



ROMISH INDULGENCES
OF TO-DAY.

AN EXPOSURE





THE "VAN" OF THE PROCESSION.
(The Royal Kettle-Drummer getting ready.)

Romish Indulgences of To-day ;

OR, IS TETZEL DEAD?

AN EXPOSURE :

*Being the Record and Result of a Correspondence with an English
Roman Catholic agent Rome's Present-day Traffic in Bulls.*

BY

“FULANO”

(M.A. EDIN.)

—
SECOND EDITION.

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PREFACE.

SPAIN, as all the world knows, is famous for her bulls, that is, for her four-footed ones—her “toros.” At certain seasons of the year tens of thousands of Spaniards of both sexes crowd into the innumerable “plazas” of the nation, especially on the Sunday afternoons, to see some four, six or eight bulls baited one by one to death;—unless, as frequently occurs, some bull happens to be one too many for his tormentors, in which case there is a sudden change of programme—the bull-baiter has to act the less agreeable part of the tormented; he is tossed, mangled, gored, and mayhap dies in the presence of the excited throng.

But in Spain there are other bulls than these—perhaps not so famous—though they deserve to be. Besides the bulls of the “ganaderos,” there are the Bulls of Rome. This book deals entirely with the latter. The writer’s object is to bring home to the English reader that the immoral abuse of Indulgences, which provoked the Reformation, still flourishes under certain disguises in a characteristically Romanist country like Spain.

One or two preliminary explanations fall to be made ere committing this work to the press. Firstly, this story is the record of a *real* correspondence: it is not fictitious. Pseudonyms and fictitious addresses are employed for

obvious reasons. But in all essential respects the narrative is strictly real. Catholicus' appeal to the Vatican took place exactly as described, and with the result described.

The picture given in this book of a phase of Spanish Roman Catholicism is drawn *from the life*. The author has spent a good many years in Spain. Its language and customs, as well as its chief books of theology, are familiar to him.

It may interest English Roman Catholics to know something of Catholicus' personal history. He was born in 1869 of parents who had, but a few months previously, joined the Church of Rome: they had hitherto been members of the Church of England. His father was a London physician. Catholicus received his earliest religious and secular education from Dominican Sisters at the convent school of St. Catherine's, Bow. "They were, and are, to my knowledge," says Catholicus, "thoroughly good and sincere ladies, although somewhat narrow-minded. In 1876" (he continues) "I was allowed to serve at the altar of St. Catherine's Church, Bow, and had my first personal knowledge of a good and holy Roman priest in the person of the late Rev. Thos. Thacker, D.D. He, as well as the majority of Roman Catholic priests I have met, was a thoroughly genuine, good man; doing good and preaching the Gospel in a manner which few Protestants give priests credit for doing. In 1878" (he continues) "I was sent to the junior school of Stonyhurst College, near Blackburn. I remained there under

the Jesuit Fathers for six months, but, owing to ill-health, my father was compelled to take me away, and to cause my studies to be put aside for a time. From 1880 to November, 1884, I was under a private tutor for secular studies, but my education suffered through continued weakness. On Sunday, 22nd May, 1881, I was confirmed and made my first Holy Communion in the Church of St. Francis, Stratford, E. After returning from school at Stonyhurst till 1883, I served at the altar at St. Catherine's, Bow, in the various capacities of torch-bearer, incense-bearer, acolyte, etc., etc. In 1883 or thereabouts I became master of ceremonies at the same church, and served in that category till 1893, when my mother, sister, brother, and myself left Bow to live in Bayswater."

I have mentioned these facts that the reader may see that Catholicus had an *inner* knowledge of the Roman Catholic Church in England. "Never in my English experience," said he, "have I met with the disgraceful practices you have brought to my notice."

I wish, also, to mention that the three Bulls translated in London by a Roman Catholic translator and sent to the Pope, were the Bula de Carnes, the Bula de Difuntos, and the Bull of the Holy Crusade. The translation of the third-mentioned is given in Appendix A. To "explain" all the graces it conveys would unduly swell the size of this volume. I have preferred to explain only one—the grace or favour of *Composition*, as contained in the subsidiary *Bula de Composición*. (See chapter V.) The

translation of this subsidiary Bull is the work of the present writer.

Again, my quotations from authorised Roman Catholic *Explicaciones de la Bula* are limited almost entirely to selections from the Explicación of Salcés (Madrid, 1881). It would have been the easiest thing in the world to have varied the sources. But really they *all* talk the same language, and in quoting one you quote all. I chose Salcés' as being one of the best-known, modern *authorised* expositions of the Bull.

It may not be amiss to add that the Bulls and related traffic are in no sense "excrescences" of Romanism—things for which official Romanism is not responsible. The Pope has definitely sanctioned, and, indeed, ordered, their issue, just as his predecessors did before him. Leo XIII. signed the last Letters Apostolic authorising their issue, in Rome on the 17th May, 1890. (See the preamble of the Bull of the Holy Crusade, Appendix A.)

