

SOUTHERN PRESBYTERIAN REVIEW.

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ARTICLE I.

FURTHER OBJECTIONS TO THE DOCTRINE OF THE TRINITY ANSWERED.

A consideration of the Heathen Doctrine of the Trinity, the opinions of the ancient Jews, and the almost universal testimony of the Christian world, both ancient and modern.

We have now endeavoured to meet fairly, fully and candidly, the objections offered as presumptive arguments against the doctrine of the Trinity.

There is, however, one other objection that occurs to our minds, and which may deserve a passing notice. It has been said that if this doctrine of the Trinity is so essential, and so practically important as we allege, it would have been revealed as clearly in the Old Testament as in the New. To this objection we would reply, *first*, that the objection admits that the doctrine of the Trinity is taught clearly in the New Testament. But, if the doctrine of the Trinity is clearly revealed, as true, in the New Testament, then to all who receive it as containing the doctrine taught by Christ and his apostles, it becomes fundamental, and vitally essential, whatever may have been the degree in which it was revealed to believers under the Old Testament. But, in the *second* place, we reply, that the doctrines of a future life, of the resurrection of the dead, of the nature of everlasting life, of the mercy of God, the way of acceptance with him, and the principle of obedience, not to mention others, are, on all hands, admitted to be of fundamental and

modo" which never fails to conciliate, those high attainments which enlarge the thoughts of youth, and that zeal and energy that inspire the young with a similar spirit in the pursuit of knowledge and virtue, falls to the lot of few. And unfortunately for the world, Boards of Trustees, who, more or less, are compelled to rely upon recommendations, which have become, in our day, props for the lame, plasters to conceal sores, or certificates to palm off humbugs, are too often deceived. Not the most competent, but the most eager for place, are likely to be appointed.

ARTICLE VII.

ROMANISM AT HOME.

"Devocionario Sagrado de los privilegios, gracias, y glorias Del Padre Putativo de Jesus y Esposo de Maria El Santisimo.: Patriarca Senor S. José Compatrono de Cadiz. Dispuesto por el Dr. D. Fr. Romero Presbytero de Cadiz. Paris Libreria De Rosa Mexico—Libreria De Galvan, 1840."

We found a book with the above title in a book-store in Monterey, Mexico, in the year 1846, and were devoutly recommended to read its holy pages.

We propose to give a few extracts from it, and to make such comments as these extracts may suggest, so that our readers may see what Romanism is at home, in its own country.

The book, it will be seen, is a re-print in the city of Mexico, of the Paris edition, and is from the pen of Dr. Romero, a well-known authority in the Catholic church. The little volume contains 157 pages, and is known in Mexico as a *Septenario*; *i. e.* each principal division is subdivided into seven sections. The author gives us this most satisfactory reason for such an arrangement. "The number seven is a very *plausible* number in grace, in nature, and in art; in Heaven, and

on earth; among angels and among men; even with God himself. This number is peculiar to Saint Joseph, because in it, are comprehended his principal mysteries, seven of Grief, and seven of Delight."

This lucid explanation must convince the most fault-finding reader, of the practical good sense, manifested by Dr. Romero in the plausible plan of his Septenary. In the execution of his pleasing idea, the astute Doctor devotes the first chapter to the seven Grievances and seven Delights of Saint Joseph, and closes with an offering (o frecimiento) and a Letter of Slavery (Carta De Esclavitud) to Señor Saint Joseph.

But the learned author was not willing to confine the carrying out of his charming conceit to a single chapter. He gives us also, seven prayers for the 19th of March, the birth-day of the Saint; seven prayers for the patronage day (dia del patrocinio) of the Saint; seven prayers to commemorate the espousals of Joseph and Mary, &c.

Some specimens, selected almost at random, from the book, as it now lies before us, will give a pretty correct idea of Catholic worship in a Catholic country.

We begin with the fifth Grief and Delight of Saint Joseph.

QUINTO.

José amadisimo, yo pobre pecador te acompaño en el Dolor, que padeciste al ordenarte el Angel salir para Egypto huyendo de Herodes, cruel Tirano, por las incomodidades que habia de padecer, tu Divina Esposa en el camino, y las inclemencias del tiempo, que habian de afligir á Jesus, por ser tan Niño; pero me gozo con el consuelo, que tuviste de ver caer en tierra los Idolos al entrar en Egypto, nuestro salvador.

