general of the kingdom; and as this is one of the most remarkable passages in his life, and connected with different interesting particulars, and as it is, besides, a fact on which all authorities concur, we shall be more particular in narrating the circumstances. We shall give the account in Dr. Lanigan's words:—

“ On the following day, which was Easter-eve, or Holy Saturday, St. Patrick continued his journey, and arrived in the evening at a place called *Ferta-fer-feic*, now Slane. Having got a tent pitched there, he made preparations

for celebrating the festival of Easter and accordingly lighted the paschal fire about night-fall. It happened that at this very time the king, Leogaire, and the assembled princes, were celebrating a religious festival, of which fire worship formed a part. There was a standing law, that at the time of this festival no fire should be kindled for a considerable distance all around, until after a great fire should be lighted in the royal palace of Temoria or Tarah. St. Patrick's paschal fire was, however, lighted before that of the palace, and being seen from the heights of Tarah, excited great astonishment. On the king's inquiring what could be the cause of it, and who could have thus dared to infringe the law, the Magi told him that it was necessary to have that fire extinguished immediately; whereas, if allowed to remain, it would get the better of their fires, and bring about the downfall of his kingdom. Leogaire, enraged and troubled on getting this information, set out for Slane with a considerable number of followers, and one or two of the principal Magi, for the purpose of exterminating those violators of the law.

When arrived within some distance from where the tent was, they sat down, and St. Patrick was sent for, with an order to appear before the king, and give an account of his conduct. It was arranged that no one should show him any mark of respect, or rise up to receive him. But on his presenting himself Here, the son of Deago, disobeyed the injunction, and standing up, saluted him, and receiving the Saint's blessing, became a believer. He was afterwards Bishop of Slane, and celebrated for his sanctity. Passing over certain contests between St. Patrick and the Magi, and some partly prodigious and partly ridiculous fables, we find St. Patrick the next day (Easter Sunday) in the palace of Tarah, preaching before the king and the states-general, and disconcerting the Magi. The only person that, on his appearing there, rose up to pay his respects to him, was Dubtach, an eminent poet and instructor of Fiech, son of Erc, who afterwards became Bishop of Sletty. Dubtach was the first convert of the day, and the Saint became greatly attached to him. Thenceforth he dedicated his poetical talents to Christian sub-

jects and some works of his are still extant.”*

For the leading facts here mentioned there is sufficient authority in the agreement of all the lives of St. Patrick, published up to Dr. Lanigan's time; and they are still further corroborated by those which have been since published from the “Book of Armagh.” There is, indeed, connected with them, the usual admixture of legendary fable and miracles so characteristic of the Lives of Irish Saints; but there is nothing in them which should impeach the truth of the leading incidents which they record.

At the royal palace (as we have seen) St. Patrick had a fine opportunity of preaching the Gospel, and discomfiting the Magi. There is a variety of evidence that his labors were not in vain. The sequel of his history shows that his adversaries were foiled, and their evil designs against him frustrated; for he appears to have enjoyed unrestricted liberty to preach and teach among the people, and very soon to have obtained great influence and general respect.

After the events at Tarah, St. Patrick proceeded to Taitan, and again proclaimed the doctrines of salvation to the assembled nobles, and to many people who were congregated at the celebration of games and festivals, connected with their Pagan rites. From this he set out on a tour through Meath, Westmeath, and the adjacent counties, preaching the Gospel to many thousands of the people, baptizing and instructing the converts, and forming Christian churches to maintain the institutions of the Gospel, and extend the knowledge of salvation. After many labors and successes in the central district, he proceeded to Leitrim, and to the principal scene of Druidism, at Moysleight, where he succeeded in destroying the great idol Cromcruach, and establishing a Christian church.

Our Apostle next visited Connaught, where his first converts were some noble ladies of the family of the prince, whose baptism was soon followed by the accession of a large number of Christian disciples.

After about seven years continued and successful missionary labor in the West, St.

Patrick proceeded by Donegal and Sligo to Derry, and thence by a series of short journeys through various parts of Ulster, returned to the Regal district of Meath. Here he occupied a considerable time (after the example of the inspired Apostles) in confirming the faith of the converts, regulating the order and discipline of the churches, and preaching the way of salvation to multitudes of people.

Having thus established the ordinances of Christianity in Meath, St. Patrick advanced to Naas, then the residence of the King of Leinster, where some of the royal family, and many others, embraced the Gospel. Wicklow, Carlow, and the remainder of Western Leinster, next received the visits of our Apostle, and many of the inhabitants of this district were by his untiring labors brought to a saving knowledge of CHRIST. On these missionary tours, the faith and patience of the Christian Evangelist were often severely tried by the prejudice and violence of the heathen, whom he endeavored to enlighten by the word of GOD. Often he was assailed by fierce adversaries, and sometimes even his life was in

danger. But out of all these evils GOD delivered his servant; and amidst all his afflictions, his rejoicing was, that the word of GOD had free course, and was glorified; and that the preaching of CHRIST crucified was made the power of GOD unto salvation.

Many of the places in which St. Patrick first preached the Gospel, as we have above noticed, have retained an unbroken historical connection with his name to the present day; and although various errors have become, in course of time, mixed up with the true history, yet these local names, and popular traditions, show how great must have been the work performed by our Apostle, and how much he was venerated by the ancient Christians of Ireland.

It was not until the year 445 that St. Patrick made a tour to Munster. One reason of this delay was, that in the southern and southeastern parts of the island Christianity had already made much greater progress than in the other districts, and our zealous Apostle preferred doing the hardest work, and going first where his labors were most required.

Several very interesting facts are connected with this view of the state of the South of Ireland at this time, showing how early was the dawn of the Gospel on that island, and that several churches had been formed in it before the time of St. Patrick.

Cashel was then the residence of the kings of Munster, and to it our Saint repaired, as his custom was first to attempt the conversion of persons of influence, that he might have their permission and countenance, in preaching to the people. Angus, the son of the king of Munster, became a devoted follower of St. Patrick, and afterwards labored hard to propagate the doctrine of CHRIST throughout the entire province. St. Patrick is said to have converted other persons of rank in Cashel; and after this prosperous commencement, he set out for other parts of Munster, and spent seven entire years preaching the Gospel, baptizing new converts, reviving the faith of those who were already Christians, forming churches, and appointing pastors and teachers among the people.

After this he passed through the midland

parts, (where he narrowly escaped certain wicked plots against his life,) and returned to Ulster. The remaining years of the life of our Saint were spent principally between Armagh and Saul, in the county Down, where he departed this life on the 17th of March, A. D. 465. This day has ever since been celebrated as his natal day, because it was the faith of the ancient Saints of Ireland, that the day of a true Christian's death on earth is the day of his birth in heaven, according as the Apostle Paul says, "absent from the body and present with the Lord."

The news of St. Patrick's death caused great sorrow among all the Christians in Ireland. Many regarded him as their spiritual father; and all who knew him admired the fervent zeal and active piety with which he labored for the glory of God, and for the salvation of souls. Although Christianity had been introduced into that country long before his time, and several other Christian teachers arrived in Ireland from different places during the progress of his mission, yet from the great extent of his labors to convert the heathen

population, and from the wonderful success with which GOD honored his efforts to spread the knowledge of salvation, and to gather Christian Churches into the fellowship of the Gospel, he is justly celebrated as "THE APOSTLE OF IRELAND."

ST. PATRICK'S HYMN.

Connected with the important event of St. Patrick's preaching at Tarah, there is still preserved an ancient document of most singular interest, which has never yet been printed in any form that could afford the public generally an opportunity of becoming acquainted with it. It has only appeared in the learned Essay of Mr. Petrie, from which we are about to take it. What makes it worthy to be so particularly noticed is the circumstance that it is, to all appearance, in its original form, the very oldest undoubted monument of the Irish language remaining; and it is also a most remarkable record in evidence of the religious doctrine which St. Patrick inculcated. The document of which we speak is an Irish hymn, which the

Saint is stated to have composed and sung with his followers, when approaching Tarah, surrounded by his Pagan enemies.

The circumstances which led to the composing of this hymn are thus detailed in the Tripartite Life of St. Patrick, a work compiled in the ninth or tenth century, but as Colgan (who has published a Latin translation of it from the original Irish) supposes, first written by St. Evin in the sixth century, though afterwards corrupted with spurious additions. We translate from Father Colgan's Latin version:—

“When the obstinate king saw that he could not effect the destruction of the holy man in the way that he first thought of, he adopted another method. He invited him to Temoria, (i. e. *Temur* or *Tarah*,) promising that he would there make a public profession of the Christian faith before the nobles of his kingdom, and believe on Christ in the presence of the whole realm. This was the profession made by the mouth of this wicked tyrant, but the intention of his heart was of a very different sort; for along the road by which the holy bishop was to pass, he arranged various

schemes for destroying him before he should get to Tarah. But though the faithful servant of CHRIST was well aware of these doings by Divine revelation, yet, casting his cares upon the LORD, he resolved to go to Temoria, and leave the impending danger to be disposed of by the providence of GOD. He promises, therefore, that he would go after the king; and accordingly follows him with eight clergymen and the youth Benin, whom he secured against all plots and dangers that were set in their way, by his own holy benediction and prayer. And so it was that they passed along through the bands of the assassins that were waylaying them: whose eyes were holden, that they should not discover them. For there appeared to their eyes only eight stags, with one hind, on whose back there seemed to be some parcel carried along. In this way, therefore, this wonderful man and his comrades, with the blessed youth Benin, who carried on his shoulders a copy of the Holy Bible, came safe and sound through the midst of their enemies, all the way to Temoria, protected by the salutary effects of the prayer of the man of GOD, as

by some sacred shield. Then it was the holy man composed that Hymn in the vernacular tongue, which is commonly called *Feth fiadha*, and by others, *St. Patrick's Breastplate*; and it is ever since held in the greatest repute by the Irish, because it is believed, and proved by experience, that it preserves those who devoutly utter it, from the dangers threatened to either soul or body."

Trias Thaumaturga.

We shall now give to our readers a copy of this ancient Hymn, together with the ancient preface prefixed to it; as translated by Mr. Petre from the original Irish manuscript, which is preserved in the Library of Trinity College, Dublin. This manuscript is called the "*Liber Hymnorum*," or "*Book of Hymns*," and Archbishop Usher considered it to be in his time a thousand years old. According to this, it would have been written about the year 625. It is in that ancient dialect of the Irish called Bearla Feine, in which the Breton laws and oldest tracts in the language are written.

"Patrick composed this hymn. In the time of Leogaire, the son of Niall, it was composed. The cause of its composition was to protect

himself with his monks against the enemies, unto death, who were in ambush against the clergy. And this is a religious armor to protect the body and soul against demons, and men, and vices. Every person who sings it every day, with all his attention on GOD, shall not have demons appearing to his face. It will be a protection to him against every poison and envy. It will be a safeguard to him against sudden death. It will be an armor to his soul after his death. Patrick sang this at the time that the snares were set for him by Leogaire, and that he might not come to propagate the faith at Temur; so that it appeared to them lying in ambush, that they were wild deer, with a fawn after them, that is Benin. And *Fed fiadha* is its name.

THE HYMN.

“At Temur to-day I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the GOD of the Elements.

“At Temur to-day I place the virtue of the Birth of Christ with his Baptism, the virtue of his Crucifixion with his Burial, the virtue of

his Resurrection with his Ascension, the virtue of the coming to the Eternal Judgment.

“ At Temur to-day I place the virtue of the love of the Seraphim; the virtue which exists in the obedience of angels, in the hope of the Resurrection to Eternal Reward, in the prayers of the noble fathers, in the predictions of the prophets, in the preaching of the apostles, in the faith of the confessors, in the purity of the holy virgins, in the deeds of just men.

“ At Temur to-day I place the strength of heaven, the light of the sun, the whiteness of snow, the force of fire, the rapidity of lightning, the swiftness of the wind, the depth of the sea, the stability of the earth, the hardness of rocks, between me and the power of Paganism and demons.

“ At Temur to-day may the strength of GOD pilot me, may the power of GOD preserve me, may the wisdom of GOD instruct me, may the eye of GOD view me, may the ear of GOD hear me, may the word of GOD render me eloquent, may the hand of GOD protect me, may the way of GOD direct me, may the shield of GOD defend me, may the

host of GOD guard me against the snares of demons, the temptations of vices, the inclinations of the mind; against every man who meditates evil to me, far or near, alone or in company.

“I place all these powers between me and every evil unmerciful power directed against my soul and body, as a protection against the incantations of false prophets, against the black laws of Gentileism, against the false laws of heresy, against the treachery of idolatry, against the spells of women, smiths, and Druids; against every knowledge which blinds the soul of man. May CHRIST to-day protect me against poison, against burning, against drowning, against wounding, until I deserve much reward.

“CHRIST be with me, CHRIST before me, CHRIST after me, CHRIST in me, CHRIST under me, CHRIST over me, CHRIST at my^o right, CHRIST at my left, CHRIST at this side, CHRIST at that side, CHRIST at my back.

“CHRIST be in the heart of each person whom I speak to, CHRIST in the mouth of each person who speaks to me, CHRIST in each eye

which sees me, CHRIST in each ear which hears me.

“At Temur I invoke to-day the mighty power of the Trinity. I believe in the Trinity under the unity of the GOD of the Elements.

“Salvation is the LORD'S, Salvation is the LORD'S, Salvation is CHRIST'S. May thy Salvation, O LORD, be always with us.”

We have given this hymn in full, as many persons might be anxious to have the whole of so curious and scarce a document; otherwise we should rather have contented ourselves with extracts from it, as parts of it will be, no doubt, very obscure to a large number of our readers.

We are informed by Mr. Petrie, that the belief in the magical powers attributed in the above hymn to “women, smiths, and Druids,” continued not only in the succeeding ages, but also in the popular belief of the people in several parts of Ireland to the present time. The “King of the Elements” is a name used throughout Ireland to this day, to signify GOD. We learn also from Mr. Petrie the remarkable

fact, that the *Lúiveach Phadruig* is still remembered popularly in many parts of Ireland, and a portion of it is to this day repeated by the people, usually at bed-time, with the same confidence in its protecting power as, according to St. Evin, was placed in it previously to his time.

And supposing that some of our readers may be devoutly disposed to profit by their example, and use for themselves a part of St. Patrick's prayer, we add here a short form taken simply from it, which, if used reverently and earnestly, will, we have no doubt, bring down signal blessings from on high to those who so use it:—

A PRAYER FOR A DEVOUT CHRISTIAN.

Taken from Saint Patrick's Hymn.

“Almighty GOD, for CHRIST's sake, teach me to pray. May thy power, O GOD, preserve me, may thy wisdom instruct me, may thine eye watch over me, may thine ear hear me, may thy word, O GOD, render me eloquent, may thy guidance direct me, may thy gracious help secure me against the snares of the devil,

the temptations of vices, the lusts of the flesh, and all dangers that may threaten my soul or body.

“CHRIST be with me, to save me; CHRIST before me, to lead me; CHRIST after me, to bring me back from sin and error; CHRIST in me, the hope of glory; CHRIST under me, as my support and foundation; CHRIST over me, to shield and cover me; CHRIST my only hope, my all in all.

“Salvation is of the LORD: salvation is by CHRIST: may thy salvation, O LORD, be always with us, for CHRIST’S sake. Amen.”

We heartily agree with the writer in the “Saintly Triad,” and recommend all pious Irishmen to pray as St. Patrick prayed. We could earnestly desire that all the religious teachers of the people taught as he taught; though of course he was not equal to the inspired Apostles.

HIS RELIGION

The authentic remains of St. Patrick’s writings are very scanty.

We cannot receive with full confidence any

works attributed to him, but the "hymn," or "armor," noticed in a former part of this work, his letter to Coroticus against persecution, his celebrated "confession," and a few smaller tracts.

Even these interesting fragments are subject to some suspicion ; and though we believe them to be substantially genuine, yet there is some reason to suppose they contain some slight inaccuracies.

They are probably tingured by the opinions of translators and transcribers.

Some parts of them are very abrupt, obscure, and unconnected in style.

In the hymn we have evidence of a superstitious or unintelligible belief in various forms of witchcraft ; and shades of other errors occasionally appear in the confession.

In both these compositions, however, we find interesting and abundant proof of the sincere piety and truthful simplicity that characterized our Apostle ; and we have reason to rejoice in so satisfactory a testimony to the purity and fruitfulness of the ancient faith of Ireland.

Two things should be carefully borne in mind in reading St. Patrick's writings:

1st. It should be remembered that they are only *fragments*, handed down to us by those who had embraced various errors, introduced after our Apostle's death, and who were likely to infuse some of their own sentiments into translations and copies of his works.

2dly. It should be remembered that St. Patrick did not claim to be an infallible teacher, like the inspired Apostles; and while we should thank GOD for the record of his faith, and zeal, and usefulness, we are not bound to adopt any of his opinions, except as they agree with the word of GOD.

The "confession," which is the principal work of St. Patrick now extant, comes to us under very satisfactory evidence of authenticity; and several translations and extracts of it have been given to the public.

It is found in the celebrated "Book of Armagh," which is a manuscript on vellum, written in the middle of the seventh century, by Adius, bishop of Sletty.

This interesting antique is written mostly

in Latin, but in Irish character, mixed with Greek capitals. It is dedicated to Segervius, bishop of Armagh, and his successors, and has been preserved with great care.

The confession is also found in the opuscula of St. Patrick, edited by Sir J. Ware, collated and enlarged from the Cotton and Salisbury Mss.

Dr. O'Connor has also published this document in his *Prolegomena*; and Mr. Petrie gives an interesting account of it in his great work on the round towers; but the fullest translation is given, with a verbatim copy from the Book of Armagh, in Sir W. Bentham's *Irish Antiquarian Researches*.

Desiring to give our readers a satisfactory view of the religion of St. Patrick, we shall make large extracts from an original translation of the confession before presenting a summary of the articles of our Apostle's faith.

THE CONFESSION OF SAINT PATRICK; OR HIS
LETTER TO THE IRISH.

“I, Patrick, a sinner, the rudest and the least of the faithful, and despicable among

many, had for my father, *Culpurnius*, a Deacon, the son of *Potitus*, formerly a Presbyter, who was the son of *Odissius*, who lived in Bonaven,* a village of Tabernia. He had a small farm near where I was taken captive. I was then nearly sixteen years of age. But I was ignorant of GOD, and was brought into Ireland in captivity with several thousand men, according to our deserts, because we had departed from GOD, had not kept his commandments, and were disobedient to our teachers, who admonished us for our welfare; therefore the LORD brought upon us the anger of his Spirit, and dispersed us among many nations, even to the end of the earth, where my depravity was seen among strangers. And

* “Bonavena, or Bonaven, (or as it is in the Book of Armagh, Bannavenn,) Taberniae, was in Armoric Gaul, being the same town as *Boulogne sur Mer*, in Picardy.” “The addition of *Taberniae* marks it as having been in the district of Tarvenna, Tarravenna, alias *Tarbanna*, a celebrated city not far from Boulogne, the ruins of which still remain under the modern name of *Terouanne*.”—Lanigan’s *Eccles. Hist.* vol. i. page 93. Gaul, then, and not North Britain, possesses the honor of having given birth to St. Patrick. This Dr. Lanigan most satisfactorily proves in extenso.

there the LORD gave me a sense of my unbelief, that late I should remember my faults, and that I should be restored with my whole heart to the LORD GOD, who looked upon my meanness, and pitied my youth and ignorance, and kept me before I knew him, and before I could discern or distinguish between good and evil, and strengthened and consoled me as a father a son.

“ Wherefore, also, I cannot be silent (neither indeed is it expedient,) as to the so numerous blessings and great grace with which he honored me in the land of my captivity, because this is my reward, that after my correction and acknowledgment of GOD, I should exalt and confess his wonders before every nation which is under the whole heaven; because there is no other GOD, nor ever was before, nor shall be after him, except GOD the Father, unbegotten, without beginning, from whom is every beginning, upholding all things, as I have said; and his Son JESUS CHRIST, who alone, with the Father, truly we testify to have existed before the beginning of the world, spiritually with the Father, inexpress-

sibly begotten before every beginning, and by whom visible things were created, who was made man, and having vanquished death, exists in the heavens. And he (GOD) gave him power over every name, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that JESUS CHRIST is LORD and GOD, whom we believe and expect shall come by and by to be the Judge of the living and the dead; who shall render to every one according to his deeds; and who has poured out upon us abundantly the Holy Spirit, as a gift and the pledge of immortality; who has made us believing and obedient, that we might be the sons of GOD and co-heirs of CHRIST; whom we confess and adore, one GOD, in the Trinity of the sacred name. For he has said by the Prophet, *'Call upon me in the day of thy distress, and I will deliver thee, and thou shalt glorify me.'* And again he says, *'It is honorable to make known and confess the works of GOD.'* Although in many things I am imperfect, I wish for my brethren and friends to know my disposition, that they may be able to ac-

comply with the desire of my soul. I am not ignorant of the testimony of my GOD, who in the Psalms testifies, '*The mouth that lies shall slay the soul.*' And the same LORD, '*For every idle word that men shall speak, they shall render an account in the day of judgment.*' Wherefore, then, I should earnestly, with fear and trembling, dread this sentence in that day when no man can withdraw himself or abscond; but we all shall certainly render an account, even of our smallest sins, before the tribunal of CHRIST the LORD.