It is hoped that the subject treated of may interest a fairly wide circle of readers. In these days when England is said to be travelling back Romewards trustworthy information regarding Romanism as she is in other lands, and as she almost certainly would be were she the *dominant* factor in British life, is highly desirable. For, be it frankly understood, the mild and deft presentment of Romish doctrine and practice, current in the British isles, is *not* the complete one. The doctrine of reserve is, consciously or unconsciously, acted upon. To see what *official* Vaticanism is fully capable of, we must step outside of

free Britain and live for a time in typically Romanist countries such as Italy and Spain.

The information conveyed in this book is commended to the attention of Herbertus Cardinalis Vaughan, Archiepiscopus Westmonasteriensis. To judge by what one sees in the Press, his Eminence is from time to time fond of exalting Romanism at the expense of Protestantism. In such lucubrations he is said to liken his own Church to the sun in the firmament; the Reformation is characterised as the quenching of that light and as the setting up instead of a gas-lamp of English manufacture.

“ Well, the lamp light is found too weak. Occasionally it blinks and splutters. Sometimes, and generally at the critical moment, it goes out altogether for a while and leaves the country in total darkness.”

And, *therefore*, he would fain convert England to Romanism! One cannot but admire the audacity of such statements. The *sang froid* of the thing is inimitable. But this we may safely say: “ If Herbertus Cardinalis Vaughan wants to see spiritual darkness let him exchange residence at Westminster for life awhile in Spain—where Protestantism is, and has always been unfortunately, a negligible quantity. After *that* he will talk less exaltedly of what Romanism *versus* Protestantism can do for a country.”

“ FULANO.”

EDINBURGH UNIVERSITY, 1st Sept., 1902.

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to keep page numbering consistent.



If every American does his or her best for America and for Humanity we shall become, and remain, the Grandest of Nations – admired by all and feared by none, our strength being our Wisdom and kindness.

Knowledge knows no race, sex, boundary or nationality; what mankind knows has been gathered from every field plowed by the thoughts of man. There is no reason to envy a learned person or a scholarly institution, learning is available to all who seek it in earnest, and it is to be had cheaply enough for all.

To study and plow deeper the rut one is in does not lead to an elevation of intelligence, quite the contrary! To read widely, savor the thoughts, and blind beliefs, of others will make it impossible to return again to that narrowness that did dominate the view of the uninformed.

To prove a thing wrong that had been believed will elevate the mind more than a new fact learned.

Emmett F. Fields
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ROMISH INDULGENCES OF TO-DAY ;

OR,

IS TETZEL DEAD ?

CHAPTER I.

INTRODUCTORY—THE "INDULGENCES" OF OTHER DAYS.

TETZEL, HIS TRADE AND TIMES.

"And through covetousness shall they with feigned words make merchandise of you."—*2 Peter ii. 3.*

"These are monstrous things and traffickings with the Christian people."—*Cardinal Cajetan, Com. on N. Test.*

"They have corrupted as much as in them lies, the most pure and innocent religion the world ever knew, by distorting it to ends of wealth and power."—*Sir Matt. Hale, 1684 A.D.*

THE story to be told in these pages is one concerning the traffic in Bulls or Indulgences within the Romish Church—as that traffic is carried on to-day—and an interesting story it is. But as that traffic began not yesterday, but has its roots deep in the practices and doctrines of the past, it will be well to recall, first, the Indulgence-broking of other days in a preliminary chapter on Tetzels, his trade and his times.

John Tetzels—every student of mediæval church history knows him—Apostolic Commissary for all Germany and Inquisitor of Heretical Pravity during the popedom of Leo X. His age—a degenerate one. Hurtful germs floated in the air and wrought sad havoc on and in the body ecclesiastic. The whole head was sick and the whole

heart faint. There was no soundness in it ; but wounds and bruises and putrifying sores. "We know," wrote Pope Adrian VI. to Francesco Chiericato, his legate at Nuremberg, "that there have been for some years many abominations in this Holy See—abuses in things spiritual, excesses in mandates, and all, in a word, changed to the bad (*in peruersum mutata*). Nor is it strange that the sickness should descend from the head to the members, from the chief pontiffs to the inferior prelates. All we, that is, the prelates of the Church, have declined, every one in his ways ; nor was there one that did good ; no, not one."*