Haz, Padre mio, que tenga á mis superiores rendida obediencia, y que con exactitud guarde la Ley Divina. Amen. Pater Nost. y Ave Maria.

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FIFTE.

Most loved Joseph, I a poor sinner sympathize with thee in the Grief which thou sufferedst when the Angel ordered thee to set out for Egypt, to fly from the cruel tyrant Herod, on account of the inconveniences which your Divine Spouse must needs suffer on the way, and on account of the inclemency of the weather, which must needs afflict Jesus, being such a mere child. But I rejoice at the consolation which you felt, at seeing the Idols fall to the ground on the entrance of our Saviour into Egypt.

Grant, my Father, that I may render due obedience to my su-

periors, and that I may guard with exactitude the Divine Law. Amen. Our Father. Hail Mary.

Voz. Gloria à la Trinidad del Cielo.

Voice. Glory to the Trinity of Heaven.

Responsa. Honra à la Trinidad de la Tierra.

Response. Honor to the Trinity of Earth.

The Evangelist Matthew says nothing of the tumbling down of the Egyptian Idols, at the entrance of our Saviour into the land of Isis and Osiris. We are much indebted to Dr. Romero for supplying the omission. The Scriptures are equally silent about a Trinity of Earth. But we presume that Rome, and not the excellent Señor Romero, is to be thanked for this dogma. For, in the many cathedrals and churches that we visited, and in the hundreds of houses that we entered in all parts of Mexico, we recollect no instance of not seeing either an oil-painting or an engraving of this Earthly Trinity. Rude wood cuts of Joseph, Mary and Jesus, are sold by thousands in the streets of all the villages, towns and cities. The beggar asks alms for the sake of Joseph, Mary and Jesus. The criminal deprecates justice by an appeal to the same personages. The sick pray for restoration to health in the name of the same holy Three. Yea, so intimately are the Reputed Father, Mother and Son connected in the minds of the people in our sister Republic, that it is no uncommon thing to hear the names of Jesus, Maria and José applied to the members of a family.— Sometimes, too, parents carry their religious zeal so far as to give two of the names of the Trinity of Earth to one of their children. We have seen many a man who was called José Maria, (Joseph Mary.)

It may not be amiss to mention that the ascription of praise to the Trinity of Earth occurs seven times in the first Septenary. Well did the most excellent Doctor say, "The number seven is a very plausible number."

CARTA DE ESCLAVITUD.

LETTER OF SERVITUDE.

O José, Padre y Señor mio, yo N. N. prostrado à vuestros pies me ofresco y constituyo por

O Joseph, my Father and Lord, I, N. N. prostrate at your feet offer myself and constitute

Esclavo vuestro, como lo soy de Jesus Sacramentado, y de Maria santissima concebida sin culpa original, en el primar instante de su ser, para que asi tenga siempre en mi corazon, à todos tres Señores, Jesus, Maria, y José, y en señal de esta esclavitud os pagaré Dulcísimo Padre y Señor mio, el tributo diario, rezando siete veces, el Padre nuestro y Ave Maria, &c.

myself your slave, as I am that of the sacramented Jesus and of Mary, Most Holy, conceived without any original sin, in the first instant of her Being, so that I may always thus hold in my heart, all three Lords, Jesus, Mary and Joseph, and in sign of this servitude, I will pay you, Most sweet Father, and my Lord, daily tribute, reciting seven times, the Pater Noster and Ave Maria, &c.

The plausible number seven comes up again in this offering of Señor N. N. to the Most Sweet Joseph. The Señor evidently belongs to the order of Franciscans, since he believes in the immaculate conception of the Virgin Mary.

Some of our newspapers have fallen into the strange error of supposing that the recent Bull of the Pope promulgates a new dogma. So far from this being so, a deadly feud has existed between the Dominicans and Franciscans for several hundred years, in reference to the very question, which the Holy Father has attempted so lately to settle. The Order of St. Francis prevails in the Mexican Republic, and it is no uncommon thing to see written over the church doors: "Let no one enter here who does not believe in the Immaculate Conception of the Most Holy Virgin." The same inscription is sometimes found over the arch-ways leading into the Courts of Haciendas.

OFRECIMIENTO.

O José Santísimo, hijo del Eterno Padre, Padre legal del Hijo, substituto del Espíritu Santo, Esposo de Maria Purísima, obedecido de Jesus, respetado de Maria, Tutor de Jesus, florida vara de virtudes, Tesorero del Arca viva de la Gracia, Mediano de los hombres para con Dios, y abrazado ethna de a-

OFFERING.