“When I was a youth, yea, almost a beardless boy, I was taken captive before I knew what I should desire or seek, or what I ought to shun; for which cause I blush to-day, and vehemently fear to lay bare my unskillfulness, because I cannot correctly and briefly explain in discourse, (unfold my sentiments.) For as the Spirit prompts me, and as my mind and understanding point out, I am affected. But if it had been given to me, as also to the rest, yet I could not be silent, on account of the reward; although among some it may appear, that in this I have advanced with my igno-

rance, and an untaught tongue. But it is written: '*Babbling tongues shall learn eloquently to speak peace.*' How much more does it become us, who are the *epistle of CHRIST*, to seek for salvation to the ends of the earth! although not eloquently, but firmly, and powerfully written on your heart, '*not with ink, but with the Spirit of the living God.*' * * *

"Wherefore, I was a chief rustic deserter, (or fugitive,) who, untaught indeed, knew not how to provide for the future; but this I know, certainly, that before I was humbled I was as a stone which lies in the deep mud, and that He came who is Almighty, and lifted me up, and raised me on high, and placed me on his own side, and that, therefore, I ought to shout aloud in rendering thanks to the LORD, both here and for ever, for his so great benefits, which the mind of man cannot sufficiently estimate. Wherefore, do ye, both great and small, admire; and ye lovers of rhetoric, assembled on the LORD'S day, who fear GOD, hear and examine who it was that roused me, a fool, from the midst of those who seemed to be wise and skilful in the law, and powerful

in discourse, and in every thing; and, indeed, inspired me, detested by the world above the rest, if such I am; but only that with fear and reverence, without complaining, I should faithfully serve that nation to which the love of CHRIST sent me, and made a gift of me in my life, if I shall live; and that, finally, I should humbly and truthfully do them service.

“In the measure, therefore, of the faith of the Trinity, it becomes me to utter distinctly, without fear of danger, and to make known the gift of GOD, and the eternal consolation, and fearlessly and faithfully to spread abroad everywhere the name of GOD, that after my departure I may leave this knowledge to my Gaelic brethren and children, (so many thousand men,) whom I have baptized in the LORD. And I was not worthy, nor such as that the LORD should grant this unto his servant, that after sorrows and so many difficulties, after my captivity, after many years among this nation, he should confer this favor upon me, which formerly, in my youth, I never hoped nor thought of.

“But after I came into Ireland I was daily

employed feeding sheep, and frequently, in the night, I prayed, and the love of GOD, and his fear, increased more and more in me; and my faith and spirits were augmented, so that in one day I have prayed so many as an hundred prayers, and in the night almost the same number; so that also I remained in the woods and mountains, and rose before day for prayer, through snow, through ice, through rain; and felt no injury, neither was there any slothfulness in me, as I now perceive, because then the Spirit was fervent in me. * * *

“After three days we landed, and for twenty-eight days we journeyed through a desert, and food failed them, and famine and hunger prevailed over them. And on a certain day the ship-master began to say to me, ‘What, Christian, do you say? your GOD is great and Almighty, wherefore can you not pray for us, for you know we are in danger of perishing of hunger? for it is difficult for us to see any one.’ For I had plainly said to them, ‘Be converted from your faith to the LORD my GOD, to whom nothing is impossible, that he may send you food in your way,

even until you are satisfied ; because every where there is abundance with him.' And by the help of GOD so it happened, that a herd of swine appeared before their eyes in the way, many of which they slew ; and they remained there two nights, and were all refreshed. Their dogs also, which were very numerous, were satisfied, otherwise they had been left dying on the road. After this they returned great thanks to GOD, and I glorified Him before their eyes. They also found wild honey, which they shared with me. And one of them said, 'It is a sacrifice ; give thanks to GOD.' Afterwards I tasted nothing. But the same night I was sleeping, and Satan sorely tempted me, which I shall remember as long as I shall be in this body. There fell upon me, as it were, a huge rock, and it disabled not my limbs. But then it was suggested to me, in the spirit, that I should invoke *Helia* ; and meanwhile I saw the sun rising in the heavens. And while I was calling out *Helia*, with all my might, behold, the splendor of the sun fell upon me, and immediately dashed from me the oppressive weight. And I be-

lieve that it was from CHRIST my LORD, from whom I earnestly sought assistance.

“After many years, again I was taken captive. On the first night therefore, that I remained with them, I heard truly a divine response, saying, ‘You shall be with them but two months;’ which so came to pass. On the sixtieth night the Lord delivered me from their hands. Also on the journey he provided food for us, and fire, and dry weather, daily, until the tenth day, when we all arrived. As I have before hinted, we made the journey of the desert in twenty-eight days, and the night on which we arrived we had no food.

“Again, I was in Britain* with my parents, who received me as their son, and besought me to promise that, after the many afflictions I had endured, I would never leave them again. And then, truly, in the bosom of the night I saw a man as if coming from Ireland; whose name was *Victoricus*, with numerous letters,

* This Britain must not be confounded with Great Britain, or north Britain, or Britany. It is Armoric Britain, in Gaul. See Lanigan's Eccles. Hist. v. i. pp. 103-7.

one of which he gave to me, and I read the beginning of the epistle, containing the *Voice of the Irish*. And while I was reading the beginning of the epistle, I thought in my mind that I heard the voice of those who were near the wood *Fochuti*, which is near the western sea. And they shouted thus: 'We beseech thee, holy youth, to come and live amongst us.' And I was greatly pained in my heart, and could not read very much more; and thus I was proved. Thank God, that after many years the Lord performed to them according to their entreaty. And upon another night, I know not, GOD knows, whether in me, or beside me he spake skilfully with words which I heard, but which I could not understand, unless towards the end of the speech. It was to this effect: 'He gave his life for thee; He it is who speaks in thee.' And so I waited, greatly rejoiced. And again I saw Him in me praying, and He was as if within my body; and I heard, that is, over the inner man, and there He prayed powerfully, with groans. And in the midst of this I was astonished, and wondered, and thought who it could be that prayed in me. But at the end of

the prayer, it was to this effect, that I might be a bishop. And so I tried and remembered the saying of the apostle; 'The Spirit assists the infirmities of our prayers; for we know not what we should pray for as we ought; but the Spirit himself prays for us with groanings which cannot be uttered, which words cannot express.' And again: 'The Lord our advocate prays for us.' * * *

"Therefore, I render thanks to God, who has comforted me in all things, that he might not restrain me from the journey on which I had determined, nor from the work which I had learned from Christ my Lord. But rather from this I was sensible of courage not small, and my faith was proved before God and men. Therefore, also I boldly affirm my conscience did not accuse me then, nor shall it in the future.

"But it were tedious to relate all my labors, one by one, or in parts. I will briefly tell how a compassionate God often rescued me from slavery, and from twelve dangers with which my life was threatened, besides many snares which I cannot express in words; nor

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shall I inflict the injury (or annoyance) on my readers. But I have a Creator who bestowed so great a grace upon me, that multitudes of people should, through me, be born unto God, and that clergymen should be everywhere ordained for the people lately coming to the faith, whom God has taken from the ends of the earth, as he formerly promised by his prophets—‘As our fathers wrongfully provided idols, which are worthless, so the Gentiles shall come to thee.’ And again; ‘I have appointed thee a light to the Gentiles, that thou mayest be for salvation unto the ends of the earth.’ And there I will await his promise who never deceives, as it is promised in the Gospel: ‘They shall come from the east and from the west, and from the south and from the north, and shall sit down with Abraham, and Isaac, and Jacob,’ as we believe that believers shall come from the whole world.

“Wherefore, then, it becomes us to fish well and diligently, as the LORD admonishes and teaches us, saying, ‘Follow me, and I will make you fishers of men.’ And again: ‘I will send many fishers and hunters, saith

the LORD,' &c. Therefore, it greatly behoves us to spread our nets, so that a numerous multitude and crowd may be taken for GOD, and there may be everywhere clergymen, who shall baptize and exhort the poor and needy people, as the LORD in the Gospel enjoins, 'Go, therefore, now, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, till the end of the world.' And again: 'Go unto all the world, and preach the Gospel to every creature. Whosoever will believe and be baptized, shall be saved; but whosoever will not believe shall be condemned.'

"Whence, then, is it that in *Ireland*, those who never had knowledge, but always worshipped filthy idols, have somehow lately been made the people of the LORD, and are called the children of GOD?

"Behold I call GOD to witness against my soul that I lie not; nor is there occasion to do so to you; nor do I hope for honor from any of you. For sufficient for me is the honor of Him who does not lie. But I see myself in the present world, that am exalt-

ed above measure by GOD. And I was not worthy, nor such that He should perform this for me, since I know that poverty and calamity much better suit me than riches and delicacies.

“But indeed I were a wretch and unhappy if I desired riches, which I have not; nor do I judge myself, for I daily expect either massacre, or to be entrapped, or reduced to slavery, or whatsoever else may happen.

“But I pray for those who believe and fear GOD. Whosoever shall deem it worthy to look upon, or receive this writing, which I, Patrick, a sinner, and verily untaught, have written in Ireland, that no man should ever say that it is my ignorance, if I have related anything trifling or of an inferior nature. But ye think, and it is most truly believed, that it was the gift of GOD. This is my confession before I die.”

[Thus far extends the volume which St. Patrick wrote with his own hand. On the 17th of March St. Patrick was translated to heaven.]

These words included within brackets were

written by the person, whoever he was, that, in the seventh century translated the foregoing *confession* of St. Patrick, from a manuscript written with the saints "own hand."

REFLECTIONS.

1. *The supremacy and sole authority of the sacred Scriptures* appear from this confession to have been *an article of the creed of St. Patrick*. When he desires to confirm any point, he appeals, not to the *dicta* of Popes, nor the decisions of councils, nor to the authority of the Church, nor to tradition, but to *the Scriptures alone*. Let his quotations from the sacred volume be exact or not, they show clearly what, in his view, was to be the ultimate tribunal of appeal, the sole authority in matters pertaining to religious faith and practice.

2. It is evident, from his confession, that St. Patrick held the doctrine of "salvation by grace," through the work of CHRIST, and taught that *man*, as a sinner, *cannot merit the favor of God*.

He ascribes it to GOD, who pitied his

ignorance, that he obtained a sense of his unbelief, and that he and others were made believing and obedient. And he speaks thus of himself, and of GOD's great mercy to him: "This I acknowledge, that before I was humbled I was as a stone lying deep in the mud, and that He came who is Almighty, and lifted me up, and raised me on high, and placed me on his own side; and that, therefore, I ought to shout aloud in rendering thanks to the LORD, both here and hereafter, for His so great benefits, which the mind of man cannot sufficiently estimate." Here his own wretched and helpless state by nature is clearly expressed by the figure of a stone lying deep in the mud; while his deliverance from that miserable state is attributed solely to GOD, who lifted him up, purified and justified him. He, therefore, strongly expressed his obligation to the LORD, through whose grace he experienced such a glorious deliverance. The same humble spirit pervades the entire of this composition. All good, all assistance, all success, is ascribed to GOD, while the writer takes shame to himself on account of his deficiencies and his sins.

3. *The invocation of saints and angels was not practised or taught by St. Patrick.* Throughout this confession we have many references to prayer, but in every instance it is prayer to GOD. St. Patrick was often exposed to great danger, but he never commits himself to the care of a guardian angel, or implores the protection of the "Virgin Mother." Look over the confession again. He continually blesses and praises GOD, "whom," says he "we adore—one GOD in the Trinity of the sacred name. For he has said by the prophet, 'call upon me in the day of thy distress, and I will deliver thee; and thou shalt glorify me.'" So that he considered this injunction as confining, (which it obviously does,) invocation in the time of trouble, to GOD; and would condemn the invocation of any creature, as anti-scriptural and wicked. During the period of his slavery in Ireland, after his true conversion to GOD, he gave himself much to prayer; but there is no word of prayer to saints. He prayed too, for a supply of food for the men with whom he was traveling through the desert, but it was to GOD he

prayed; and when the supply was obtained, they gave thanks to GOD, "and I," says St. Patrick, "glorified Him before their eyes." Again, in that part of the confession, which some think obscure, but which is really very beautiful, where in a dream he is tempted by Satan, and a great rock seems to fall on him, he says, "It was suggested to me in the Spirit, that I should invoke *Helia*; and meanwhile, I saw the sun rising in the heaven. And while I was calling out *Helia* with all my might, behold the splendor of the sun fell upon me, and immediately struck from me the oppressive weight. *And I believe it was from CHRIST MY LORD that I earnestly sought assistance.*" From this part of the *confession* some have attempted to draw the inference, that St. Patrick favored the practice of praying to saints. *Lanigan* quotes a *part* of the passage, and then adds, dryly enough, "This will, I believe, be admitted to be a sufficient proof that St. Patrick considered the invocation of saints as commendable and salutary." Before this he had said: "On his invoking *Elias*, he was soon freed from the dreadful

pressure,"* referred to in the confession. That is, Lanigan gives the *lie* to St. Patrick; for whatever be the meaning of *Helia*, (which is certainly not *Elias*,) the Saint himself declares: "*And I believe it was from CHRIST my LORD I earnestly sought assistance.*" This settles the question, and puts an end to cavil and controversy.

Helia may be another form of our LORD's exclamation on the cross, *Heli, Heli*—my GOD, my GOD—which the Jews, like Dr. Lanigan, construed to mean *Elias*; or it may be a corruption of the Greek word *Helios*, the sun, and applied to CHRIST the "Sun of Righteousness." There appears, indeed, to be a reference to the words of Malachi: "Unto you who fear my name shall the Sun of Justice, (or righteousness,) arise, and healing in his wings." Mal. iv. 2. In his dream the natural sun arose on the Saint, and relieved him from his burden—an emblem of the refreshing influence of the "Sun of Righteousness," who says, "Come to me all you that la-

* Eccles. Hist. vol. i. pp. 151, 155; vol. ii. p. 55.

bor and are burdened, and I will refresh you."

From one of St. Patrick's smaller tracts, it is evident he did not believe in Purgatory. Heaven, Earth and Hell are the "three habitations," or dwelling places of human beings, of which he taught.

4. It is evident that, what is called the *CELIBACY OF THE CLERGY* was not recognised by St. Patrick, nor by that portion of the Christian Church to which he belonged. "I had for my *father*," he says, "Calpurnius, a *Deacon*, the son of Potitus, formerly a *Presbyter*." He was the son of a Deacon, and grandson of a priest! The Church of St. Patrick, therefore, cannot be that Church which will have none but a *bachelor priesthood*, and which condemns the marriage of the clergy as a pollution.

5. It appears also that *St. Patrick did not derive his mission from the Pope of Rome*. It is constantly asserted that he did. "Pope Celestine sent him," it is said. But here is his *confession*, in which he dwells specially on his mission to Ireland, and yet he is entirely *silent* as to this supposed derivation of his

mission and authority from Rome. He never once alludes to such a thing. Could this be so if his mission had been derived from that source, and if he attached such importance to it as is done by all emissaries of the Church of Rome? Surely not. Besides, the impression which the whole document conveys is this: that St. Patrick was induced to undertake his mission to Ireland by his own sense of duty, by deep sympathy for the poor benighted Irish, sunk in darkness, superstition, and idolatry, and by the impulse of the Spirit of GOD upon his mind. The remarkable dreams which he had—dreams produced by the anxious workings of his own mind, but, without doubt, providentially sent, also contributed their share to kindle his holy enthusiasm in behalf of the Irish. He himself attributes his mission directly to GOD, and not at all to man. He calls upon all to admire the grace of GOD, “who,” says he, “aroused me from the midst of those who seemed to be wise and skilled in the law, and powerful in discourse, and in every thing, and indeed inspired me; detested of the world, above the

rest, if such I am, * * * that with fear and reverence I should faithfully serve the nation to which the love of CHRIST sent me, * * * that I should humbly and truthfully do them service." The Romish mission of St. Patrick was the invention of a later age.

6. It may finally be remarked, that *there is in this confession a total silence respecting all the peculiar doctrines of the Church of Rome.* Even where St. Patrick speaks of the great blessing he was by GOD'S grace enabled to secure—namely, that there should be everywhere through Ireland Clergy for the benefit of the people, he speaks of their work as consisting of *two parts—baptizing and exhorting,* or preaching the Gospel to the people. He is *silent* respecting *hearing confessions, bestowing absolution, or saying mass, and changing bread and wine into the "body and blood, soul and divinity of JESUS CHRIST."* That is, he is silent respecting the greatest, and most important, and wonderful parts of religion, as held by the Papacy, and only mentions those duties of the Clergy which are ordinary and received by Protestants as well as Roman

Catholics. This is, surely, a 'clear proof that St. Patrick knew nothing of the *peculiar* doctrines of the modern Church of Rome—doctrines which, in truth, are NOVELTIES, and not the old doctrines of *ancient* and *genuine* Christianity. We would earnestly entreat the Roman Catholics of Ireland to come back to the old religion of St. Patrick, and then to come further back, to the older and purer religion of St. Peter and St. Paul.

We have thus briefly but faithfully recorded the history and faith of St. Patrick.

It is evident that the "Irish Apostle" was not a teacher of the doctrines now held and taught in the Church of Rome.

It may be difficult to say which of the modern Protestant sects can lay the best claim to him. Perhaps his ecclesiastical system did not agree in all its details with any of them. We do not possess authentic records of all the parts of an organized church polity, as held in his time. Matters of church government were then in a transition state, indefinite and various in different countries, but evincing in all a gradual passing away from the simple apostolic

model, and a general adoption of various devices of wordly and clerical policy, as circumstances occasioned.

It is evident, too, that our Apostle partook, in some things of the superstitious feelings of his age, and that some of his views were crude and erroneous. But he was "a good man," a faithful, laborious, and successful missionary of the Gospel, whose instructions were blessed by God as the means of mercy and salvation to many.

We revere his memory; we prize his history; we bless God for his character, his labors, and his success.

But we calmly and seriously maintain, that an acquaintance with his history and doctrines must be fatal to the pretensions of the Church of Rome in Ireland.

It is evident, not only that *the peculiar doctrines and institutions of the Papal Church were not taught by Christ and his Apostles*, but that **MOST OF THEM HAVE BEEN INVENTED SINCE ST. PATRICK'S TIMES.** They are additions, impositions, and some of them absurdities, which arose out of the darkness and corruptions of a later and more degenerate age.

Early Planting of the Gospel in Ireland.

So widely different was the character of the Gospel teacher Saint Patrick, from that ascribed to him by the Romanists.

One of the most absurd misstatements respecting this personage, is the constant and deliberate assertion of Roman Catholics, that Saint Patrick first preached the Gospel in Ireland, and converted the Irish from Paganism!

He must be deplorably ignorant of the first elements of history, who does not know that St. Patrick arrived in Ireland in A. D. 432.

But, he is equally ignorant of history who does not know that primitive and apostolical Christianity had been planted, and was flourishing in Ireland for centuries before his arrival. This is a period of Irish history which has been studiously concealed, and unblushingly perverted by modern Papists. We know not a period of history, ancient or modern, in the old or new world, which has been more shamefully concealed, altered, and perverted. It has, in fact, been turned by Popish priests, into the veriest fictions of bold, ghostly romance!

Whosoever may have been the honored instrument in carrying the blessed Gospel of CHRIST into Britain and Ireland, this is most certain,—it came not from the Latins, or the Romish Church; and the missionary was not a Latin, or a Roman.

The primitive teachers of Ireland were from the Asiatic, or the African Church, which in St. Augustine's days, proclaimed themselves independent of Rome and its bishop.*

Archbishop Usher has established this point in his book of *The Religion of the ancient Irish*. In all the quarrels between the Greek and the Latin Churches, about the time of keeping Easter, the British and the Irish Churches invariably retained their earliest and primitive practice, that of the Greek Church.†

Mr. Grose, the eminent antiquarian, in his *Monastic Antiquities*, has observed, that "Polycarp sent missionaries to spread the Gospel in the west and the northern parts of Europe.

* See the decree of the Milevitan council, in Mansi Collec. concil. tom. iv. p. 507.

† See Usher, chap. x.