Of all the sources of corruption, the demoralising traffic carried on in Indulgences and Dispensations was, perhaps, the chief. "*Omnia Romæ esse venalia.*" Everything at Rome was to be bought. Every possible crime had its money compensation. Even when the storm of the Reformation had burst, the shameless *Taxa Cancellariæ Romanæ* was not suppressed. Of this taxation of crime, which shows the price at which well nigh every imaginable sin or disqualification could be commuted for money payments, the then learned Roman Catholic divine, Claude D'Espense, writes (in his *Commentary on Titus*) with bitter indignation. "You will learn more of crimes," he says, "in this book than in all the compilers and summaries of vices. And to most of them there is proposed a licence, to all an absolution, as long as it is paid for. It is marvellous that at this time, in the very schism itself, this index of so many shameful and horrid crimes is not suppressed. For as I think, there is no work which gives so much scandal in Germany, Switzerland, and wherever else there is a separation from the Roman See. And yet it is not suppressed by the favourers of the Roman Church. Nay, the licenses for and impunities of these crimes are for the most part renewed and confirmed in the faculties of the legates sent thither from Rome."† *Salva-*

* Richer, *Hist. Concil. Gen.*, Tom iv., p. 123, quoted in *Exam. of Creed of Pius IV.*, by R. C. Jenkins, p. 248.

† Richer, *Hist. Concil. Gen.*, Tom iv. p. 203.

tion, in short, came to be openly bought and sold, and souls were let out of Purgatory and admitted into Heaven on payment of sums of money to the Papal Commissaries.

Luther's protest against this traffic precipitated the Reformation. The scandalous way in which, in the neighbourhood of Wittenberg, Tetzal plied his calling roused Luther's ire. To persuade the people to buy his (Tetzal's) spiritual wares, the proceeds of which were to help to pay for the building and enlargement of St. Peter's at Rome, the Dominican monk told them, as Luther himself testifies, that as soon as the money clinked in the bottom of the chest the souls of their deceased friends forthwith went up to heaven. Luther boldly denounced Tetzal and his traffic from the pulpit, and raised the standard of Reform by posting up on the door of the Church of All Saints, at Wittenberg, on October 31, 1517, his 95 Theses relating to the doctrine and practice of selling Indulgences.

That Indulgence-broker Tetzal was no unauthorised agent of the Pope is well known. The original Faculty given to him by Leo X. ran thus:—

“Health and Apostolic Benediction, world without end. Amen.

“We, Leo X., supreme Roman Pontiff, servant of servants, Vicar of Christ upon earth, successor of Peter and Paul, make known to all the faithful of both sexes that, by the authority of Christ and of St. Peter and St. Paul and the whole Church, we have granted and conceded to John Tetzal, of the Dominican Order, Apostolic Commissary and Orator for all Germany, Inquisitor of Heretical Pravity, the most ample power of communicating Indulgences throughout all the world, so that the aforesaid John Tetzal can absolve in all cases specially and generally, and in any manner soever reserved to the Roman Apostolic See, such as the same See would be rightly consulted upon. Also, of absolving from sins repented of, confessed, and forgotten, and even from those not repented of and not



THE STANDARD BEARERS OF THE HOLY CRUSADE 
FALLING INTO LINE.

(Outside the Pontifical Church of St. Michael, formerly St. Just.)

confessed; and in the moment of death of bestowing a universal remission of all sins, guilt, and penalty to be paid in Purgatory. Also, to shut the gates of hell and to open the gate of paradise. To the poor, however," . . . (*Here the original document breaks off, and the date alone remains.*)

"Signed with the seal of the Fisherman in the last indiction," etc.*

This document the great Indulgence-broker carried about with him—bound in velvet and gold. It was his warrant for doing business; for trafficking, in short, with the sins and souls of men, living, dying, or defunct.

The limits assigned to this work do not admit of our tracing in detail how, from simple and almost innocent beginnings, this Papal power of communicating Indulgences gradually grew †—till at last, in the Middle Ages, under the influence of the See of Rome, the Schoolmen elaborated the doctrine that the inexhaustible grace of the Saviour, together with the superabundant merits of the Virgin Mother and all martyrs, confessors, and saints, formed a "treasury of grace" placed at the disposal of the chief bishop of the Roman Church, which he could dispense to men at his own will in the shape of remissions of punishments due to sin in this world or in that to come. Suffice it here to point out the grossness of the conception. We have first a "treasury" formed out of the merits of Christ, the Virgin Mother, and the saints—kept at Rome to be dispensed by the so-called successors of St. Peter. Then we have the extraordinary assumption that the Pope is able to apply these treasures to individual and specific cases—here and in Purgatory. The theory of Indulgences is, in short, made to depend upon the Romish doctrine of "Satisfactions."

Thus Lárraga, in his *Teologia Moral, Tract. xxxviii., De Indulg.* p. 469, says: "There exists within the Church

* Quoted in R. C. Jenkins's *Exam. of Creed of Pius IV.*, p. 235.