O Most Holy Joseph, son of the Eternal Father, legal Father of the Son, substitute of the Holy Spirit. Husband of Mary Most Pure, obeyed by Jesus, respected by Mary. Tutor of Jesus, budding (flourishing,) rod of virtue, Treasurer of the living Ark of grace, Mediator between men and God, and burning flame of

mor à Jesus, y a Maria Santisima, amparo de pobres, remedio de los tentades, guia de los que caminan, protector de los que navegan, salud de los enfermos, y Patron universal de los Christianos; alcanzanos, pues eres tan poderoso delante de Dios, buena vida, y buena muerte. Amen. Jesus, Maria y José.

love to Jesus and Mary Most Holy, shelter of the poor, remedy of those who are tempted, guide of those who travel by land, protector of those who navigate, health of the sick, and universal Patron of Christians, grant unto us, since you are so powerful before God, a good life and a good death. Amen. Jesus, Mary and Joseph.

No comments are needed upon this remarkable offering. The offices of the Holy Spirit and Mediator are here plainly attributed to a frail worm of the dust. Joseph is made more than one of the Trinity of Earth. He is made to assume the functions of Two of the Triune Deity.

In the second chapter, page 30, we have the following prayer:

ORACION.

O José Santisimo, par estas felicidades que gozaste viviendo, te pedimos nos defiendas de tempestades, rayos y terre motos, dandonos buenos temporales, para que se logren los frutos de la tierra, favoriciendonos en todas nuestras necesidades, tu proteccion y patrocinio. Amen. Jesus Maria, y José.

PRAYER.

O Most Holy Joseph, by these felicities, which thou didst enjoy in this life, we pray thee that thou wilt defend us against tempests, lightnings and earthquakes, giving us temporal success, so that we may obtain the fruits of the earth, favoring us in all of our necessities, with thy protection and thy patronage. Amen. Jesus, Mary and Joseph.

This wonderful prayer contains seven petitions. Truly, the number seven is a very plausible number.

Again, in the third chapter, we have seven prayers and seven doxologies to the Trinity of Earth.

We subjoin a few extracts:

ORACION PRIMERA.

Patron Gloriosisimo, Señor S. José: pues el Todo Poderoso os elevó á ser honra de su Santisimo

FIRST PRAYER.

Most Glorious Patron, Señor St. Joseph: since the Almighty has elevated you to be the hon-

mo Nombre, y os hizo Patrono de la Militante Iglesia, y depositó en vos el tesoro de los Divinos Dones, &c.

our of his Most Holy Name, and made you the Patron of the Church Militant, and has placed in you the treasury of Divine gifts, &c.

The invocation in the fourth prayer is still more remarkable :

CUARTA ORACION.

Patron Gloriosísimo Señor S. José: pues vuestro admirable nombre en lengua Egypciana significa Salvador del mundo, &c. &c.

FOURTH PRAYER.

Most Glorious Patron, Señor St. Joseph: since your admirable name in the Egyptian tongue signifies the Saviour of the world, &c. &c.

The third chapter contains like the other two, seven prayers. One of these is quite curious :

SESTA ORACION.

Castísimo José, mil placemes os doy porque tuvisteis por esposa aquella Aguila grande que remonto su vuelo hasta el Desierto, y quebranto con sus planas la Serpiente, que queria tragarse al Hijo, que tenia en su vientre, quien, cual pelicano amoroso, nos habia de redimir alimentar con su preciosa Sangre: per este privilegio, os suplico me alcanceis que purificada mi alma con la sangre del Pelicano Jesus, levante con las alas de vuestra proteccion el vuelo desde el desierto del mundo hasta llegar a la gloria. Amen. Pater nost. y Ave Maria.

SIXTH PRAYER.

Most Chaste Joseph, I give unto you a thousand congratulations upon having taken to wife that great Eagle, which carried its flight even to the Desert and destroyed (broke,) with its talons the Serpent which wished to swallow up the Son that she had in her womb, who, like a loving pelican, had to redeem and nourish us with his precious blood: for this privilege I supplicate you that it may be granted unto me that my soul, being purified with the blood of the Pelican Jesus, may raise its flight upon the wing of your protection from the desert of this world until it attain unto glory. Amen. Our Father and Hail Mary.

The specimens go on increasing in richness throughout the book, but the foregoing will suffice to show what sort of devotions Catholics are accustomed to use in their own country.