They gave a pure and uncorrupted ritual to their converts. Their liturgy agreed with the Greek; and the religion of the Irish continued for TEN CENTURIES to be different from that of Rome; which is a strong evidence of our receiving the gospel from the Greek missionaries, and not from the Roman."*

Dr. O'Halloran, a very eminent Roman Catholic antiquarian, has been constrained by historical evidence, to admit this truth. "I strongly suspect," says he, "that by Asiatic, or African missionaries, or through them, by Spanish ones, were our ancestors instructed in Christianity; because they rigidly adhered to their customs as to tonsure, and the time of celebrating Easter. CERTAIN IT IS, THAT ST. PATRICK FOUND AN ESTABLISHED HIERARCHY IN IRELAND."†

And Usher has shown out of the Greek writers of the life of Chrysostom, that a certain embassy of clergy from the isles of Britain and Ireland, came to Constantinople (not to Rome)

* See also *Lond. Prot. Jour.* 1834, p. 197

† *Id.*, p. 198.

to consult the patriarch Methodius, in A. D. 843, and ascertain the documents about the points in which they had always differed from the Roman church, and agreed with the Greek church.*

This holy religion was introduced at an early period of the christian era into Britain and Ireland. We have ample material to illustrate this, but shall not stop here to exhibit them.†

There is perhaps no point in ancient Church history more clearly established than this, that the primitive, apostolical religion of Christ flourished in Britain and Ireland for THE FIRST SIX CENTURIES, uninterrupted by any successful irruption of Popery.

* See Usher's *Religion of the ancient Irish*, p. 85. Chrysost. Tom. viii. p. 321.

† We refer to the able researches of Stillingfleet in his *Antiquities of the British churches*; to Spelman's *Exordium Christianæ Religionis in Britannia*, p. 3, which is prefixed to his *Councils*. Also to Dr. Burgess' recent work on *The Origin and Independence of the British churches*; and to the able review of the *Life of Wickliff* by *Le Bas*, in the London Protestant Journal for 1832, p. 247—308.

The following is a sketch of the proof of this important fact. Bishop Burgess has shown that there are *seven* remarkable epochs in the first seven centuries, relating to the ancient British Churches.

Under the *first* epoch, Stillingfleet* and Burgess† have collected the ancient documents extant, to prove that “St. Paul advanced into Spain,” and “into the utmost bounds of the West,” and “conferred advantages upon the islands which lie in the sea.” And Sir Henry Spelman quotes a passage out of Fortunatus, bishop of Poitiers, stating that “*St. Paul passed over the ocean, even to the British isles.*”

In the second epoch, in the second century, king Lucius publicly protected Christianity. In the ancient document called *The British Triads*,‡ it is related that “Lleirwig (in Latin, Lucius) called Lleuver the Great, gave the privilege of the country and the tribe, with civil and ecclesiastical rights, to

* Works, vol. iii. p. 24.

† Pp. 48, 51, 108, 120, 129.

‡ Republished London, 1823; pp. 388. 389.

those who professed faith in CHRIST." The venerable Bede* says,—“After the days of Lucius, the Britons preserved the faith which they had received, whole and inviolate, in a quiet and peaceable manner, until the reign of Diocletian.”

In the *third* epoch, and during the frightful persecutions which raged from the year 304, for many years; Bede says, “The British Churches enjoyed the highest glory in its devoted confession of GOD.”†

In the *fourth* epoch we find the British Churches sending eminent doctors to the council of Arles, convoked, not by the Pope, who had no such power then, but by the emperor Constantine the Great, in A. D. 314; also to the council of Nice, in 325; and to the council of Sardica, in 347. And these bishops were very unlike modern bishops. These ancient holy pastors, who preached every Sabbath, were so poor that “the three delegates were constrained, *through their poverty*, to ac-

* History, lib. i. cap. 4.

† Lib. i. cap. 7.

cept the public allowance in lodging and food, provided by the emperor."*

The *fifth* epoch is rendered famous for the unanimous condemnation of Pelagianism, by the British pastors and Churches.†

In the *sixth* epoch, these faithful clergy and Churches, in full council, condemned Pelagianism for the third time.

The *seventh* epoch is rendered painfully remarkable by the arrival of the emissaries of the Roman pontiff, to propagate Popery and idolatry. The first melancholy occasion was the marriage of "a Papist," namely, queen Bertha, by the king Ethelbert. This paved the way for *St. Austin* and his monks, who came into Britain in A. D. 600, and began their fatal operations shortly after.

Here we beg leave to call the attention of our readers to the bold fictions and forgeries of Popish legends. Presuming on the imperturbable ignorance of their victims, and supposing the record of the early British and

* Stillingfleet, p. 47—109. Lond. Prot. Jour. 1832, p. 253.

† Bede, lib. i. cap. 17, 21. Spelman, 61, 62.

Irish Churches to have utterly perished, the authors of Popish legends have ventured to offer outrage to historical documents. They have the consummate assurance to assert that *St. Austin* brought the Gospel into the country of the pagan Britons; and that *St. Padraig* converted Ireland! We beg the attention of every scholar and well read man to this outrage on Christianity and historic testimony. Even the venerable Bede, a Roman Catholic, conscious how far his idolatrous Church differed from the apostolic Church of ancient Britain, has, as Leland remarks, "*said as little as he well could, that tended to the honor of the British churches.*"*

Let us advert to the reception of Austin and his monks. "In the year 600," says Le Bas, "Ethelbert was apprised of the arrival in his dominions of certain strangers, habited in a *foreign garb*, and practising *several strange and mysterious ceremonies.*" Here it is manifest that the motly dress of the Popish bishop and his monks was deemed by the Saxon pagans

* Leland, *de Script. Britan.* cap. 19

and these simple Christian Britons, a *foreign garb!* And what were these "*strange and mysterious ceremonies?*"—They were evidently such ceremonies as were unknown in Britain at that period. Now let us look into Bede for an account of these "*strange and unusual ceremonies.*" "They bore a silver cross," says Bede, "by way of a standard; and a representation of our LORD and Saviour painted on a board, at the same time singing litanies."*

Here we have a satisfactory proof that "the carrying of crosses and paintings of our Saviour," and priestly processions, were actually "*strange and unusual ceremonies*" in the eyes of the pagan Saxons, and also the Christian natives of Kent, in the beginning of the *seventh* century.

Dr. Burgess has given us documents to prove that Popery thus introduced by Austin, was formally rejected by the British clergy and Churches.† We shall briefly exhibit these. "One notable story was in the chronicle, howe,

* Lib. i. cap. 25.

† See his work as above, pp. 59, 77, 125, 126; and the *Lond. Prot. Journal* for 1832, pp. 251, 312.

after the Saxons conquered, contynwall warre remayned bytwixt the Bryttayns and the Saxons; the Bryttayns being Christanes, and the Saxons, Pagans. They sometymes treated of peace, and then mette together, and communed together; but after that, by means of Austin, the Saxons became Christianes, *in such as Austin taught them*, the Bryttayns wold not after that, neither eate, nor drynk with them, nor yet salute them; BECAUSE THEY HAD CORRUPTED WITH SUPERSTITION, YMAGES, AND YDOLATRIE, the TRUE RELIGION OF CHRIS^TE.”*

This opposition of the British pastors and churches to Austin and his system of popery, was general, and most resolute. Even Bede has recorded in his History,† the answer of seven bishops of the Britons, and of many other most learned men of the nation. They listened to the propositions of Austin, who exhibited his novel ceremonies and false doctrines, and then unanimously made this reply, —“WE WILL PERFORM NONE OF THEM, NOR

* Letter from Archbp. Davies to Archbp. Parker, Burgess, p. 59, 77.

† Book ii. chap. ii.

AT ALL ADMIT YOU FOR OUR ARCHBISHOP.”*

No evidence can be more complete than this, to show that the ancient Christians acknowledged no supremacy, either temporal or spiritual, in the bishop of Rome.

Usher has shown, from ancient and unquestionable documents, that the Welch also rejected these Romish monks, and their system of Popery. They declared that “they adhered to what their holy fathers held before them, who were the friends of GOD, and the followers of the apostles, and therefore THEY OUGHT NOT TO CHANGE THEM FOR ANY NEW DOGMATISTS.” This answer is recorded by the monk Gotcelin in his life of St. Austin.† In the ancient chronicle of Wales, there is a poem quoted from the famous national bard *Taliessin*, whom the Britons styled the *Ben Bairdh*, *The Chief of the Bards*. He flourished after the date of the arrival of St. Austin and his popish monks. The following is the close of one of the stanzas:

“Gwae ny cheidw ey dheuaid
Rhae bleidhie, Rhufeniaid
A ’iffon gnwppa.”

* See also Usher, chap. xix. † See Usher, chap. x

“ Wo be to him that doth not keep,
 From ROMISH WOLVES his sheep,
 With staff and weapon strong.”*

In every point did the famous CULDEES of
 Ireland and Scotland agree with the Britons.

* We shall here give the whole of this quotation, of which only three lines are given in the text. It will be easily understood by the scholar who is versed in Gallic, in Welch, and old Irish; for these three are dialects of this ancient language.

Gwa'er offeiriad byd
 Nys engreiffia gwyd
 Ac ny phregetha :
 Gwae ny cheidw ey gail
 Ac ef yn vigail,
 Ac nys areila :
 Gwae ny cheidw ey dheuaid
 Rhac bleidhie, Rhufeniaid
 A'iffon gnwppa.

TRANSLATION BY ARCHBISHOP USHER.

Wo be to that priest yborn
 That will not cleanly weed his corn,
 And preach his charge among:
 Wo be to that shepherd, I say,
 That will not watch his fold away,
 As to his office both belong.
 Wo be to him that doth not keep
 From Romish savage wolves his sheep
 With staff and weapon strong.

Archbp. Usher, Rel. An. Irish, pp. 82, 83.

I shall quote from the Roman Catholic Bede, who wrote his history in A. D. 731, a letter of Laurentius, St. Austin's successor, and other Popish bishops, addressed to the venerable pastors of the ancient churches throughout Scotland (that is, *Ireland and Scotland*, for in those early days these two countries had the same name.) They say, "We have heard from Daganus, a bishop; and from Columbanus, an abbot; that the Scots do not at all differ from the Britons in their conversation. For Daganus, coming among us, not only refused to eat with us, but would not even partake of provision in the same lodgings." Again,—“For even to this day it is the custom of the Britons to hold the faith and religion of the Anglo-Saxons” (that is, the Papists) “in no sort of estimation, nor in any respect to communicate with them, otherwise than with pagans.”*

THE CULDEES.

Let us now conduct our readers to the his-

* Bede, lib. ii. cap. 4. 20.

tory of the CULDEES, as these ancient and holy christians were called in Ireland and Scotland.*

The name according to some is composed of the Gallic, Irish, or Welch word CEAL, or CEL, or KIL, a retired spot, a place of worship, and DIA, GOD. Others derive it from the Irish and Gallic word GILLE, or KILLE, a servant, and DIA, GOD. Hence it means THE SERVANTS OF GOD.

The famous Columba, a native of Ireland, established the illustrious seminaries in Hii, or Iona, one of the western islands of Scotland. The religion of JESUS CHRIST, says Dr. Jamieson, had, it is more than probable, found its way into Scotland before the close of the *second* century. Now, as the Culdees of Scotland observed Easter at the time on which their Christian brethren in the south observed it, in opposition to the Romish Church; and as they agreed with them in customs, ceremonies, and in every doctrine of the Christian religion,

* Consult DR. JAMIESON'S *History of the Culdees*, quarto: and the article *Culdees* in *Brewster's Encyclopædia*.

it seems very evident that they all derived their religion from the same source; that is, by apostolic missionaries originally from the Greek Church.

These Culdees used the word *bishop*; but with them every bishop was a regular preacher; and they met in council on the footing of perfect parity; the senior member presiding, and decisions being made by votes. These bishops, as Dr. Jamieson has shown, were ordained by "*a council of seniors.*" The ancient Popish writers do, themselves, celebrate "the piety, the purity, the humility, and even the learning of the Culdees." But then, they brought the sweeping charge against them that *they preferred their own opinions to the statutes of the holy fathers!* And no wonder. For these primitive and apostolic men rejected with abhorrence auricular confession, penance, and authoritative absolution; they used no chrism in baptism; they used no confirmation; they knew nothing of the mass; they abhorred the use of images in GOD'S worship; they rejected the idolatry of invoking saints and angels. The celibacy of priests was unknown to them

Their bishops and abbots lived in the married state, like every other honest man.

St. Columba having established the seminaries of learning at Iona, numerous bishops were sent forth over Scotland, who gradually converted the remaining tribes and districts of pagans. They even sent their missionaries into England to aid their brethren there; and they established churches not only over the whole of the northern countries; but even to the Thames, and to London itself, they extended the aid of their missionary labors.

The first severe blow which the Culdees and ancient Britons received, was in the bloody attack of king Ethelfred, driven on by the Popish monks, if not by St. Austin himself. A great number of priests and candidates for the ministry had assembled from the monastery (or college) of Bangor, with the army of the Britons. They fasted three days and made solemn supplication to GOD in behalf of their country and their religion. The Papists seeing them there, attacked them, unarmed as they were. "Twelve hundred of those who came to pray," says the historian, "were slain; fifty

only escaping." Bede stating this, affects to say that St. *Austin* had been dead some time before this. But he admits that St. *Austin* had threatened, *by way of a prediction*, this disaster. And this *execution*, not battle, as Collier and Cave justly say, was perpetrated by Papists.*

From the year 662, the Culdees were compelled gradually to retire out of England. In 816 the Papists procured a decree in the council at Cealhythe, that "no Scottish priest should be allowed to perform any duties of his function in England." In Scotland they retained their influence, and pursued with zeal the holy duties of their office, for several centuries longer. The papal conspiracy against them finally succeeded, about the same period, in Ireland and in Scotland. And it deserves our attention, that it was effected in the latter country much in the same way as in England. And it illustrates the reason why the modern Roman Catholics are so anxious to have the education and training of our daughters, especially of those who are wealthy

* COLLIER, p. 77. CAVE's *Gov. of the Anc. Ch.* p. 253. Bp JEWELL's *Defence*, 437. London Prot. Jour. 1832, p. 317

and influential. Margaret, the queen of Malcolm Canmore, king of Scotland, was an Anglo-Saxon princess, trained up by the Papists on the continent. By her influence, aided by the cunning Turgot, her confessor, the religion of Scotland was gradually altered and corrupted by the ministers of Popery.

King Alexander I. also lent his influence to the foreign Roman invaders; but his son David, usually styled *St. David* by the Papists, (who contrived to make a tool of his fierce bigotry) pursued measures more effectual and disastrous. This prince, by means of oppressive and cruel exactions from his subjects, erected splendid cathedrals, and increased the *episcopal sees*. In these sees he placed some of the *abbots* of the monasteries, that is, in modern style, the presidents of the Culdee institutions. By flattery, and by gifts, many were betrayed from the primitive simplicity and purity of the Culdee doctrine and mode of worship. In the parishes he allowed the Culdee incumbents to retain their charges. But the vacant sees and the vacant chapels he filled up with "*men generally foreigners.*" As a

distinct body, the Culdees do not appear to have existed later than A. D. 1309. The Culdees of St. Andrews, the last of the noble band, fell beneath the Papists, and "*were subjected to the bishop.*"

In scattered remnants, however, they existed until the Reformation. They were known by the name of THE LOLLARDS. And it is well known that the Scots of those parts where the Culdees labored, and the Lollards lived, were the first and most zealous to embrace "the ever blessed Reformation." They hailed the joyful freedom which it brought them from their inhuman invaders from Rome, who had so vexatiously destroyed the fair inheritance of their forefathers; and had polluted their temples of worship, and seduced their country to the idolatry of the mass!

"The ancient British Church," says Blackstone, "by whomsoever planted, was a stranger to the bishop of Rome and his pretended authority. But the pagan Saxon invaders having driven the professors of Christianity to the remotest corners of our island, their own (the Saxons') conversion was afterwards

effected by Austin the monk, and other missionaries from the court of Rome. This naturally introduced *some few of the papal corruptions in point of faith and doctrine*; BUT WE READ OF NO CIVIL AUTHORITY CLAIMED BY THE POPE IN THESE KINGDOMS TILL THE ERA OF THE NORMAN CONQUEST."*

Such is the statement of Judge Blackstone. And it will readily be admitted that few men were better acquainted with the national history of England than he was.

With respect to Ireland, Archbishop Usher has shown in the most triumphant manner, that the famous Culdees, or the primitive apostolic Christians of Ireland, were at perfect antipodes with the Roman Catholics of Italy. In his valuable book on *The Religion professed by the ancient Irish*, he pursues this course: He selects the fundamental tenets of Popery, and then, by the most unquestionable documents, he proves that the primitive Christians of Ireland never held these. He demonstrates, for instance, that while the Papists reject the Holy

* *Commentaries*, book iv. chap. 8.

Scripture as the rule of faith, the primitive Irish Church made it a fundamental article of their creed, that **THE BIBLE WAS THE ONLY AND PERFECT RULE OF FAITH**; that on the doctrines of justification and sanctification they differed, *toto cælo*, from Papists; that they held no purgatory, and made no prayers for the dead; that *the mass* was unknown to them; that they used no chrism in baptism; had no auricular confession; no penance; no absolution; and, like other Christians, their clergy lived in the honorable state of marriage. They acknowledged no supremacy, either spiritual or temporal, in the fanatical bishop of Rome! And he closes the whole by exhibiting the evidence of the Irish church receiving the pure religion of their forefathers, not from the Latin church and Roman catholic fanatics, but from the Greek apostolic church.*

Previous to St. Patrick's arrival in Ireland, we read in ancient documents of St. Dermot, and Liberius; who were succeeded by St. Kieran, Declan, and St. Ibar.

* USHER, *Rel. professed by the ancient Irish*. London, 1687

The Christians of Ireland opened an asylum to the Britons who fled from the ferocious persecution of the emperor Diocletian, in A. D. 303. And we find that St. Jerome has proved incontestably, that "there was a pure Christian Church in Ireland in the *fourth* century; and that letters were known and cultivated there." This affords us sufficient evidence that Popery was, at that time, unknown in that country. For Popery is a regular and consistent foe to letters and science, in every country and age. Her *Condemnatory and Prohibitory Indexes*, and the actual condition of her most thoroughly papalized lands, as Spain, Italy, and South America, fully establish the fact.

Dr. O'Halloran, to whom the Roman Catholics refer with evident indications of pride, admits, "that a most uncompromising enmity existed in the minds of the Irish people *against every thing connected with Rome.*"

When St. Patrick arrived in Ireland he found a flourishing Christian Church, as we have seen from O'Halloran. It is also added, that when this Scottish missionary seemed disposed to exercise some kind of jurisdiction over

the churches, in that land of saints, "he was told by St. Ibar that **THEY NEVER ACKNOWLEDGED THE SUPREMACY OF ANY FOREIGNER.**" And therefore they protested against St. Patrick's claims, though he was one of themselves. Much more did they reject, and protest against the fanatic of Rome, surnamed the Pope. This account, we beg leave to state, is given by the biographer of St. Columbkille; whose ungenerous virulence against Protestants and Protestantism justifies him from any charge of partiality to the opinion that the Church of his native country rejected, with disdain, the supremacy of Rome.*

Archbishop Usher, who had access to the most complete collection of documents on this national question, both in print and manuscript, thus sums up the result of his long and painful inquiries: "As far as I can collect, by such records of the former ages as have come into my hands, (either manuscript or printed,) the religion professed by the ancient bishops, priests, monks, and other Christians

* See London Prot. Jour. 1834, p. 199.

in. this land (Ireland) was, for substance, the very same with that which now, by public authority, is maintained therein against *the foreign doctrine brought thither, in latter times, by the bishop of Rome's followers.*"

HOW IRELAND WAS ROMANIZED.

In the year 1156 Pope Adrian IV. issued a bull in favor of Henry II. king of England.*

In this bull the Pope *authorizes* Henry II. to invade Ireland, and take forcible possession of that Island, and annex it to his crown. This he justifies by the following reason:—"Your highness' desire of extending the glory of your name on earth, and of obtaining the reward of eternal happiness in heaven, is laudable and beneficial; inasmuch as your intent is, as a Catholic prince, **TO ENLARGE THE LIMITS**

* The reader will find it in Matthew Paris, p. 67; in Giraldus Cambrensis; in Spelman's *Concilia*, ii. p. 51; in Rymer, i. p. 15. There is a copy of it in the original Latin, prefixed by Dr. Burgess to the *Protestant Catechism*. The reader can see it also in English in Rapine's *History of England*; Leland's *History of Ireland*; and in Hume's *History*, vol. i. chap. ix.

THE CHURCH; TO DECLARE THE TRUTH OF THE CHRISTIAN FAITH TO UNTAUGHT AND RUDE NATIONS, AND TO ERADICATE VICE FROM THE FIELD OF THE LORD." The condition under which Henry II. was to have that annexed to his crown, was, that he should secure to the pope the revenue of *Peter's pence*; namely, a penny from every hearth in Ireland.

From this document the following things are manifestly evident: 1st. That if Ireland and its Christian inhabitants had, before this, been under the acknowledged dominion of Papal supremacy, the conquest of Ireland could, in no sense, "*enlarge the limits of the Church.*" 2d. Had Ireland, previous to this date, been under the care of the Pope, and his priests; and had papal doctrines, and papal rites, been dominant there, in no sense could this Pope have called the Irish "*untaught and rude nations.*" 3d. Had papal missionaries carried the Romish faith to Ireland before this, Pope Adrian could with no propriety have here lauded Henry's "*intent to declare the Christian faith to the Irish nations.*" 4th. Had Ireland already yielded a spiritual

revenue to the Pope, as it must have done, had it been Roman Catholic, the pope would not have laid this tax on them at *this* time. Hence, to use the words of Bishop Burgess, "This curious and important document contains indisputable evidence that **POPERY WAS NOT THE ANCIENT RELIGION OF THE IRISH, — WAS NOT THE RELIGION OF IRELAND BEFORE THE MIDDLE OF THE TWELFTH CENTURY.**"

We cannot here omit a valuable quotation from O'Driscoll's *Views of Ireland*.* "There is something," says he, "very singular in the ecclesiastical history of Ireland. The Christian Church of that country, as founded by St. Patrick, **AND HIS PREDECESSORS**, existed for many years free and unshackled. For about seven hundred years the Irish Church maintained its independence. It had no connection with England; and **IT DIFFERED IN POINTS OF IMPORTANCE FROM ROME.** The first work of Henry II. was **TO REDUCE THE CHURCH OF IRELAND INTO OBEDIENCE TO THE ROMAN**

* Vol. ii. p. 85.

PONTIFF. Accordingly, he procured a council of the Irish clergy to be held at Cashel, in A. D. 1172; and the combined influence and intrigues of Henry and the Pope prevailed. This council put an end to the ancient Church of Ireland and submitted to the yoke of Rome. That ominous apostacy has been followed by a series of calamities hardly to be equalled in the world. From the days of St. Patrick" (and his primitive apostolic predecessors) "to the council of Cashel, was a bright and glorious career for Ireland. From the sitting of this council to our time, the lot of Ireland has been unmixed evil, and all her history a tale of wo!"*

* We offer the following illustration of this painful fact, in these gleanings from Irish history.—"The Irish Catholic Church is now, as it always has been since the invasion of King Henry II., struggling to obtain an entire dominion over Ireland. It never has abandoned this claim, and it never can abandon it without forfeiting the charter of its existence. It never will. It was the **HIEROCRACY** of Popery in Ireland which brought over Henry II. to aid them in conquering the ancient Irish churches, and to support its own usurpations, which, instead of assisting the government in civilizing the yet unreclaimed parts of Ireland, impeded its plans."—Leland, vol. ii. 56.

The ancient Irish Christians, we are told by St. Bernard in his life of Malachy, 'rejected auricular confession, as well as authoritative

From jealousy against the OLD APOSTOLIC IRISH CHURCH, the popish *hierocracy* refused to co-operate with Edward I. in admitting the Irish within the pale of the English laws, even when most humbly petitioned for.—Phelan's Policy of the Church of Rome, p. 72.

That priesthood crossed and bearded Edward III. They sanctioned by their votes, and anathemas the notorious statute of Kilkenny, in which the very dress, the name, the language, the poetry, even the animals belonging to the ancient, and most religious Irish Christian people of the primitive Church, and attached to their ancestors and their country, were denounced as objects of abhorrence both to God and man! And, again, their motive for this singular persecution was jealousy against the ancient Irish Church, which continued to the last to reject the supremacy of the pope of Rome.—Cox, p. 210.

They refused taxes, indulged in outrages, till, in a general privilege of pardon, granted in 1376 to the Earl of Ormond, we find them excluded from it.—Cox, p. 132. In Henry the Fifth's reign they are denounced as rebels, in these words,—“All archbishops, bishops, abbots, and priors of the Irish nation, *rebels to the king.*”—Cox, p. 151. In the time of Edward IV. more symptoms are found of their disobedience, and at the same time, of their habits of ruling—as they now rule—the unhappy people, by *their curse!* Leland, vol. ii. 56. And against Henry VII. they openly rebelled.

During all this time we are told by their own writers

absolution.' They confessed to GOD alone, as believing 'GOD alone could forgive sins.' They would neither give to the Church of Rome the tenths nor the first fruits, nor would they be legitimately married; that is, according to the forms insisted on by the Romish Church. Before the Council of Cashel, convened by Henry II, in 1172, marriage was regarded as a civil rite, and was performed by the magistracy: at that Council the priests were authorized to perform the ceremony, and therefore we find the ancient Irish Christians denounced 'as schismatics and heretics,' by St. Bernard; and as being in reality 'Pagans, while calling themselves Christians.'

Such were the charges brought against the early Irish Christians, and such were some of the heresies which Pope Adrian authorized

that the Irish had been living in the most loyal submission to their Church. That is their constant boast. And as the same writers confess, as does also Dr. Doyle, the Irish had, beneath this rule, become "ferocious, cowardly, cunning, astute, cruel, strangers to honesty and truth."—Extract from the Lond. Quart. Review, March, 1841.

Henry to root out of the land. But these were not all; the early Irish Christians did not believe in the efficacy of prayers to saints and angels. They neither prayed *to* dead men, nor *for* them, nor was the service for the dead ever used by the Irish Church till they were obliged to attend to it by the Council of Cashel, as may be seen by a reference to the proceedings of that Convention.

That the doctrine of transubstantiation was not held by the early Churches of Ireland, is evident by the assaults which it received (on its being first promulgated) by several Irish divines; among others, by the justly celebrated Joannes Scotus Erigena, so highly esteemed at the Court of Charles the Bald, for his learning and piety, and whose book was condemned by the Pope and the Council of Versailles, as the only way they could confute it. Previous to this the Irish received the Lord's Supper in both kinds, and they called it 'the communion of the body and blood of their LORD and SAVIOUR.'

In their places of worship they had no images nor statues; on the contrary, their use

was not only expressly condemned, as we learn from Sedulius, one of their early divines, but mentioned also by others of them 'as heathenish and idolatrous.'

So far were the early Irish Christians from believing in purgatory, that until the period of Henry and Adrian's usurpation, the word does not appear to have been known to the Irish writers. That a number of the ceremonies of the Irish Church, such as attending to canonical forms, singing in choirs, the use of the consecrated chrism in baptism, the sacrifice of the mass, and the dispensing of indulgences, were unknown, or at least unpractised in Ireland, until the period referred to, is matter of undoubted historical record; the circumstances being alluded to by various Romish writers, who complain of the stubbornness and heretical feeling of the Irish on these points, and who have happily furnished the most undoubted evidence as to the comparative purity of the Church they so fiercely endeavor to malign.

Among others who have unwittingly substantiated its claims, we may mention Gillebert,

the Pope's Legate, and Bishop of Limerick, who, in the eleventh century wrote what he calls 'the canonical custom of performing the offices of the whole ecclesiastical order,' in which he informs those for whom they were prepared, that it was 'to the end that the different and schismatical orders by which almost all Ireland was deluded, might give place to one Catholic and Roman office.'

The letter of Henry to Adrian is conclusive evidence on this subject. In that letter he alleged, 'that as the Irish were *schismatics* and *bad Christians*, it was necessary to reform them, and oblige them to own the papa's authority which *they had hitherto disregarded*, and that the most probable means was to bring them into subjection to the crown of England,' which, he says, 'had ever been devoted to the holy see;' and as the best evidence that can be adduced is that of an enemy, I may also mention that furnished by Bede, from whom we learn that Pope Honorius, when using the strongest argument he could devise in order to induce the Irish Church to submit to the Roman see, exhorted them, 'not to esteem

their own small number wiser than all the rest of the world;’ hereby admitting in the strongest possible way their estrangement from, and entire disagreement with the see of Rome.

A striking proof of the eastern, and consequently the anti-Romish origin of the Irish Church, appears to be the great multiplication of bishops in Ireland. In like manner, we read that St. Basil, in the fourth century, had fifty rural bishops in his diocess; and that there were five hundred sees in the six African provinces. This rule of the Irish Church occasioned great animosity on the part of Rome. Anselm complains bitterly, that our bishops everywhere were elected and consecrated without a title, and by *one* bishop instead of three, which was according to the Roman plan. No objection can be made to the testimony of St. Bernard and Anselm on this head, being Romanists themselves; but the truth of it does not depend on their statements alone. Virgil and seven Irish bishops went forth on a mission together to Germany in the middle of the eighth century.

In the seventh century they swarmed in

Britain, as may be seen from Bede; in fact the Churches in Scotland and the north of England were regularly supplied with bishops and presbyters from the Irish Church, and this was become so general, that there could not be found three Romish bishops to consecrate Wilfrid—all being of Irish consecration, and natives of Ireland.

In 670 Theodore, Archbishop of Canterbury, decreed that they who were consecrated by Irish or British bishops should be confirmed anew by Catholic ones.

The fifth canon of the Council of Cealehyth, in section 16, requires 'that none of Irish extraction be permitted to usurp to himself the sacred ministry in any one's diocese; nor let it be allowed such an one to touch any thing which belongs to those of the holy order; nor to receive anything from them in baptism, or in the celebration of the mass; or that they administer the eucharist to the people, because we are not certain *how* or by *whom* they were ordained. We know how it is enjoined in the canons, that no bishop or presbyter invade the parish of another with-

out the bishop's consent, so much the rather should we refuse to receive the sacred ministrations from other nations where there is no such order as that of metropolitans, nor any regard paid to other orders.'

The fears of the Saxons were soon communicated to the continental clergy. The forty-second canon of Chalons, in section 13, forbids certain 'Irishmen who gave themselves out to be bishops, to ordain priests or deacons without the consent of the ordinary.' The same year the Council of Aix-la-Chapelle observes, 'that in some places there were Irish who called themselves bishops, and ordained many improper persons without the consent of their lords or of the magistrates.' These alarms could only have been excited by the number, zeal, and perseverance of the Irish bishops, and the jealousy with which the Romish clergy regarded their exertions as a missionary church.

There is a very curious and authentic record preserved in Wilkin's Councils, which not only confirms what has been advanced with respect to the number of Irish bishops,

but also clearly explains the nature of their ancient episcopacy. 'A. D. 1216. Constitutions made in the cathedral church of St. Peter's and St. Paul's of Newtown, Athunry, by Simon Rochford, by the grace of God, bishop of Meath,—Cardinal Paparo, legate of the sovereign pontiff Eugenius III,' having directed in the third general council, held at Kells, in Meath, in the year 1152, among other salutary canons, 'that on the death of a village bishop, or of bishops who possessed small sees in Ireland, rural deans should be appointed by the diocesans to succeed them, who should superintend the clergy and laity in their respective districts, and that each of their sees should be erected into a rural deanery,—we, in obedience to such regulations, do constitute and appoint that in the churches of Athunry, Kells, Slone, Skrine, and Dunshaglin, being heretofore bishops' sees in Meath, shall hereafter be the heads of rural deaneries, with arch-presbyters personally residing therein.'*

* Murray's Catholic Church in Ireland.

Dr. Carew, of Maynooth College, very ably states the way in which one important part of the ancient system was set aside after the introduction of the Roman plan, and at the same time he very clearly shows that the usage of the Irish churches had been more scriptural, as being according to the Apostolic model :

“The ancient discipline of the church of Ireland appears to have been very favorable to the erection of diocesses, which, if compared with the present Irish sees, were necessarily much more limited in extent. Nor was this discipline devoid of many peculiar advantages. For each diocess being thus confined to a small territory, the bishop could, without difficulty, watch over and provide for the spiritual wants of the people confided to his pastoral care. The minute attention which each prelate was thus enabled to give to his flock, must have been productive of the most important advantages to a people who were only recently converted to the Christian faith. In effect, *the system which the Irish Church formerly adopted with regard to the erection of Episcopal Sees, was entirely similar to that which was followed in those*

Churches that were founded immediately after the times of the Apostles. According to this system, every town where the converts of the gospel were numerous, was honored by the appointment of a bishop, who resided permanently there, and who devoted his pastoral solicitude exclusively to the care of its inhabitants. This ancient usage the fathers of the council of Sardica thought it necessary to modify. To maintain the respectability of the Episcopal order, the Council of Sardica ordered that, for the time to come, bishops should take up their residences only in the more important towns of the country to which they belonged. The ordinance was, however, only partially carried into effect for some time after its enactment, and in various parts of the church the usage previously received continued to prevail. But at length the wisdom of the rule laid down by the fathers of Sardica began to be generally acknowledged, and the former system, regarding the multiplication of Episcopal Sees, was gradually abandoned.

“In his life of St. Malachy, St. Bernard complains in the strongest terms of the incon-

venience that resulted from the extraordinary number of ecclesiastics who in his time exercised the functions of the episcopacy in Ireland. The inconvenience, he tells us, had then so much increased, that almost every church throughout the kingdom was governed by a bishop, whose care was thus confined exclusively to a congregation which could not have been numerous. At length the bishops who attended the Council of Kells resolved to remedy an evil *which injured the reputation of the Irish hierarchy in foreign countries, and prejudiced the maintenance of discipline in Ireland.* A regulation was accordingly enacted by that Synod, that according as each of the assistant bishops in Ireland should die, his place should be supplied by a priest, to be chosen by the Diocesan. By this arrangement every cause of complaint was, in the course of time, effectually removed."

This case may be taken as a specimen of the way in which Rome trifles with Apostolic authority. The *wisdom* of "the fathers of Sardica," and the importance of raising the character of the hierarchy, are taken as paramount

to the plain testimony of Scripture; and so, by human inventions, ecclesiastical ambition triumphs, and the institutions of ancient Christianity are set aside!

We are now prepared for our conclusions from these premises, and this historical argument. *First*: ST. PATRICK WAS NEITHER A PAPIST, NOR A ROMAN CATHOLIC. He came from a land where Popery was utterly unknown, in A. D. 432; he went into a country where Popery was equally unknown; and where the pure religion of the Culdees existed: and this Church, which his predecessors planted, and which he and his fellow servants extended into the darkest corners of Ireland, flourished at least seven hundred years before Ireland was invaded and overwhelmed by Popery and the foreign Roman emissaries.

Second: It is manifest to every Irish patriot that the Pope, and next to him the king of England, has been the deadliest enemy, and the greatest oppressor of Ireland. In the exercise of his ghostly prerogative as "the lord and sovereign of the world,"—" *Dominus totius orbis*,"—which he has never laid aside, he de-

livered "the rude and untaught nations of Ireland" to the sword, and the despotism of king Henry II. And ever since that day of papal treachery and insolent despotism of the Roman pontiff, for these last *six hundred and sixty-nine years*, "the lot of Ireland has been unmixed evil; and all her history a tale of wo."

Now, that the Romish priests, the vassals of the Roman despot, should exert all their power to keep Ireland in chains of ignorance and papal despotism, is by no means to be wondered at. They are the pope's satraps, who plunder Ireland by rule; and share the spoils of the oppressed victims! It is their vocation! Neither is it to be wondered at, that the descendants of the Romish emissaries, who subdued the primitive Irish christians, by violence, to the papal yoke, should sustain the priests in their iniquity. But, oh! heu tempora! heu mores! that multitudes of Ireland's native sons, whose ancient forefathers have, from ages immemorial, been lords of the lovely green isle,—all of them descendants of the heroic and noble minded Culdees,—should be seen in the ranks of papists; shouting too,

their hosannahs to their natural and hereditary enemy, the Pope; and mingling in the ranks of priests, and their satellites, the oppressors of Ireland; preventing the progress of the gospel, science, and universal education! Blessed memory of the high-minded Culdees! Who can endure to see the sons of Ireland, the descendants of a long line of pure and Apostolic Christians, during some *eleven hundred years*, bowing their necks before the upstart Roman emissaries; hugging their chains, dragging along the papal chariot wheels, like the willing slaves of Juggernaut, and crushing and mangling their countrymen in the career of despotism and idolatry!

Third.—The Roman Catholic system or Popery is A MERE NOVELTY in the authentic history of Britain and Ireland. This conclusion is too manifest, from the documents adduced, to require any illustration.

But it is necessary to notice, here, a phenomenon in the moral world. The country that stood out the longest, and among the foremost, against the horrid invasions of Popery, is, *at this day*, among the most devoted and bigotted

slaves of its invaders! Ireland was, I believe, the last to fall before the fell enemy of civil and religious liberty. And, although Popery is no more than *six hundred and sixty-three years old in Ireland*, nevertheless, Ireland is one of the most trodden down and priest-ridden nations in Europe!

Dr. Geddes, in his book *On Popery*, has clearly shown that Spain,—yes, even Spain,—stood out against Popery until the *eighth century*. Popery is there about some thousand years old in its festering leprosy! But, in Ireland, it is only six hundred and sixty-three years old! And yet that land is, if possible, even more degraded, more brutalized, and more priest-ridden, than even Spain.

SONS OF IRELAND! Awake from your fatal sleep! Awake to a sense of your spiritual rights and liberties! The GOD of your primitive fathers, who guided, protected, and blessed IRELAND during the first *twelve centuries*, calls on you, and commands you to awake from your fatal sleep!

The GOD of your primitive Christian fathers, who gave poor bleeding Ireland over,

in his wrath, for her sins, into the hands of the cruel Pope of Rome and Henry II. now calls on you to rouse up! Are not the long and mournful years of your captivity,—of your BABYLONIAN CAPTIVITY, at last come to an end?

By the memory of your dear native land, —poor bleeding Ireland! And by the memory of the pure ancient Christian Church of your fathers! And by the memory of the unnumbered saints who sleep in the bosom of Ireland, before Popery had ever polluted her soil! By all that is solemn, and all that is awful in time, and in eternity,—I beseech you, shake off the yoke of Popery, and the Roman Catholic despotism, which neither you, nor your fathers could bear! If you have the blood of the primitive Irish, and Culdees in your veins! If you have the zeal and patriotism of St. Cathaldus, and Cormac, and St. Albe, and St. Dermot, and St. Ibar, and St. Patrick, in your souls;—if you have a spark of ancient Irish piety, honor, and patriotism: Arise in your strength; break asunder the chains of Popery, priestcraft, and despotism; and dash them from you!

THE
ALBIGENSES & WALDENSES:

Their Antiquity, Tenets and Sufferings.

“Thou small, but favored spot of holy ground!
Where'er we gaze, above, around, below,
What rainbow tints, what magic charms are found!
Rock, river, forest, mountain, all abound:
And bluest skies that harmonize the whole.
Beneath, the distant torrent's rushing sound
Tells where the volumned cataract doth roll,
Beneath those hanging rocks, that shock, yet please the soul.”

APOSTOLIC ORIGIN AND FAITH.

We shall now proceed to give an outline of the history of the other ancient apostolical Christians in the unbroken line of the true succession; namely, the Albigenses and Waldenses, on the continent of Europe, who were contemporaries with the Culdees of the British and Irish isles.

These gallant people, and truly pious Christians, went forward in their steady course, as the successors of the old French and Italic

Church, planted in the early centuries by apostolical men. The Waldenses, that is the inhabitants of the valleys of the Alps and Piedmont, lay directly in the pathway of the primitive disciples passing on their missionary tours, from the north of Italy; from Milan and Turin, in particular, into the central town of Gap, and other places on the east of the Rhone and the south-east of France. Hence, beyond doubt, they received the pure Gospel of CHRIST from apostolical pastors at a very early age. And having received it, they of all others were most likely to cleave to it. They were not exposed, like the inhabitants of great cities and wealthy provinces, to be seduced from Christian purity, by the attractive and gorgeous ceremonies of the heathen, still lingering in their ancient glory, in these places. Besides, the motley philosophers and the imperial courtiers who sent their corrupting pestilence over the metropolis, and provincial capitals, sent forth no fatal influence over their churches in their obscure and humble retreats. Memorable were the words of the venerable Hilary, of Poitiers, to the rich and luxurious professors

in the ancient cities:—"I caution you to be ware of Antichrist. The pernicious love of walls has seduced you. You profanely venerate the church of GOD, as if it consisted in structures and edifices. To me, mountains, and forests, and lakes, and caverns, and gulfs, are far more safe. For in these the prophets, either dwelling among them, or exiled to them, prophesied in the spirit of God."* Hence these holy apostolical churches moved in their own deep and broad channel, straight forward, like our majestic Mississippi, the father of rivers; while the Roman Catholic Church broke through the broad and high barriers of truth; and, like *the bayous*, sweeping away the barriers, and bursting forth from the noble river, poured its stagnant ponds over the neighboring plains, and cities, spreading its fatal miasma, and pestilence, and death on the souls of men!

The Albigenses have, by some, been confounded with the Waldenses. It is true, they were perfectly at one in primitive simplicity,

* Hilary, *Liber contra Auxentium*; and Gilly's *Wald. Researches*, p. 63.

purity of doctrine, and morals. But the Albigenses first settled around Albi, and gradually spread over the south-east of France. They covered that fair, beautiful, and fertile region, extending from the west side of the foot of the Alps, south and east to the Mediterranean; and west to the Rhone. Toulouse may be called their ancient head-quarters. They were numerous in, and around Lyons. Hence they were sometimes called "the poor men of Lyons."

The Waldenses were not French, as some otherwise accurate historians have erroneously supposed. They were Italians, inhabiting the extensive regions of Piedmont, and the Valleys, on the Italian side of the Alps. They certainly did not receive their name from Waldo, as some have alledged. This eminent man was originally an Albigensian of Lyons; not a Waldensian. Besides, as we shall presently see, there were vast numbers of them, and many flourishing churches among them, existing for generations before the days of Waldo.*

* Gilly's Wald. Res. pp. 15, 16.

They were, in ancient times, called VALLENSÉS, from their inhabiting the VALLEYS of Piedmont and the Alps. In process of time the W took the place of the V. And hence the present name of Waldenses. They are, also, often called Vaudois, especially by the French writers. But to guard against the error of those English writers who call them *Swiss*, we must carefully distinguish them from the inhabitants of the Canton de Vaud, in Switzerland, who were, and still are, also called Vaudois.

Between these, and the primitive apostolic Christians in Spain, there was, in the favorable times of peace, a considerable and pleasant intercourse. Some have indeed reckoned the Spaniards a branch of these apostolical churches. It is certain that the Spaniards had churches, which enjoyed the visits of the Apostle Paul.* And they, like the Waldenses, long resisted the encroachment of the early errors, and the heresy, and the idolatry of Rome. Dr. Geddes has furnished us with documentary evidence that the Spanish

* Roman, xv. 24.

churches retained their independence of the Roman Church, and the Pope, until the eighth century.*

These ancient Christians, we beg our readers to remember, were not the successors or followers of certain Reformers: nor were they dissenters from the Romish Church. This is a fact of history fully established by the evidence placed before the public by Dr. Allix, in his *History*; and by Dr. Gilly, in his *Waldensian Researches*. These are the primitive apostolical churches; having the genuine and unbroken succession from the Apostles' times. They are no followers of a Reformer. They are no dissenters from Romanism. Rome went off from them. Rome is the dissenter. The Pope with his endless novelties, departed by apostacy, from this pure Church. "These Alpine tribes," as Gilly justly observes, "embraced the Gospel, as it was first announced to them, in all its apostolical purity. "And they continued true to it in the midst of almost general apostacy." And this we maintain

* See his valuable Tract on *Roman Supremacy*, in vol. ii. of his works on Popery.

from most satisfactory documents of the Albigenses and of the Waldenses. The former were the lineal successors of the ancient primitive Christians in Narbonese Gaul; and the latter the lineal successors of the equally primitive Christians of the Alpine Valleys of Piedmont.

The recent researches of Allix and Gilly, enable us to correct the errors of some of our most popular writers. Gibbon, and even Mosheim, and that respectable historian Sharon Turner, have been led astray into their plausible theory. Those all agree in tracing these apostolical Christians back through the supposed line of the Paulicians. They have even fallen into the repetition of the cruel slander of their being Manicheans, who had emigrated from the Oriental nations! This fanciful origin is described in all the fascinations of prose and poetic sentiment, by Mr. Gibbon. But, all this has no other historical foundation than the statement, or rather the mere allegation of a Roman Catholic author, Muratori. And both of these quote another enemy of these primitive Christians, named Glaber; who gives a vague tradition that "this wild heresy of

the Waldenses was brought out of Thrace and Italy, into Gaul, by *a certain woman!*" This is all the evidence they can adduce.

Now, the error in these writers' theory appears manifest from the recent researches of Dr. Allix. These Roman Catholic authors, on whose authority Mr. Gibbon, and his copyists, affect to establish their theory, date the arrival of these Paulicians, or Manicheons, from the East, between the years 1000 and 1027. But, as we shall see presently, great bodies, forming numerous churches of the Waldenses and Albigenses were found in extensive districts in Italy and in France before the year 1026.* Indeed, the singular contradiction into which the great historian Mosheim has fallen, shows us how little was known of these extraordinary inhabitants of the Valleys until comparatively a late period. In one place† he represents the Waldenses *as a sect* rising in the twelfth century. But elsewhere‡ he makes

* Allix's Remarks on the ancient Churches of Piedmont, p. 110. And Gilly's Wald. Researches, p. 28.

† Vol. iii. p. 2, chap. 5. § 10.) ‡ Vol. ii. p. 2, ch. 2

them figure among the nations in the seventh century!

But, we are not wanting in writers who have done justice to the antiquity of these apostolical Christians. "As for the Waldenses," says Beza, "give me leave to call them the very seed of the primitive and pure Church; being those who have been so upheld by the providence of God, that neither those numberless storms and tempests, by which the whole Christian world would have been shaken; nor those horrible persecutions, which have been so directly raised against them; have been able to prevail upon them to yield a voluntary submission to the Roman tyranny and idolatry."*

Sir James McIntosh, with his usual accuracy, has also rendered justice to these venerable apostolical people:—"With *the dawn of history*," said he, "we discover some simple Christians in the Valleys of the Alps, where they still exist, under the name of the Vau-

* Beza, *Icones Vir. Doct. &c.* And Gilly's *Wald Res.* p. 10.

dois; who by the light of the New Testament, saw the extraordinary contrast between the purity of the primitive times, and the vices of the gorgeous and imperial hierarchy which surrounds them.”*

Gibbon indeed, though he calls these ancient people Paulicians, converts the name into orthodoxy by making them the disciples of St. Paul.

“The visible assemblies of the Paulicians, or Albigeois, were extirpated by fire and sword; and the bleeding remnant escaped by flight, concealment, or Catholic conformity. But the invincible spirit which they had kindled still lived and breathed in the western world. In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul; who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology. The struggles of Wickliff in England, of Huss in Böhemia, were premature and ineffectual; the

* Hist. of Engl. Lard. Cabin. Cyclop. vol. i. p. 321.

names of Zuinglius, Luther, and Calvin, are pronounced with gratitude as the deliverers of nations!"*

The following proofs we glean from recent investigations. The chaplain of Simon De Montfort, the unrelenting persecutor, and exterminator of the Waldenses, in his book entitled: "The exploits of Montfort," says: "The City of Toulouse (or by a play on the word) '*the City Dolorous*' has never been clear of this detestable pestilence of the Waldenses." This was written in 1218. And, hence it seems, that by approved tradition, in that century, these primitive Christians had existed in a great body from time immemorial. The same author, the monk of Vaux Sernay, calls the religion of these ancient Christians, "A heresy natural to Toulouse." And he records a sentiment held by the Alpine people, which was as 'natural' to them as it was to the Albigenses. "They instil these blasphemies into the ears of the simple, saying, that *if the body of CHRIST* (which the members of the Romish

* *Decline and Fall*, chap. liv.

Church professed to eat,) *had contained in itself the magnitude of the Alps, it must have been long ago consumed and destroyed by those who had eaten it!*"*

Claude, the learned and pious bishop of Turin, within whose diocess the Waldenses, whom he favored, nominally were, when speaking of the Roman Church, was in the habit of calling it, — "THAT NEW SECT!" This was in the year 840.

The Christian Church at Milan, and the circumjacent Christians, as well as those of the Valleys of Piedmont, successfully maintained their independence of the see of Rome until the eleventh century. When the venerable chief of the Church of Milan, already beginning to waver, consulted the bishop of Alva in reference to the duty of submitting himself to the papal supremacy, now, *for the first time*, imperiously exacted by Pope Honorius, he replied like a genuine Waldensian elder, — "I would sooner submit to have my nose slit

* Histoire des Albigeois. p. 3. Gilly, p. 19

even to my eyes, than advise you to submit to that *foreign yoke* of Rome."*

"THE NOBLE LESSON" is a Waldensian manuscript poem of the date of 1100. It contains a complete outline of pure primitive doctrine. Dr. Gilly has favored us with a fac-simile specimen of it, in his Waldensian Researches, from the very ancient copy preserved in the library of the University of Geneva. I shall quote one sentence: "After the Apostles, were there certain teachers, who went on teaching the way of CHRIST our SAVIOUR. Some of them are found at this present day: but they are known to only a few." Then having described an apostolical character, the 'Noble Lesson' adds:—"Such a one is called a VAUDOIS."

A manuscript is mentioned also by Dr. Gilly, of the same date with another ancient catechism, namely of A. D. 1100. Having quoted the doctrines of the Waldenses, these add: "They have maintained these doctrines from

* Prius sustineret nasum suum scindi usque ad oculos, &c. Petri Damiani. Opusc. p. 5. Dr. McCrie's Ref. in Italy, p. 2.

time immemorial; in continual descent from father to son, even from the times of the Apostles." In their petition to their prince, the Duke of Savoy, in 1559, they make this declaration before him and his courtiers: "This religion which we profess is not only ours; nor has it been invented of late years, as has been most falsely reported. It is the religion of our fathers; of our grandfathers; and yet other more ancient predecessors of ours; and of the blessed martyrs, confessors, prophets, and apostles. And if any can prove the contrary, we are ready to subscribe and yield thereto."* And the illustrious Waldensian pastor LEGER, in his History† has called our attention to this fact, that in all their petitions to their sovereign, the Duke of Savoy, they use such words as these: "We have enjoyed this liberty of conscience, and religion 'da ogni tempo'—from all time—from time immemorial." Now, these great princes by the aid of their courtiers, and their attendant

* Sir Samuel Moreland's Hist. of the Churches of Piedmont, p. 228.

† Book i. p. 158.

priests, and learned men, had access to the amplest collections of documents to refute these claims—if they could have been refuted. Would they in that case have endured to be told from time to time of the great antiquity of these people, had there been one particle of truth to be discovered to the contrary, by all the learned men of both Rome and Savoy? No: they would have speedily confuted them, had they been able,—for they wanted not the will.

Ecbert, a Roman author, who flourished in A. D. 1160, speaking of the Waldenses, says,—“These secluded men have *many ages* (before 1160) in their lurking places, *corrupted* the Christian faith of simple men.”*

Reinerus, an apostate Waldensian, whose consequent zeal and cruelty raised him to the unenviable post of an Inquisitor, has left this record of his former friends: “They are the most pernicious of all the sects, for three reasons. 1. Because they are *the most ancient*; being more ancient than the Manicheans and

* Bibliothec. Patr. Tom. xii. 898.

Arians of the fourth century. For, according to some, they derive their descent from the time of Pope Sylvester, who lived in 335; to others from the times of the Apostles. 2. Because they were spread over all countries; and existed in immense numbers particularly in the north of Italy and the south of France. 3. Because they have the character of being pious and virtuous: because they believe in all the articles of the Apostles' creed; and are guilty of no other crime than that of *blasphemy against the Roman church and clergy.*"*

Rorengo, a papal commissioner, sent to investigate their history, reported that "they were not a new sect in the ninth and tenth centuries." Belvidere in his reports to the Inquisition, quoted by the historian Leger, says: "These heretics have been found at all periods of history in the Valleys of Angrogna." Claude Seyssel, the Roman archbishop of Tu-

* Bibliothec. Patr. Tom. xiii. 299. The renegade Reinerus, in other parts of his writings, endeavors to make it appear that they were neither numerous, nor very ancient. But the above are his admissions, frankly made in reports as an Inquisitor.

rin, in 1500, testified that "the Vaudois sect originated with one Lyon, a devout man of the days of Constantine the Great;" that is, in the early part of the fourth century.* Cassini, an Italian priest, testified that he had found it handed down by tradition, that the Vaudois were as ancient as the Christian Church. And Campian the Jesuit gave it as his opinion from the collection of facts carefully made by him from history, that they "were said to be more ancient than even the Roman Catholic Church."

Jonas, bishop of Orleans, in a work on images, dedicated to king Charles the Bald, in 840, makes mention of the Italian churches, and accuses them of heterodoxy, because they refused to worship images; and because of their separation from what he called *the Catholic unity*. That he alludes to the Waldenses is evident. For he raves against the celebrated Claude, bishop of Turin, in whose diocese they were, on account of his encouraging them in their rejection of images.†

There is another proof of their antiquity.

* See Leger, Hist. pp. 15, 171.

† Bibl. Patr. t. iv. 533, 594.

Had they been the followers of some reformer, or dissenter, from the Roman Church, even in the Dark Ages, they would have borne his name, as his followers. But these primitive Christians never assumed the name of any leader but the LORD JESUS CHRIST. And even their enemies admit this. Hence a remarkable statement of the Abbot St. Bernard, in his *Sermo super Cantic.* 66; alluding to them, he says,—“There is a sect which calls itself after no man’s name; which affects to be in the direct line of apostolical succession; and rustic and unlearned though it is, it contends that we (Catholics) are wrong, and that it, only, is in the right.” He then proceeds gravely to assure us that this sect “takes its origin from the *dévil*; since there is no other extraction which we can assign to it.” With Dr. Gilly we cordially thank this writer of the year 1140, for this extraordinary admission. Here is evidence of a considerable population, opposed to Rome, and holding the same doctrines with the Protestants, who “yet acknowledge no leader,—no founder, whose memory they held in honor, or to whose tenets they

subscribed, as did all sects, such as Manicheans, Arians, Sabellians; and in later times, Lutherans, Calvinists, Wesleyans.

The perfect simplicity of their form of public worship, moreover, demonstrates their apostolic descent. This form was as different from the pompous and glaring exhibitions, and the theatrical mass of the chapel, as is the pure and simple worship of the Christian assembly from the pomp and glory of the ancient pagan temple. The Christian Church has no material altar; no sacrificing priest; no incense; no mass; no so called holy oil; nor holy water; no images; no crucifixes; no consecrated garments of priests; no croziers; nor unknown tongues. The book of Ezra, and the epistles of St. Paul, show us the form of the simple and spiritual worship of God. The Waldenses read the Holy Scriptures. So did Ezra: so did St. Paul enjoin.* They prayed; they sung psalms and hymns with one voice as a church. The minister taught the people in a sermon, or occasionally a homily. This

* Col. iv. 16.—1 Thess. v. 27.

was the scriptural form strictly observed by the primitive Christians. Clement of Rome in his epistle mentions these "holy offices" and "the stated seasons;" and the "persons" by whom they are to be performed, "according to the divine will and pleasure." Tertullian in the second century mentions the public form of worship. "We come together to pray to God." "We come for the purpose of reading the Holy Scriptures: for a particular admonition, when necessary," and the "careful discussion of any particular topics." They had the presiding pastor, or bishop, who preached regularly in his own place; they had "the reader of the Scriptures;" "the helps," "governments," or "elders," besides "the teaching elder;" the communion of bread and wine: the cup was never separated by them from the bread: then they closed with the collection of alms for the poor. We transcribe the words of Justin Martyr: "On the day called Sunday, there is an assembling together of all who dwell in the cities and the country; and the Memoirs (Acts) of the Apostles, and the writings of the prophets are read as long as

circumstances will permit. Then, when the reader has ceased, the presiding minister delivers a discourse, in which he admonishes all present to the imitation of these good things. Then we all rise together, and pray: and prayer being ended, bread and wine, and water are brought forward; and the presiding minister offers prayers in like manner, and thanksgivings, according to his ability: and the people express their assent by saying *Amen.*" He then mentions the distribution of the sacred elements of the holy sacrament to each, namely both bread and wine, with some water mixed in it. And finally "they who are wealthy and choose, give as much as they deem fit," for the poor. And according to the injunction of Paul the Apostle, all this divine service of prayers, reading the Holy Scriptures, and the service of the Sacrament, was gone through in the language understood by the people, and not, in any instance, in a foreign tongue.

Now, Dr. Gilly describes the Waldensian form of public worship from his own actual inspection. When he entered "the temple,"

the Reader was engaged in reading the Bible to those assembled. When the pastor entered, he began with a short exhortation. Then followed a form of supplication and confession: then a psalm was sung: then a prayer, extempore, or pre-composed: next the sermon, preached from memory: then a long prayer after sermon; closing with the LORD'S prayer, and the Apostles' creed; then a psalm; then a benedictory address, and an exhortation to almsgiving, and finally the usual benediction.*

There is no difficulty in recognizing here the infinite superiority of the Waldensian Church over the sect of apostate Rome, both in antiquity and sublime Gospel simplicity. The former retain what their forefathers received from the Apostles, along with the Gospel. The latter exhibits the pomp, and glare, and theatrical displays, which unconverted men, passing from paganism into the Church, brought along with them from the idol temples of Rome, and Greece.

* See Gilly's *Wald. Res.* chap. iii. And *Bishop of Lincoln's Eccles. Hist. of the second and third Centuries*, pp. 88, 89. and 350, 351, &c.

From these statements we also perceive that, in point of doctrine, discipline, and sound morals, these Christians were in exact accordance with the creed of all the evangelical churches of the Reformation. To make this more clear, we shall present the following extracts from "THE NOBLE LESSON," the sacred Waldensian poem of the year 1100, which I formerly alluded to. The BIBLE was their only rule of faith and practice. They professed their solemn faith in the Most Holy Trinity in these words:—"The honor of GOD the Father should be his (the Christian's) first moving principle. He should implore the aid of his glorious SON; and of the HOLY GHOST, who lights us to the right way. These THREE, the Holy Trinity, as being but ONE GOD, should be worshipped." In their catechism it is asked, "Is JESUS CHRIST GOD, or man? He is very GOD, and very man." Of original sin, they say, "How came this evil to enter into mankind? Because Adam sinned at the first beginning; he brought death upon himself, and all his posterity." They believed in the complete redemption of our LORD by his obedi-

ence and the shedding of his blood: personal acceptance and justification through faith; the necessity of holiness; and the spirituality of the divine law as the rule; the issue of a holy life in eternal glory: and the final punishment of the evil by divine justice. They held only two sacraments; the LORD'S Supper, in which they used the holy symbols of bread and wine, both of which each Christian received; and Baptism, by pure water only.* They held marriage to be lawful in ALL, without exception. And from time immemorial the Waldensian pastors "enter freely into the married state." And they bear testimony against the idolatry, superstitions, and endless innovations in the Roman Catholic worship; particularly "the simony of the priests, masses, prayers for the dead; the abuse of the keys of power; and the imposture of absolution." In the NOBLE LESSON," we find this testimony: "And thus he buyeth absolution of his priest: and the priest pardons him, be he good or bad. He will certainly be deceived in such absolution.

* See Milner's Church Hist. vol. ii. ch. 2.

And he that maketh him believe it, *sinneth mortally!*" Those who wish to acquire a more minute view of the pure and apostolic doctrine and morals of these interesting people can find ample details in Gilly's *Waldensian Researches*.*

PERSECUTION OF THE ALBIGENSES.

The Albigenses, as well as the Waldenses, were persecuted by all manner of reproaches and diabolical slanders. This, as one observes, has been the malignant custom, as it is found to be the wisdom of the Roman Church, to heap odium and false charges, to have an immeasurable extent on all who differed from her. They ask not what is their real character: but how shall we overwhelm them with reprobation? The Albigenses and Waldenses were declared to be disciples of Manes. They were Arians; because they denied that the priests' wafer was really the soul and deity of

* See also Milner's *Ch. Hist.* vol. ii. chap. 2 and 3; Dr. Allix, and Jones, *History*, &c. Jones has acted, to say the least, a very extraordinary part in *expunging* from his quotations of their Creed, the clear and decisive evidence of their practising Infant Baptism from time immemorial

Christ! They were atheists; because they would not worship the new made god in the mass. In Lyons they were called "dogs." In the South of France they were called "gazarres, that is, profligates, and cutthroats." They were named "Turlupins,"—that is, dwellers with wolves: and why? Because persecution drove them into forests and caves, among wild beasts. They allow divorces at pleasure—said the monks—that they may live in common with each other as the brute beasts. They worshipped their pastors, and refused obedience to laws and magistrates. They were actual monsters, and not human beings!" The priests assured Philip, Duke of Savoy, that "their children were born with black throats; that they were covered with hair; and had actually four rows of teeth!" And, as a proof of the intelligence of that age, he actually believed this; until a beautiful specimen was sent to him, that he might examine them!* In fine, they were the worst of all incorrigible heretics; and must be exterminated, as Manicheans, as

* Milner, ii. 4.

Arians, as blasphemers, as atheists. Let any one look over the contents of the "NOBLE LESSON;" and he must say with Dr. Allix: "I will defy the impudence of the devil himself to find the least shadow of Manichæism in it." And with Dr. Gilly, that there is not one word in it, or in the creed of the Waldenses, which savors of heterodoxy, fanaticism, or extravagance.

Again: The persecution of these people was not confined to the invectives of the unlettered and vulgar priests, and the preaching Dominicans. The edicts of the emperors of Germany, and the dukes of Savoy, and the kings of France, were levelled at their heads. These breathed the most inhuman purposes of cruelty. They aimed at nothing short of the utter extermination of the Albigenses and Waldenses. They were bent on shedding the blood of the last man,—the last woman,—the last infant of that race! "We cannot refuse to punish them with the sword of just vengeance: and we shall pursue them with the greatest vigour." "Strict inquiry shall be made for them, and where even the *suspicion* exists, they shall be examined by priests; and prelates;

and in case of obstinacy, they shall be doomed to death. They are to be committed to the punishment of fire; and burned in the flames alive, in public view." This is taken from the edict of Frederic II, in A. D. 1224. Those who aid them or allow them to be on their lands shall forfeit their estates. They shall be declared infamous. They shall be deemed incapable of making a will; or of giving or receiving any inheritance. If they hold any office, all that they do shall be entirely null and void. And the houses and towns of these heretics shall be burned; and a general extermination take place by fire and sword.*

To carry these atrocious edicts into effect, the priest-ridden tyrants took under their care the "*Holy Inquisition.*" This court had been established in 1200, in the spirit of St. Dominic, a mercenary traitor to GOD and man; who rejoiced in shedding rivers of human blood, and revelled in human misery; while the sweetest music to his ear was the groans of the dying, and the shrieks of the tortured!

*Jones, Hist. v. ii. 5.

Pope Innocent III. gave the utmost efficiency to this inhuman tribunal. It had its chief courts, and palace in the chief cities: and its numerous inquisitorial courts spread over the kingdoms: and its myriads of what they called "*Familiars*;" or spies, armed with authority to seize every suspected person. They had 20,000 of these in Spain alone. These Inquisitors had their station at Turin; and from that point these "*Familiars*," as dangerous as any "*familiar spirit*" mentioned in Holy Writ, wormed themselves in among the Waldenses and the Albigenses; ascertaining their opinions; noting their leading men, and pastors; discovering their strength, and their abiding places in the hour of danger. And, finding that this process of using preaching Dominicans, and the too slow process of even the horrid Inquisition with all their officials, the insatiable cruelty and rapacity of the priests gave the rulers and magistracy no rest until they armed their subjects, and led on the inflamed and ferocious rabble against these peaceable Christians; against whom nothing could be brought in way of accusation, except that

which the pagan princes of Babylon brought against the holy Daniel. The Pope became guarantee for "the certain salvation of every Crusader who would take up arms for forty days, at a time, against these heretics." The priests gave these desperadoes the badge of the cross, on the back, or on the arm, and their standard. And this badge being assumed, it happened to them as it did to Judas after "he received the sop." Satan seemed to enter into every one of them; and they were driven by him into the most atrocious deeds of impiety, pollution, rapes, burnings, plunderings, torturings, murder, and that too in such inexpressible forms, that no man, not possessed of the devil could ever have thought of, or devised them.

This persecution was carried on in two forms. At first, parties of these inhuman Crusaders, instigated by Satan to use the sign of the cross,—but it was the cross of Antichrist,—in order to stimulate themselves to deeds of blood and havoc, went forth and captured parties of these Christians. These they would torture until ingenuity was exhausted; and

even their ferocity was overcome by the noble patience of the sufferers! They hanged up men, women, maidens, and children on the trees, in long lines, by the way side. Some they hurled down steep precipices, and ordered their remains to be thrown to dogs and swine to be devoured. Females were subjected to indignities worse than death. Matrons and maids were suspended by their arms, which were tied to trees; and there left to expire in the agony of pain, and hunger, and thirst. Crowds were driven to the top of rocks by the brutal soldiers, and hurled headlong down; and made to fall on iron spikes, fixed below. Some were dashed down a woody precipice: and their mangled and half dead bodies were there left to pine away and be devoured by ravenous birds of the Alps! Some were suspended with their heads down, and there left to expire. Some were chained down, and hewed piecemeal to atoms, by the barbarous Papists. Some eminent for prayer and singing, had their tongues cut out, and then let go in mockery of humanity. Some were suspended naked, by a rope passed round their waist,

with their faces upward, and expired of the agony, with their backs dislocated, and broken. Three thousand persons, mostly women and children, were shut up in Alpine caves, and suffocated with smoke from the fires placed at the mouths. Many were shut up in deep dungeon cells for life. Some were enclosed in a prison chamber: and left without bread or water, to pine away and die in the agonies of thirst and hunger. Some were buried alive; some were half strangled, then burned to ashes. Many were burned alive in slow fires of green wood. Some were drowned in a lingering manner; being often taken out, and when partially revived, plunged in again. Many were ripped open; and while yet alive, their bowels were drawn out by the diabolical persecutors. Men were tied up by their hands lashed with ropes, to trees, and there left to die of excruciating pain. Many were racked by engines, or horses, until their limbs were torn piecemeal from their bodies. Many were actually crucified, some with their heads down. Many were worried by dogs, in a slow and horrible death. When a minister or schoolmaster was taken

he was subjected for days and weeks to a succession of these varied and inhuman torments. And finally, he was nailed to a cross, or burned alive at the stake, as the superintending Roman priest chose to dictate at the moment!

But their intolerable ambition moved the priests of Rome to launch out on a larger scale. They were not satisfied with this slow progress in the immolation of individuals, of families, of parishes. They aimed at nothing less than the extirpation of all people and all nations who had dared to differ from Rome. They commenced, therefore, on an enlarged scale. Nothing would satisfy the sanguinary priests, and their chieftain, the Pope, short of turning the whole south of France, and the whole of Piedmont and every valley of the Waldenses, in the Alpine regions, into a field of blood and utter desolation. They plotted the indiscriminate destruction of every human being in these districts. The priests, and priest-ruled princes, roused to an insane fury against the best classes of their own faithful subjects, commenced operations for the purpose of carrying into effect this horrible and indiscriminate massacre!

Count Raymond, of Toulouse, was subjected voluntarily, for the sake of saving his Albigensian people, to the most contemptuous degradation and abhorrent penances. He was even scourged naked in the streets by these sanguinary priests. And yet, such was the hypocrisy of the despots, that not even this humiliating submission could save his city of Beziers. No interposition even of Roman Catholic laymen could save it. The Earl of Beziers, his nephew, employed every entreaty. All was in vain. The papal legate led on the sanguinary host. Beziers was taken; and every one of the inhabitants, to the number of twenty three thousand* men, women, and children, were indiscriminately butchered in cold blood; and the city burned to ashes! And as a specimen of the tender mercy and boasted humanity of Roman priests when the Crusaders entered the city, sword in hand, the Pope's legate, at their head, cried aloud. "Spare none: kill all, Catholic and Albigensian! God knows who

* Other writers more correctly reckon the whole massacred to be at least 60,000.

are his own." And this war-whoop was re-echoed over all the city, by his subordinate priests!!!

The Christians in the vicinity fled to the city of Carcassonne. They were summoned by the advanced army of the Crusaders to surrender. The terms were, that every man, woman, maiden, and child, should come forth *without one article of clothing on them!!* Such was the dictation of the sanguinary and brutish priests. The Christians replied by their gallant chief, that they would sooner die for GOD and their city, than submit to such unheard of conditions. The priests feigned a parley. No man of common sense should ever believe the promise, or even trust the oath of a Popish priest, in any case where the Church is concerned. They demanded of the Earl of Beziers to come out, and meet them, to treat of peace. He rashly trusted to their pledged honor. They seized him instantly as he came into their camp; and declared him a prisoner, while he pleaded, but pleaded in vain, their solemnly pledged oath! They threw him into prison, where he died of grief, and a broken heart! Meantime the

city was in consternation. But the inhabitants in this extremity found, by an interposition of divine Providence, the mouth of a subterranean passage, by which they escaped, during the silence of the night. Who can conceive the weeping, and lamentations and wailing of the inhabitants, especially of the females, when thus leaving their homes and their all, and dragging heavily along their infants, and their sick, and their aged parents! But they did escape; and passed into Catalonia, Arragon, and Toulouse.

The sanguinary legate of the Pope, the Abbé de Cisteaux, who had thus far urged on the Crusaders to these horrid atrocities, now yielded his place to Simon, Earl of Montfort. That fierce bigot speedily signalized his religion, and his conscience, by requiring the Christian Earl of Toulouse to surrender his castle and all his domains, to the Catholic army, for the Pope's interest. This was promptly and absolutely refused. An appeal was made to arms. The battles were fought. But, alas! the Crusaders gained the victory. Montfort captured the main body of the Christian host.

This creature of the Pope insulted the leaders by offering them the alternative of being reconciled to "the Holy Mother Church," or of suffering all extremities. The Earl of Toulouse, his noble lady, sister, and lovely daughter, with one voice promptly refused. They would not hesitate a moment between the alternative of suffering all that the barbarous foe could inflict, and the denial of their LORD and SAVIOUR, by becoming apostates from HIM, to Popery! Upon receiving this firm refusal, Montfort, in the true spirit of his master at Rome, ordered the gates of the castle to be forthwith shut; and setting fire to it, he consumed the earl, the ladies, and domestics, and all within it to ashes!!!*

Even this did not satiate the priests' vengeance. The rough soldiers might occasionally falter, and show a symptom of pity; the priests never! The papal vicar now undertook to preach to the rest of the captive people; and persuaded, and even commanded them, to be reconciled to the bosom of "compassionate,

* See JONES' Hist. vol. ii, p. 121

holy mother church, whose bowels of pity yearned over her apostate children!" Such weak addresses and despotic commands were thrown away upon the highly intelligent and devout Albigenses. They even refused to take the proposal into consideration. They never hesitated for a moment between renouncing the Holy Bible, and with it the pure apostolic religion handed down from their remote ancestors, in order to become devoted to what they deemed a religion of barbarians—a religion of idolatry, pollution and blood! Were such men and such inhuman means to convert them and turn them away from the Lord their God? No, never. They were willing to die, but not to follow the steps of Judas!

Upon this, Montfort and his dictator, the papal legate, seized upon a hundred and eighty men and women, and in the midst of heart-rending cries and shrieks of misery and agony, he committed them alive to the flames!*

At this time no fewer than three hundred

* PERRINE'S *Hist. of the Albig.* part ii, book iii, chap. 7. Jones' *Hist.* v. ii, p. 123.

thousand soldiers of the Crusade were filling the country of the Albigenses with blood and havoc. And this war of extermination continued for not less than twenty years. Earl Montfort laid siege to the castle of Preissan. From this stronghold the Albigenses happily effected their escape by night. The besiegers next captured the castle of La Vaur. The papal troops, with their characteristic barbarity, selected eighty nobles, and hanged them on trees at one time. Lord Almeric, a brave and patriotic Albigensian, was suspended on a gibbet elevated high above all the rest. The remnant of the inhabitants had the atrocious alternative presented: "Renounce your religion, and become reconciled to our *merciful* holy Mother Church, or be consumed alive at the stake!" They did not hesitate; the whole body submitted to the latter alternative; and in a long and mournful line they marched with songs of praise to the stake and the fire! In like manner, when the castle of Minerve was captured, the choice was given the Christians by the Pope's sanguinary legate,—“Choose ye, now to be reconciled to Holy Mother's mercy,

and the Catholic faith, or to be thrown into the flames;" and he pointed to the numerous piles of wood blazing towards heaven. With the exception of two trembling females, the whole body, with sacred songs and mutual cheerings, plunged into the flames, declaring aloud, with their eyes lifted to heaven, that "no form of death could move them to deny their God and renounce their Redeemer."*

This is a very brief specimen of the savage warfare carried on by Pope Innocent III. against the Albigenses, who were gradually wasted away, but not entirely exterminated. The persecution was renewed by Pope Honorious III. Avignon was besieged, and gallantly defended by young Earl Raymond. The Pope's legate, with his prelate, remained with the army to rouse the flagging zeal of the Crusaders to more desperate measures and inhuman scenes of carnage. They soon perceived that the town was not to be taken by force; and hence they had recourse to the usual policy of the papal cabinet. They ask-

† RANKIN, vol. iii, p. 214, &c.

ed a parley with the Albigensian chiefs. They expressed much pity, and sympathy with the *poor sufferers*. They made many solemn oaths to confirm their assurances, that they wished only to be admitted into the city, in order to examine into their religion, and make a report thereof to the Pope. "The cry of your infidelity, like that of Sodom," said these very merciful prelates, "has ascended up into the very ears of—the Pope! And we are come up to examine into it."

These unsuspecting Christians accustomed themselves to regard promises, and revere oaths, had forgotten that the settled policy and practice of Rome are based on the maxim, "NO FAITH WITH HERETICS!" In an evil hour, therefore, did they comply with the request of these Roman emissaries. But, no sooner was the great gate opened for the admission of the prelates, than the French troops rushed in, as the legate had carefully arranged it. They soon took the city; they plundered the houses; committed the most revolting atrocities on helpless females: and completed their work by an indiscriminate massa-

cre of men, women, and maidens and children!

In like manner fell the cities of La Vaur and Albi, whence the Albigenses took their name. The carnage was horrible! Young Lord Almeric, the governor, was hanged upon a gibbet. And his sister, a noble and pious lady, was thrown alive into a deep well; and the soldiers rolled stones into it until it was filled up. Eighty of the most eminent citizens were led out blindfolded, one by one, in succession, and beheaded! And a very great number were burned alive, at the stake! Each of these executions took place after the question was put by the priests, who ceased not to rouse the mob to continue the murders, "Will you become a Roman Catholic?" "Will you go to mass?" And the answer as laconically received, "No, never. I will never risk my salvation to escape the flames here!" The Crusaders next took several towns in succession: and put to death, in one sixty; in another fifty; in another four hundred; and so on. The historian Thuanas, a Roman Catholic, mentions seven other cities which were stormed and taken; and the inhabitants, he

adds, were, in the most inhuman manner massacred. At last, mournful to relate, their capital, Toulouse, was taken by the unrelenting and savage Simon, Earl of Montfort. A novel and unparalleled degree of vengeance was meditated for this city by the papal legate and his prelates; but the young prince Louis of France defeated this inhuman project.

By a gallant effort, Toulouse was some time after this recovered by the Albigenses. But the Pope, ever vigilant when deeds of cruelty against these Christians could be accomplished, commanded his vassals to make a fresh effort, and sent aid to Simon of Montfort. And he roused up the neighboring Catholic States to the "pious work of exterminating the heretics." The gallant Albigenses rallied; concentrated their forces, and repulsed Montfort at all points. But, still, the Pope's legate was near him to console and flatter him, and keep his flagging zeal alive. "Fear not, my son; make another attack: by all means let us take the city, and put the inhabitants to the sword. As for our men who fall, take no care about them. I shall take care

to secure their entrance immediately into paradise." At a renewed assault the earl's horse was wounded; and maddened by the pain, the animal set off at a gallop, and carried him directly in, under the very ramparts of the city. An archer shot him; and a woman completed the work. She hurled a stone down upon him; it fell on his head, and killed him on the spot! And thus, like the ancient Israelites, the Albigenses were delivered by the hand of a gallant woman. Upon this the siege was raised. But the Cardinal and prelates could not bear the idea that "the heretics" should escape their exterminating vengeance. They gave no rest to the king of France until he sent the prince, his son, to re-commence the siege. On the arrival of the fresh Crusaders, the prince made a furious assault: but he was repelled, and utterly defeated by the heroic Albigenses. He then took up the line of march to the city of Marmande. Here the vengeance of the priests was glutted. For the place being taken, the whole population,—amounting to five thousand persons,—were massacred. Not a man, or a woman, or child

was spared to tell the tale of their unutterable sufferings!!!

The persevering cardinal prevailed with Guido, the young Earl of Montfort, to renew the attempt again, on the city of Toulouse. In the first onset he was killed. Almeric, now Earl of Montfort, was next excited to the slaughter by the resolute priests, who never wavered in their plans of blood and havoc. The King of France was at length moved by them to repair to the camp. His presence encouraged to fresh zeal and violence. But, in several successive assaults before the walls, the army was repulsed with great slaughter by the heroic Albigenses. In addition to this, pestilence and famine raged in the camp of the persecutors. The King of France, defeated in his bloody purposes again and again, died of a broken heart. But though the iron-hearted Crusader sometimes relented and sometimes sighed out an earnest wish for peace, and the sheathing of the sword, the Roman priests never did either. "No quarter! Exterminate the heretics!" This was their incessant war-shout. Excited by these ghostly fathers, the

Crusaders made fresh onset. In three successive battles were they gallantly repulsed, as before. But the prelates and vassals of Rome when they lack the power of the lion, have recourse to the serpent's cunning. Three archbishops with the aid of the young king, and the queen mother, raised a fresh army. And had the art to persuade the young Earl of Toulouse to meet them in conference. He paused, for he had not forgotten the past. They gave him every assurance of their good faith, and pledged their honor and sacred oaths. Could he suspect the papal legate? Could he suspect Rome's *holy* priests? In another evil hour he went to the conference. When he entered the king's presence, he was instantly seized and declared a prisoner! And when admitted to the council, he was compelled to appear uncovered and barefooted! The consternation of the city was now inconceivable. They had no head to lead them in council or in the field. The earl was compelled to accept the most degrading and infamous conditions. In fact, he was compelled to place his city in the hands of the priests, and under the Pope's authority. This

was soon followed by the most inhuman successions of massacres which the cardinal and his supporters could excite. Meanwile the Inquisition was busy in the destruction of the better classes of the inhabitants. The sad remnant escaped by stealth, and made their way into the adjacent provinces and cities; and chiefly into Arragon, Catalonia and Piedmont. During these twenty years, the number of these Christians thus massacred by Crusaders or murdered by Inquisitors, is set down by Mede, and Sir Isaac Newton, at *one million!* But Clark, in his "Martyrology," more correctly estimates it at TWO MILLIONS! But, even this calculation, I venture to say, is too small. Between three and four millions were in all probability martyred in the south of France. In the day when the books will be opened at THE GREAT WHITE THRONE, this will most probably be found to be the number of the martyred Albigenes, within that brief period!!!

"Arise, O God, plead thine own cause! Oh! let not the oppressed return ashamed. Forget not the voice of thine enemies. The tumult of those that rise up against thee increaseth con-

tinually." "I saw under the altar, the souls of those that were slain for the word of God, and the testimony which they held. And they cried with a loud voice, saying, 'How long O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth.' And white robes were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants, also, and their brethren, that should be killed as they were, should be fulfilled."*

SUFFERINGS OF THE WALDENSES.

In proportion as the Romish Church apostatized, and separated itself farther and farther from the true Catholic Church, its unconquerable hatred burst forth with more deadly fury against these primitive apostolical Churches of the Valleys. Rome as naturally and violently hated and persecuted the Waldenses, as king Ahab did the true prophet of the Most High.

*Psalm lxxiv. 21, 22, 23. Rev. vi. 9, 10, 11.

"I hate him; for he does not prophesy good of me, but evil."

These primitive people originally enjoyed comparative tranquility under the princes and magistrates that preceded the dukes of Savoy; but these were for the most part among the most priest-ridden of the papal princes of Europe. The court of Rome having now gained, more than ever, an overbearing influence at Turin, the Popes issued bull after bull for the extermination or conversion of the Waldenses. To effect the latter object they sent preaching Dominicans, and other sects among them. But these people treated them with scorn. They were too well instructed in the word and will of JESUS CHRIST to listen to the impious and monstrous absurdities of the mass, and purgatory, and other marvellous fictions of papism. They next sent roving bands of soldiers among them, who aimed their vengeance at their leading men; their pastors, their deacons, and their magistrates. This roused up the irrepressible indignation of the people; who drove them away, as they would have done any other horde of bandits.

and assassins. The inquisitorial agents under Borelli, a monk, seized one conspicuous man after another, and sought to make a frightful example, by publicly burning them alive. On one occasion they had seized a venerable pastor; and after a mock trial they were proceeding with him to a certain place, to burn him alive. The people rose in mass to rescue him. The priests and soldiery finding a rescue unavoidable, inflicted a mortal wound on the good man, and made their escape. He died before his kind and sympathizing people could convey him to his own house. "When exquisite punishments availed not," as Thuanus the Roman Catholic historian observes, "and the evil rather grew more and more, and the numbers of the Waldenses increased, complete armies were at length raised and equipped, such as we used to send out against the Turks."

In A. D. 1400 the inhabitants of the Valley of Pragela were attacked. They retreated in mournful groups, from their homes in the sweet valley, and passed up into the mountains to find concealment in their caves. Mo-



Waldensian Christians driven from their homes, and compelled to climb tremendous mountains of perpetual snow.

thers were seen toiling through the deep snow, with their infants in their bosom, and little children struggling to follow in their steps; fathers were laden with articles of furniture and clothes to preserve them from perishing in the frost; and a grandfather following in the rear bearing the family Bible—the first and only article which he could preserve. In the Valley of Loyse, in Dauphiny, three thousand Waldenses were slain by the savage vassals of Rome. And in one large cave four hundred children were found suffocated, in their cradles or in their dead mother's arms; the enemy having blocked up the entrance with wood, and set fire to it.

In 1488 Pope Innocent VIII. succeeded in procuring an army of 18,000 soldiers to assail these sufferers at various points. These bandits, inflamed to madness by their priests, burned their towns and villages; drove the inhabitants from valley to valley, into the Alpine steeps; and then pursued them, and hunted them down like the deer of the forest. They spared neither age nor sex. The Waldenses, learning a lesson from experience, now

formed themselves into bands, and bravely resisted the murderous foemen. It was a stirring sight to see the aged, and young men, and boys, repelling the foe with their cross-bows, and wooden targets: while mothers, and young females rolled down stones from the mountain sides on the advancing enemy; and the aged matrons, and the weeping children, threw themselves on their knees and supplicated the LORD of Hosts to protect His people during the raging of the conflict. The enemy were again and again broken; and as often did they rally. But finally they were repulsed by the gallant bands. This persecution continued to the year 1532.

Philip of Savoy was a more humane prince than his predecessors. He interposed in behalf of his injured subjects. But the priests of Rome were continually representing them to him as absolute prodigies of vice and blasphemy; nay, they were a species of monsters. "Their children," said they, "were born with black throats; and they had in their heads four rows of teeth; and were covered with shaggy hair like dogs." That prince hearing

his "holy and grave priests" assert with much solemnity such marvellous things, did not give implicit faith to them, as they had hoped. He sent confidential men as commissioners to examine into them. They returned with the most flattering character of these Christians; they extolled their virtues; and contradicted every statement made by the priests. They astonished the *enlightened* courtiers, by assuring them that the children were really not born with black throats; nor had hairy skins, nor even four rows of teeth! And in evidence of these facts they produced twelve of the handsome mountaineers; and a number of beautiful mothers with their babes and little children,—who, to the amazement of all present, were found to be the fairest of the fair!

But the untiring zeal and bigotry of the priests of a false religion did not allow the magistrates or soldiers to be long at peace with these pious people. Valley after valley was invaded and depopulated. The inhabitants of the city of Barcelonette and the numerous adjacent villages, were driven by the papal bandits from their homes, and from one

retreat after another ; until, at length, they were driven to climb a lofty mountain covered with perpetual snow. A part happily reached the Valley of Fraisinière. But the greater part were lost, and perished in the snow and the deep ravines into which they had been precipitated.

A flourishing colony of these primitive Christians had established themselves on the extensive waste lands of Calabria. Their industry soon converted the waste lands of that country into a charming paradise ; while the inhabitants of their thriving towns and villages were adorned with every civic and moral virtue. They soon gained the marked esteem and admiration of their superiors, of whom they held their lands. This secured to them their patronage and protection. But nothing could move the hearts of the Pope's legate, and the priests. Like wolves, their thirst could be slaked only by blood. The flames of persecution were kindled. The fierce Crusaders, led on by the priests, invaded the Calabrian Waldenses, and they stopped not until they had exterminated them. They sued

for mercy again and again. They implored the enemy to take all their possessions: and only allow them to depart with their wives and children. But the word MERCY is not found in the vocabulary of Inquisitors and Roman priests; inasmuch as that grace has not ever warmed their iron hearts. That single boon was denied. They were entirely destroyed. Stephen Negrin, one of their pastors, was starved to death in prison. Lewis Pascal, another pastor, was carried to Rome, where he was burned alive in the presence of Pope Pius IV., who had superintended and stimulated to this massacre by his legate! There was a youth named Samson, he was among the last of his Calabrian race. He fought against the papal bandits most gallantly: but being wounded, he was captured. He was led to the summit of a tower. "Confess to that priest," said the bandit. "I have already confessed to my GOD," was the answer. "Throw him down from the tower," cried the Inquisitor. It was done. Next day, the viceroy passing the spot, saw the poor youth still moving his mangled limbs. Like his ghostly

master, having no remains of humanity left, he kicked the dying youth on the head, as he exclaimed with an air of sycophancy before the priests,—“Is the dog yet alive? Give him to the hogs to eat!!!”

Fox has recorded a letter from a humane lay Catholic, which gives an account of what he witnessed in 1560. Seventy of these people were thrown into one small and filthy dungeon. They were doomed to be beheaded. “I saw the executioner go coolly about the horrid work,” says the writer. “He led out one of them blindfolded, and with a large knife cut off the sufferer’s head, and rolled aside the body. Carrying his bloody knife in his teeth, he walked in and brought out another, and beheaded him. The next was a female. Thus he went on, as coolly in his bloody work as a butcher slaying his calves, or sheep, in his slaughter house. The man, meantime was covered all over with human blood!!!”

In 1601 an edict was suddenly issued enjoining the Waldenses in the Valleys of Saluces to receive the mass and conform to the

Roman Church : or leave their lands and possessions in sixty days. This edict had proceeded from the Pope Clement VIII, whom the Duke of Savoy could not disobey "under the penalty of high treason against God, whose vicar the Pope was." No petitions would be listened to. The inquisitorial monks had already arrived. But the Waldenses never hesitated a moment between the alternatives offered to them. To renounce their religion was to renounce their salvation. Five hundred families, making between three and four thousand people, began to move away, with many heart-rending sorrows ; while each was casting many a lingering look back over the sweet and lovely spots of their native valleys. But they passed on with unfaltering step. They could not renounce their REDEEMER. They knew that the priests and armed troops of Rome felt no compassion. They knew, from sad experience, that if they still lingered beyond the sixty days they would be indiscriminately massacred. Some crossed the Alps, and found an asylum in Dauphiny : many toiled over the deep snows and sought Geneva. The Swiss always opened their doors to them.

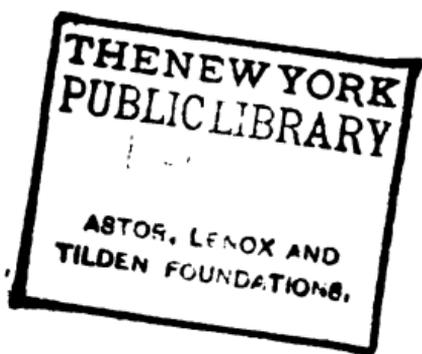
Thither a sad and wretched remnant arrived. While others ventured to retire into adjacent valleys among their brethren, to brave with them another invasion.

After this storm the Waldenses enjoyed peace for half a century. But in January, 1655, a tragedy without a parallel in their former sufferings was enacted in nearly all the entire valleys of Piedmont. An edict, worthy of the head and heart of the most inhuman member of the papal conclave, enjoined that within *three days* every soul of the Waldenses should remove out of these valleys and depart into exile; unless "they should receive the mass, and place themselves under the priests' holy and merciful care." If they did not remove in three days they forfeited their lives, and all their goods. And moreover, wherever they did go, the mass was to be said among them; and any refusal to receive the priests would be punished with instant death!

Several thousand families were thus compelled to exile themselves in the depth of an Alpine winter. Parents hastened away carrying their little children, and mothers their

babes; the young men conveying provisions and clothing to shelter them in their passage over the deep snows; affectionate daughters bearing their aged parents, and the blind and the lame. All hastened away, cheered by the voices of their venerated pastors hastening from group to group to guard them as their dear children against despair, and to exhort them to put their trust in God. They had scarcely left their villages, and hamlets, when bands of soldiers began to plunder, and burn every dwelling place. And perceiving the course taken by the exiles, the priests had taken care to place an army of six thousand men in ambuscade. These fell upon the worn out and exhausted inhabitants of two of the valleys, and commenced an inhuman massacre. Those troops were soon augmented in numbers by crowds of robbers, outlaws and vagabonds, who came to kill and plunder. Six regiments of French troops had also been opportunely provided; beside a troop of Irish Catholics. These were excited to a degree of frenzy by the presence and addresses of the monks and inhuman Inquisitors. The Chris-

tian exiles were now hemmed in on nearly all sides. The scenes which ensued cannot be conceived. Here whole families fell dead, one upon another, under the steel of the enemy. Their daughters and sons perished in defending their parents. The mountains re-echoed the war shout of these murderers; while bursts of lamentations, and shrieks of violated and wounded females pierced the heavens. One party captured an hundred and fifty mothers with their children. These savages amused themselves by shooting some; beheading others; and dashing the infants one by one against the rocks. And the fate of those who surrendered was worse than that of those who fell. After starving them to enfeeble their minds, they offered them life and liberty again if they would go to mass, and receive the visits of the priest. On their refusal, they were instantly executed. Some were hanged to branches of trees; some were nailed up, with the head downward; some were dashed over rocks; some saw their graves dug before their eyes, in which they were buried alive! And many were burned alive at the stake. They





Murder of the Venerable Waldensian, Peter Simon.

died as Christian heroes die: some of them exclaiming as one did before their days,—“Do you see that stone: when you can eat it, and digest it;—then will our religion perish in the earth by the hands of Antichrist!”

This massacre excited the horror and indignation of all Protestant Europe. “The representation of it, given us by Sir Samuel Moreland,” says a writer, “and farther corroborated by Leger, the Waldensian historian, beggars all description. Nor, if the infernal regions had been disembowelled of their inhabitants, and the whole of these demons let loose among the Valleys of Piedmont, could we have expected the perpetration of greater and worse enormities!”*

Peter Simons, a venerable man of eighty, was thrown over a precipice. He was caught in a tree, and remained fixed by the ropes with which he was bound: and was there left to die of hunger; the ravenous birds of the Alps feeding upon him while yet alive!

The Sieur T. Margher fled to a cave. The

* Jones, vol. ii. 310.

soldiers collected large stones and built up the mouth thereof, and left him to perish by a pining and horrid death. Jacob Roseno refusing to pray to the saints, was mortally wounded by a soldier. When again asked to pray to the Virgin, although in the agonies of death, he replied, "No;—never!" Upon this a soldier clove his head asunder. Judith Ravelin, while in bed with her seven children, were all murdered by the inhuman Crusaders. Two poor old blind women were burned alive. The Irish troops took eleven prisoners, and heating a furnace red hot, they compelled them at the point of their swords to push each other in; and the last one was hurled in by the monsters who stood by! Michael Bellino, together with a Christian female, was dragged out and beheaded. Paul Carnero and Joseph^e Chairett were stripped and flayed alive! Paul Gíles was shockingly mangled, and his quivering limbs were thrown to the hungry dogs! Cyprian Bustia was *ordered* by the Inquisitor to renounce his religion—just as if a Christian could, at his choice, render the grace of God null and void in all

its efficiency in his soul, and revoke the pardon of grace in his justification! It is true, were religion like that of the priests and Inquisitors,—namely, all in the external form, and word, and badge,—it could very easily be renounced. The unshrinking martyr replied with a holy zeal, “No,—never; I would sooner renounce my life, or turn a dog!” “You shall have both,” cried the priest, intoxicated with rage, “You shall renounce life, and be dog’s food!” they cast him into a filthy cell, and when dead, by protracted starvation, his body was thrown out and devoured by dogs! Paul Clement, an elder of the church of Rossa, was led to the market-place, where some of his companions had been executed. As he looked on their sad remains, he said, “You may kill the body: but you cannot harm our souls!” This exasperated the priests to such a degree that they ordered him to be hanged on the spot. And while writhing in death, his body was made a mark to be shot at by the soldiers. A young maiden, in her wild distraction to save her purity from a brutal soldier, leaped over a precipice, and

was dashed to pieces. Susan Ciacquin, when seized by a ruffian who attempted to violate her, in the struggle pushed him headlong over the steep rock, where he was dashed to pieces. His companions fell on her, and literally cut her into small pieces. Daniel Bombaut, the father of a large family, was cast into jail; and no pains were spared to work on his parental feelings to induce him to renounce his faith, and take the mass. This he peremptorily refused, as he raised his streaming eyes to heaven. Wife and children he could surrender his Saviour,—never! They subjected him to unheard-of tortures. By the Inquisitor's orders one joint of his fingers was cut off each day. And when all the fingers of both hands were gone, they cut off joint after joint of the toes of each of his feet. Still he remained unmoved, and unwavering. This was not all. One day they cut off a hand;—another day, a foot. Finding him still firm and immovable, they pierced him to the heart, and gave his body to their dogs!!! Paul Garnier, a very pious man, had his eyes dug out of their sockets; and was then flayed

alive! Sieur Pelanchion was dragged through Lucerne by one leg fixed to a mule; while the Catholic mob, set on by the priests, stoned him. Then taking him to the river side, they beheaded him, and threw his remains into the stream. Magdelin Bertin, a virtuous woman, had her head tied to her feet, and in this condition was rolled down the mountain side. Mary Raymond had her flesh literally sliced off from her bones, until she expired in agony, under the hands of her murderers. A respectable female was impaled, and left to expire on the stake. Jacob Perrin and his brother, elders of the church, were flayed while alive! Another elder of the church of Bobbio, together with several of his dear brethren, was suspended by hooks on the wall, and was left there to expire! Jacob Birone, a pious school-master, and a reader in the church, had the nails of his fingers and toes torn off with red hot pincers. He was then paraded, naked, through the town of Rorato, between two soldiers, who inflicted deep wounds in each of his sides, at every turn, as they put the question: "Will you

become a Catholic? Will you go to mass?" At every refusal he received a fresh wound. Every step was marked by his streaming blood. He was then taken to the bridge, and there beheaded; and his mangled remains thrown into the river.

Constantia Bellone was a distinguished Waldensian lady. Having been brought before the priests, she was asked if "she would renounce the devil, and go to mass?" To this she replied with great Christian dignity, "I was brought up in a religion which required me to renounce the devil. But should I yield to your solicitations, and go to mass, I should be sure to see *him there*, in a variety of shapes." "Recant, or you shall suffer cruelly," said the ghostly judge. "I do not regard any sufferings," answered she mildly, and firmly, "and by GOD'S grace, in spite of all your torments, I shall keep inviolate the truth of the true church of my fathers." The priest ordered her to be subjected to the torment. The savage men proceeded to cut piece after piece of the flesh from her legs. Her admirable patience failed not. To the priest, as her eyes met his, she

said, "Oh! man you a messenger of the gospel! You a servant of the LORD JESUS! Oh! what horrid and lasting torments will you suffer in hell for the trifling pains and temporary agony I now endure!" Stung to the quick, the priest beckoned to the soldiers to pour a volley of balls on her. She fell,—and she fell asleep,—to open her eyes in the presence of her Lord and Saviour JESUS CHRIST; where there is no more pain nor suffering for ever.

A number of men, women, and children, had found refuge in a large cave. This was at last discovered by some Roman Catholics. They were the near neighbors, and former friends of these Waldenses. And moreover, some of them had relatives among those who had fled into the cave. These Christians perceiving that evil was intended against them, came forward and besought them by the ties not only of hospitality, but of blood,—nay, for JESUS CHRIST'S sake, who died on the cross to save men,—not to murder them, and their wives and children. It has been truly observed that the evil genius of

Popery completely extinguishes in the bosom of its bigoted victims the common feelings of human nature, and even of near kindred; while Christianity is the parent and nurse of love, charity, and benevolence. It was, therefore, no wonder that these men refused all pity to their neighbors and relatives. "They could not show any mercy to heretics!" Upon this, the afflicted Waldenses all fell down on their knees; breathed a short prayer to the GOD of all mercy, and committed their souls to their Redeemer. The Papists in a few moments fell on them, and spared none,—not even the smiling infant at the mother's breast!

On another occasion a mother while lulling her babe to sleep, perceived the soldiers suddenly approaching. She snatched up the cradle with her infant, and hurried into the woods toward her usual hiding place. Perceiving that the soldiers gained on her, she laid down her cradle behind a rock, and fled. They found the babe, and dashed it to pieces. Then pursuing her, they found her in the cave; subjected her to the most brutal usage that woman can receive: and cut her to pieces, not

leaving one member united to another, whereby she could be recognized.

One instance more, and we will close this painful specimen of priestly intolerance and atrocious bloodshed. Martha Constantine was a most beautiful young lady; loved and admired by all. Being captured, in defiance of all the efforts that father, or brothers, or lover could do, for they fell around her in the conflict, she was subjected to the same brutal usage, and then murdered. And to consummate the horrid deed, some of the soldiers,—in the savage spirit of cannibals,—served up to their comrades, pieces of her flesh, cut from her bosom, and prepared as they prepare goat's flesh. After this horrid meal, the wretches in their diabolical merriment informed them of what they had eaten. We mention this incident in order to record the speedy and just judgment of Almighty GOD on them. No sooner did the disgusting detail fall on their astonished ears, than they sprung to their feet and seized their weapons. A fight ensued. They killed one another. And scarcely did one of them escape who were concerned in

this violation and murder. Just and righteous art thou, O LORD, in all thy ways.*

The incredible sufferings of these primitive apostolic churches were productive of great good to neighboring nations. One result was, the spread of the pure Gospel in places where the divine lamp either had been extinguished by Popery, or never had shone. The wandering exiles found their way into Switzerland; into almost every province in Germany; into the Tyrol; and into Bohemia, where a holy light beamed brightly on a benighted people; and into the northern and western parts of France, into Holland, and into Britain. The candlestick of the Lollard was lighted up, or at least replenished from that of the Culdee, and Waldensian.

The enormities practiced by the papal Crusaders under the inhuman dukes of Savoy

* See full details of these horrid executions in Fox's *Book of Martyrs*, abridged copy. Boston edit. 1837. Also Jones, vol. ii. chap. 6. And Gilly, *passim*; also Milner's *Ch. Hist.* vol. ii. ch. 4.—And Dr. Allix, and Sir S. Moreland, who gives the fullest accounts of all of them.

called up the attention of all nations to these singular people and their extraordinary character. They were different from almost all other people. Their morals were unstained: they were loyal even to their tyrant princes; they possessed an astonishing degree of knowledge: the Bible was familiar to man, woman, and child. Their form of worship was simple, and pure, and sublime. There was a noble dignity of mind displayed even by the poorer classes. All this led the reading and reflecting class of men in every nation to examine into the system of doctrine, discipline, and worship, which produced such noble specimens of morality and truth. And their system needed only to be known, in order to be admirèd and adopted.

And it is pleasant to reflect how promptly and firmly the different Protestant princes interfered in their behalf, at the urgent entreaties of their learned men and divines. "I see plainly," said the Elector of the Palatine to the Duke of Savoy, "whither your Highness' counsels tend. It is to drag these poor people to prison; and, there, by means of torture, to

compell them to confess some treason; that a pretext may thence be afforded for destroying all the churches of the Valleys as seditious. But let your Highness recollect that there is a GOD in heaven who knows men's actions, and tries men's hearts. Let your Highness beware of wilfully fighting against GOD; and of persecuting CHRIST in his members. GOD may suffer this for a while, but in the end he will chastise the persecutors of his church and people with horrible punishments."

"Your Highness may say that 'our religion has been long condemned.' But, I ask—by whom? and how? By him,—the Pope,—who has violated and corrupted all rights, human and divine; making himself both party, and judge: and who has lately, at the council of Trent, confirmed all his idolatries, and all the superstitions and abuses that have been introduced into the church? Let your Highness carefully examine the Holy Scriptures, and you will find this to be the case. Be not deluded by these Popish deceivers around you; who maintain their idolatries and superstitions merely to serve their own bellies, and lead

the lives of epicures! Your Highness must one day appear at the tribunal of CHRIST, to give an account of the souls of your subjects. And there, it will never avail you to say,—‘I thought so and so:’ ‘I esteemed it to be so and so.’ The word of GOD is clear and plain. Only hear it, and you will find out the truth.

“Let your Highness then set the prisoners, the poor galley slaves, free. Recall the cruelly banished exiles. Restore to them their homes and their property. And grant to all of them the public exercise of their religion, which *they esteem more necessary to them than their daily food.* And do more; do not render yourself an instrument to the Pope and his creatures, of gratifying their insatiable desires to spill the blood of Christians.”*

But the letter of Cromwell was the most spirited and effective. Our reader may form an idea of its firm tone from the following extract of an address made to the Duke of Savoy in the presence of his courtiers. He pointed

* MORELAND'S *Churches of Piedmont*, 243, &c. JONES' *Hist.* II. pp. 286-290.

out in the most pathetic manner the nature and extent of the cruelties perpetrated on "his brethren" the Waldenses. He described "their houses on fire yet smoking; the ground covered with human blood and mangled carcasses; virgins violated by monsters in human form; and, after being treated with brutal outrage, too indecent to be named, left to breathe out their last; men helpless through age, and bed-ridden, burned alive in their beds; infants dashed against the rocks; mothers with infants in their arms rolled headlong down precipices. Were tyrants of all ages alive again, they might blush to find that in comparison of these things, they had contrived nothing that deserved to be called barbarous and inhuman! The very angels are seized with horror at them! Men are amazed! Heaven itself seems to be astonished with the cries of dying men; and the very earth to blush; being discolored with the gore of so many innocent persons!" Having finished this speech, he delivered Cromwell's letter.

These remonstrances produced a sensible effect. It arrested the barbarities. But it was

mainly through the "pious and virtuous dutchess" that mercy was shown. Madame Royal, the duke's mother, was a bigoted and inhuman woman. She called those atrocious and wholesale butcheries of human beings, "*a paternal and tender chastisement of their most rebellious and insolent subjects!*" Yes! these ravages; violences; burnings of towns, and villages; rapes; hangings, and burning of multitudes alive at the stake, simply for rejecting Romanism, from which they never dissented, or separated; and for their adherence to simple and primitive Christianity from whom Rome had apostatized:—all,—all were *paternal and tender chastisements!!!*

Milton, the immortal poet, was Latin secretary to the Lord Protector Cromwell. His heart was deeply affected with the sufferings of these brave and genuine Christians. The following exquisite sonnet was written by him when the tidings of the Waldensian massacres in 1665 filled all Protestant Europe with horror.

ON THE LATE MASSACRE IN PIEDMONT.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;

Even them, who kept thy truth, so pure of old,
When all our fathers worshipped stocks and stones.
Forget not ; in thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple Tyrant! That from these may grow
A hundred-fold, who having learned thy way,
Early may fly the Babylonian woe."

The latest severe persecution of the Waldenses was consequent on the revoking of the Edict of Nantes by Louis XIV. That great general, a priest-ruled tyrant, who was willing to sacrifice millions of his best subjects on the altar of Romanism, was the main tool in the hands of the priests to accomplish their bloody scheme of extinguishing in his day, the light of the Reformation at a blow. We all know the horrible results of his revoking the Edict of Nantes. It drove millions from France, and filled the nation with blood and havoc. He was combined with the other papal powers to effect the entire extermination of the Protestants, and the Church of God. Charles II.

of England was his pensioner; bought into his service for £200,000, or one million of dollars a year. James II. was his abject slave; and lost his crown and throne, in obeying the Pope and Louis in the attempt to crush the Reformed Church. The Duke of Savoy was afraid to disobey this bigoted and haughty tyrant; and therefore, at his bidding, kindled the war of persecution and bloodshed against the Waldenses. But, GOD overturned the projects of these persecuting princes by the glorious Revolution of 1688; and turned the counsels of the papal cabinet into confusion.

But if our rebukes of the crowned heads of Europe be so painfully merited, what must we say of the court of Rome and its leader, the master spirit of all these national broils and inhuman persecutions and murders? We may appropriately adopt the words of an eloquent reviewer:* "The narrative which we have been perusing, leaves on the mind impressions of the utmost detestation for the spiritual tyranny of the court of Rome. Provi-

* *Monthly Review* for June, 1814.

dence never made use of such another terrible scourge to chastise mankind. No power ever outraged the interests of society, the principles of justice, and the claims of humanity, to the same extent. Never did the world behold such blasphemy, profligacy, and wantonness, as in the proceedings of this spiritual domination. It held the human mind in chains; it visited with exemplary punishment every inroad made on its favorite domains of ignorance. And it sunk nations into a state of stupidity and imbecility. Its proscription, its massacres, its endless murders, and all the various forms which its cruelty assumed; the miseries which it heaped, in cold blood, upon the objects of its vengeance; its merciless treatment of them; and the grasp of its iron sway seemed at one time to leave no room to hope for the liberation of the human race; and, surely, nothing can appear more hideous than this power in its true colors; it leaves the mind full of horror at its cruelties."

And I beg to add the testimony of Dr. Allix on this exciting subject, both on account of the distinguished services he rendered to

these apostolical churches, and also from the fact that his work is accessible to few among us. "Never," said Dr. Allix, "did the Church of Rome give a more incontestible evidence of her antichristian spirit, than by her insatiable thirst after the blood of these primitive Christians: who for many centuries renounced her communion; and to allay this thirst, she has made the blood of these poor innocent persons, everywhere, to run down like rivers; exterminating by fire and sword those who were not terrified by her anathemas? During this long interval, the Waldenses have ever been in the condition of sheep led to the slaughter; by their continual and uninterrupted martyrdoms, maintaining and adorning the religion of JESUS CHRIST, our Saviour; which the Church of Rome, having forsaken, now sought to accommodate to her corrupt and worldly interests, and to the design she had formed of making it a stalking horse to the pomp, lordliness, and tyranny of her clergy.

Whatever inferences the members of the Church of Rome may draw from GOD'S apparent abandonment of these poor churches to

the cruel fury of their adversaries: I am fully persuaded that those who have made the conduct of Divine Providence toward the primitive Church their study, will not stumble at this apparent desertion of the Waldenses; nor regard the ostensible triumphs of that apostate Church as any indication of the weakness of the doctrine professed by the Waldenses. For, notwithstanding the extreme rigor of their persecutions, we find that GOD tenderly preserved them till the Reformation, and down to the present day. Their persecutions, like those of the apostolic churches, have only served to procure martyrs to the truth of the glorious Gospel, and to disperse throughout every land the knowledge, and the savor of that Truth which the Romish party, treading in the steps of the ancient synagogue, so cruelly persecuted and destroyed.

“Let Bossuet, the Bishop of Meaux, then, if he pleases, insultingly tell the Protestants ‘to go and look for their ancestors among the Waldenses; and hunt for them in the caverns of the Alps!’” This poor declamation will never lead us to forego one jot of that tender

veneration and respect which we have so justly conceived for this nursery and seed-plot of the martyrs: and for those valiant multitudes who have so generously lavished their blood in defence of the truth against all the efforts, all the machinations, and all the violence of the Roman Catholic party.”*

LATER HISTORY OF THE WALDENSES.

Since the return of those who were driven into Switzerland and gallantly regained their valleys with their liberty and religion, under the famous Arnaud, they have enjoyed some occasional seasons of tranquility, amid a painful variety of severe calamities, for a hundred and fifty years.

Cromwell, as we have seen, was among the first who nobly interfered with the court of Turin on behalf of these gallant and pious Christians. The letter and message by Sir Samuel Moreland, in 1655, brought about an extraordinary deliverance.

* Dr. ALLIX'S *History of the Churches of Piedmont*, p. 293, &c.

The Waldenses of Pragela have suffered mournful reverses since that. While under the French crown, in consequence of their transfer from the house of Savoy, they enjoyed liberty and the peaceful exercise of their ancient religion, under solemn treaties sanctioned by the oath of Henry IV. and Louis XIII. But the tyrant Louis XIV. came. He was the tool of his Jesuit confessor. He regarded no oaths, and no treaties. He who revoked the Edict of Nantes was capable of any treachery. That ferocious persecutor on again giving back the possession of the Valleys of Pragela and Perouse to the house of Savoy, actually delivered over the Christian people of these valleys, not only without the recognition of former solemn treaties; but under the express stipulation that the duke should exterminate the Waldenses of the Valleys! Such was the Bourbon faith,—a proverb for foulest treachery against nations, and high treason against GOD Almighty. Yet we may well exclaim with Gilly, “And where art the Bourbons now? Righteous art thou, O Lord!”

King William and Queen Mary gave their steady support and protection to these Christians. They gave annually £500, or \$2500 for the support of their ministers. This noble munificence of the British crown was continued to these interesting people so late as 1797, that is, for about one hundred and seven years.

Twice did Victor Amedée, Duke of Savoy, pledge his royal word to Queen Anne, of Britain, to preserve inviolate the treaties protecting the Waldenses when they should be his subjects. The transfer was made to him in 1713. And forthwith did this traitor, faithful to the secret policy of the Bourbons, proceed to exterminate them. Again and again did Britain interpose. But there was no Cromwell then to tell these persecutors that if arguments and entreaties did not prevail, they should soon see a fleet on their coast. These people were nearly exterminated by fire and sword. The Bourbons, urged on by the court of Rome, conceived the plan of cutting off the entire Protestant Church by a combined blow of the Papal governments; and with them, these ancient apostolical churches. The inter-

positions of the Protestant states saved the Vaudois from utter extermination, once in 1655, and again in 1690.

In Napoleon they found a friend and protector. For having conquered these lands, he appended Piedmont to the French dominions. Of course the annuity from Britain ceased. But, he enrolled their good pastors along with the clergy of France, and gave them lands which yielded each of them 1000 francs a year.

At the close of the European war, in 1814, Wilberforce in the days of his bright career exerted his potent influence on the behalf of these Alpine Christians. But little was effected on their behalf until Dr. Gilly and Col. Beckwith, their chief benefactors, visited them. Their names are now on every lip like household-words throughout these interesting valleys.

Through their influence the British supply was restored. They receive £277, or about \$1385, for their pastors, from the British government, and £292, or \$1460, from the English Society for propagating the Gospel in foreign parts.

But, although Protestant nations have

exerted much influence in their behalf, the court of Turin was long nearly as bigoted as priest-ruled, and as inhuman as it had been a hundred years before. Until within a few years, although loyal and peaceable subjects to the government, no one of them was allowed to practice as a lawyer, or physician, or a notary. The taxes on their land were oppressive and grievous. For the quantity in the possession of a Roman Catholic, who was assessed seventy francs, the Waldensian was compelled to pay one hundred. In fact, they continued to undergo a *moral and political* persecution. They were indeed saved from the actual inhuman persecutions of former days. But this deliverance arose merely from the fear of the powerful Protestant States, who would not allow bloodshed. They were not allowed to defend their religion by the press, or by discussions. But their wrongs were none the less cruel and oppressive.

The bigoted prelate of Turin, some years ago, published a challenge to the pastors of the Vaudois "to defend their own doctrines; and refute what they called the errors of Ro-

manism." That challenge was not accepted. This proceeded from no want of talents, materials, or good will. There is not one pastor from one end of their territory to another, that did not burn with a holy zeal to meet this bravado. But that dastardly coward knew, and every pastor knew, that a reply to the book would subject its author to exile, or to a dungeon cell, confiscation, and death! This prelate, however, gained fully the end he had in view. His ignorant and bigoted flock triumphantly pronounced his book unanswerable; because it had not been answered!

They were also compelled to abstain from work on all papal festivals, at the dictation of the curé of the parish; even in places where but few Papists live. Lately, said Dr. Gilly in 1831, a young man was imprisoned *three months* for putting on his hat *too soon*, as the curé thought, even after he had passed the host, while it was paraded through a Vaudois village! And a priest undertook to interrupt the services of a Waldensian church "because the people sung too loud and disturbed his flock, in a chapel at some distance." And he after-

wards compelled them to change the time of their meeting for worship, to a most inconvenient hour, amounting almost to a prohibition!

There was another grievous burden imposed on them by an unrepealed edict of 1642. Every Vaudois who would become a disciple of Rome was exempt from all taxes and imposts for five years. And what was still more insufferable; by an unrepealed edict of 1655, a Vaudois pastor, or laymnrn, who should endeavor to persuade, or in any way prevent any individuals of their flocks from becoming Roman Catholics, was subjected to the penalty of death!

They were also deprived of the liberty of the press. And this was not all. The duty laid on all their imported books, amounted to a prohibition! Such was till recently the state of the press in that truly papal country! Such is the unchanged genius of Catholicism in its hostility to light and knowledge.

There was another atrocious feature in this system of treatment. Marriages between Roman Catholics and Vaudois, or Protestants, were prohibited. And, when such as trans-

gressed this law were discovered, all the children of those marriages were pronounced illegitimate; and were immediately taken by force from the afflicted parents, and sent, under the care of nuns and monks, to be trained up in the idolatrous region of Rome. The parents were not allowed to see them again!

Such was the state of things which, to the disgrace of the civilized world, and the inefaceable reproach of Romanism, continued down to the year 1848. But we are happy to say, the case is now far different. In that year, which brought the hope of freedom to so many countries of Europe. Piedmont gained what scarcely any other of them has since retained—a liberal and intelligent system of civil and religious government. Charles Albert, then on the throne, abrogated all the oppressive laws, and removed all the disabilities which established so odious a distinction between the Waldenses and his Roman Catholic subjects. For the first time in centuries they were recognized as loyal and honorable members of the commonwealth, and have gratefully shared the benefits of a constitu-

tional government under an enlightened monarch.

No longer hemmed within their narrow valleys, the Waldenses have begun to spread the benign influence of their pure Faith over the country of Sardinia.* In Turin, assisted by the liberal contributions of their sympathizing brethren on both continents, they have been enabled to erect a large and beautiful church, where multitudes have already been permitted to hear, in their own tongue, the apostolic doctrines earnestly set forth. In Genoa another church will probably soon be built; and in many other towns and villages small congregations have been formed, which are steadily increasing in strength. Three or four newspapers are published among them. By the help of British and American Christians chiefly, a College and Theological Seminary for the education of the Waldensian youth have been established and extensively endowed. Rapidly, under the guidance and impulsion of a Providence that has never

* "*Totius Italiae Lumen.*"

abandoned them, these noble people are rising to the position for which most probably they have been preserved, as it were by miracle, through ages of bloodshed and gloom; that of a pure, apostolical, native Italian Church. Already is the lamp flashing forth anew its long hidden beams into the darkness, and becoming as of old.

A few more words we must add as to the bearing of these facts of cruel persecution on the part of Romanism in past ages, upon the present question between that system and Protestantism. In the Roman Church there are *two* distinct opinions as to the relation to, and accountability of modern Roman Catholics for the deeds of those who enacted the horrid tragedies detailed by us. 1. In all popish lands where the priest has no controlling opponent, these persecutions and massacres are approved, boldly defended, and applauded. Their motto is that of Charles IX. of Bartholomew memory, and Pope Gregory XIII. who applauded that massacre,—“*Justitiam excitavit pietas!*” Piety excited the vengeance on heretics!” The avowed principle of their Church is this,—that

heresy is murder,—the murder of the soul! Hence as murder of the body is a capital crime, so of course must be the murder of the soul. This is based on the bigoted tenet that the Roman Church is *the* Church; the *only* Church of GOD: that GOD has constituted the Pope his lord lieutenant: that the Pope is “GOD on earth,” and has power to do as he pleases, in enacting laws, and in executing them. In short, GOD has vacated his throne to the Pope: and whatever he does is never questioned in the court of heaven. For the Popish Church is a monarchy practically independent of heaven! Hence all men are his subjects, being delivered of GOD unto him. And those who oppose the Pope are guilty of high treason; which he facetiously calls *heresy*! Hence he inflicts capital punishment on all who differ in religion from him. Moreover, the civil magistrate is the humble and faithful servant of GOD. And as GOD has transferred “all power in heaven and in earth.” to the Pope, therefore the civil magistrate is also transferred to him, and in his servant to execute *his* justice. Or in the words of Dr. Jortin, “the Pope is

supreme over all, and kings and magistrates are his hangmen!"

The second opinion of Romanists is that of those who live in Protestant lands. They affect to deny all persecution for conscience sake. With Bishop Cheverus at the Boston dinner, they deny that "Holy Mother Church" ever shed any blood for religion. Oh! no. It was done exclusively by the *civil magistrate!* They conceal the historical fact that the magistrates, even to the highest, even to Philip, King of Spain, were the tools and slaves of "the Church," and were obliged to torture, massacre, and burn all good men, at the Pope's bidding.

But there are *two* points which we hold up to all men: 1st. It is an essential part of the creed of Popery to persecute to the death all who differ from her. 2nd. The Roman Catholics of the present day have never condemned, nor even disavowed this *dogma* or this *practice* of religious persecution.

First:—The persecution of heretics, that is, of all who differ in religion from Rome, is an essential article of her creed. The Emperor

Frederick, in 1224, issued his edict at the Pope's orders against the Waldenses. He pronounced them "snakes, wolves, angels of wickedness; and doomed them to the fire, their goods to confiscation, and their children to infamy." This was done by the priests in the name, and by the authority of GOD.*

Roman *saints* advocated persecution. Thus St. Thomas Aquinas:—"Heretici possunt, &c. Heretics, can not only be excommunicated, but, justly put to death."†

The *Popes* have advocated and practised persecution for their religion. The most noted persecutors of the Albigenses and Waldenses, were the Popes Urban, Alexander, Innocent, Clement, and Martin. Innocent granted to all his military Crusaders who were sent to massacre the Albigenses, "a full pardon of all sin, and eternal salvation in heaven."‡

Councils enacted laws of persecution. The

* See the proof in *Labbei Concilia*, tom. xiv. 25, 26. See other instances in *Edgar's Variations of Popery*. Edit. 2. p. 216, 217. † *Aquin.* ii. 11, and iii. p. 48.

‡ See the proof in *Labb. Concil.* tom. xiv. 64. *Bruy's Hist.* iii. 13.

councils of Oxford in 1160, and of Tours, of Albi, and of Tolosa in 1229, issued edicts in the name of the Pope, and of Almighty God, to persecute and exterminate the Albigenses. Also the council of Tolosa was the first to denounce and prohibit the use of the Holy Bible, as the instrument that promoted the tenets of Albigenses and Waldenses.

The fourth counsel of the Lateran, in 1245, issued, in the name of GOD and the Pope, the most ferocious edicts: "We excommunicate and curse all heresy, condemning the heretics, and delivering them over to the civil powers to be exterminated."*

The fifth general council of Lateran, in 1514, enacted even more ferocious laws, and made the persecution of all magistrates a solemn duty due by them to GOD, and *the Church*.

And lastly, the council of Trent decreed—and this decree is equal in authority with all priests, to the authority of GOD and the Bible,

* Labbei Concil. xiii. 934. Bruy's Hist. iii. 148. Gibert. Corpus, &c. i. 16. Edgar, p. 221.

“they decreed the extermination of heretics by the sword, by fire, by the rope, and all other means, *when it could be done with safety.*”

Add to all this, the establishment and long continued existence of the “**HOLY INQUISITION.**” This was instituted as the peculiar papal instrument of exterminating heretics by all conceivable modes of torture. Its laws, its officers, its enactments, its tortures, its *da fés*,—were all ordained by the Pope, sustained by the Pope as vital to his existence, and the success of his sect.

Bellarmino the prince of popish writers, a cardinal and the nephew of the Pope, sustains a labored and regular argument in defence of putting heretics—that is Protestants—to death for their religion. He argues from *the Bible!* from civil law; canon law; the Fathers; and from *reason!* Here his logic is admirable. It is this:—All heretics are to be damned infallibly; there can be no hope for a soul of them. Now, the sooner they are sent out of the world the better for themselves. If you allow them to live long, their greater sins will only bring greater damnation on them!! But

if you put them to death you will make their pains less tormenting!!! Thus he argues for sanguinary measures on the principles of benevolence!* In these places the theory and practice of persecution unto death for religion, are advocated in the most undisguised, and unblushing manner. Here is a specimen: "Heresy and apostacy from the Catholic faith punishable by death." This you will find in the Rhemish New Testament, under Heb. x. 29.

Second.—The Popes, bishops, and priests of the present day have never condemned, never retracted,—never even disapproved—of these canons, nor of these persecutions and massacres, and deaths, perpetrated by their forefathers of the same creed and Church. They have never humbled themselves as did the Jews who outstripped them in bewailing the murderous deeds of *their* forefathers. They never said with them, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

* BELLARM. De Laic. lib. iii, c. 21. See also the notes on the Rhemish New Testament on Matt. xiii. 2. Rev. xviii. 6.

If they have ever, in one instance, disavowed these edicts, and canons, and atrocious practices, and murders, let them of our day point out the decree or edict. We challenge them to produce any disavowal of these massacres by their church. We call on them in the face of the American people to produce any such document. Let them come out and declare their *present* doctrine, in relation to the employing of the force of arms against conscience.

The fact is this, the Roman Catholics are, by their ludicrous claims of infallibility and immutability, prevented from condemning, and ever disapproving of the monstrous superstitions, and murderous tenets of their forefathers. They cannot do it and be genuine "sons of the Church." Surrender once their infallibility, and they are undone!

Hence, as an estate descends in entail to the heirs, with all debts and liabilities on it, so, by the claims of the popish bishops and priests, the Church of Rome descends, to our day, with all its horrid debt of crimes, murders, persecutions assassinations!!! And as the present

bishops and priests are the heirs at law in "the entail of immutability," of the blood of the Albigenses, and the blood of the Waldenses; and the blood of the Bohemian brethren; and the blood of the Wickliffites; and the blood of the Huguenots: the blood of fifty millions of men, women, and children; together with the blood of fifteen millions and a half of Jews, of Moors in Spain, and Indians on our continent, rest in one horrid accumulated and overwhelming debt, due to Divine Justice—on the head of every bishop, priest, and Roman Catholic throughout the world!!!

Let every reflecting mind lay this to heart, and obey the call, "Come out of her, my people, and be not partaker of her sins, that ye be not partaker of her plagues." If you do not come out, all the vengeance of this blood, accumulating for ages, will fall certainly on you, to the uttermost; for the mouth of the LORD hath spoken it.

THE END.

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