† For an *Excursus on the Origin and Evolution of the traffic in Indulgences*, see Appendix B.

a spiritual treasure, consisting of the superabundant and morally infinite satisfactions of Jesus Christ, our Redeemer, and of the merits and good works of our Lady the Virgin Mary, the Martyrs and other Saints, which satisfactions not being required for the satisfaction of their own sins, are kept reserved, as it were, in faithful deposit, in the acceptance of God, to be applied by the dispensers thereof on behalf of such as have need of the same, when just motives shall exist; although, in truth, the merits and satisfactions of the Saints draw their worth and efficacy from those in Christ operating in them. In this treasury of the merits and satisfactions of Christ and of the Saints, the indulgences granted to the faithful have their foundation." And he adds, "The power of conceding and administering Indulgences from the said treasury throughout the Church is vested by Divine right in the Pope alone in his capacity as Vicar of Christ and successor of St. Peter, to whom, in the words 'Keys of the Church,' the supreme power of binding and loosing was given."

And Dens, in his *Tract. de Indulg.* (tom. vi., p. 417), says: "An Indulgence is the remission of the temporal punishment for sins remitted as far as guilt is concerned, made by the power of the keys, outside the Sacrament, by the application of the satisfactions contained in the treasury of the Church." "Indulgences avail," says the same writer, "not only *in foro ecclesie*—before the bar of the Church, but also *in foro Dei*—at the bar of God; that is, they free from punishments not only in so far as otherwise they might be enjoined by the Church, but also in so far as they may be due to God, and must otherwise be paid either here or in Purgatory." (*Id.* p. 418.)

Thus the Pope, the so-called Vicar of Christ, and in his name the Archbishops, Bishops, and Commissaries, came to dole out to the faithful from this wondrous, inexhaustible Romish treasury of superfluous and superabundant "satisfactions"—Indulgences or remissions plenary or partial, of theological *pœna temporalis*.* And

* For an examination of the question, *Does Rome by means of Indulgences PARDON SIN?* see Appendix C.

not to the living alone; the Indulgences could also be taken out for the defunct, by purchasing Bulls *De Difuntos*, a species of other-world bill or draft issued here by the Pope as dispenser of this inexhaustible treasury of the Church, and presentable in Purgatory in benefit of the suffering *ánimas*—where, so the faithful were practically assured, the draft would be honoured!

That such gross, almost unthinkable theories should be put forth, accepted, and frankly acted upon in the Middle Ages, can be readily believed when we recollect that the now long-exploded art of foretelling the future by the inspection of the stars still counted among its believers so accomplished a scholar and Reformer as Melancthon, and so sagacious a statesman as Burleigh.* But that practically the same gross conceptions and practices obtain in the Roman Catholic Church to-day, and that with the distinct approval of the Vatican; that, for instance, at certain times and seasons Roman Catholic men and women may not eat meat without sin unless they have first bought from the Pontiff express permission to eat it; and that the Pope, through his Commissaries and Indulgence-brokers, still shuts the gates of Purgatory and opens the gate of Paradise to such as buy, or at least “acquire,” his Apostolic Commissary’s Indulgences; that, in a word, Tetzels is not the defunct, purely mummified XVIIth-Century personage we took him to be, but is part and parcel of official XXth-Century Roman Catholicism—can these things be?

Such were the questionings which on a May evening in the year 1899 Catholicus, an English Roman Catholic—a loyal and up to that time devoted son of his Church—kept asking himself and me.

* Cf. Ranke’s *History of the Popes* (Mrs. Austin’s transl.), i. 249, 263.

CHAPTER II.

PRESENT-DAY "INDULGENCES": CATHOLICUS IS TOLD HOW THEY GET ON AND OFF THE MARKET—THE ANNUAL "PROCLAMATION OF THE BULL."

"Indulgence generally signifies *remission, condonation*, as in Isaias lxi. 1, 'Prædicare indulgentiam captivis,' 'to preach a *release* to the captives;' or, facility, condescension, as when St. Paul said to the Corinthians (I. vii. 6), 'Hoc autem dico secundum indulgentiam, non secundum imperium,' 'but I speak this by indulgence, not by commandment.' Both these senses are united in an indulgence as used by the Catholic Church and by divines; because it is a *real remission* which the Church grants, through *condescension* . . ."—*Mgr. J. B. Bouvier, Bishop of Mans, De Indulg., cap. i.*

"Se ha de tener la Bula—You must have the Bull."—*Spanish Ecclesiastical phrase.*

"Tengo mi Bula para todo—I have got my Bull, my license to do anything."—*Spanish Proverb.*

"Take for instance the Catholic Church's Meat Dispensations," said Catholicus to me. "What you say of them is not in conformity with my experience as a Catholic. At certain periods in my life, owing to indifferent health, I have been reluctantly compelled to eat meat on many of the days of fasting and abstinence enjoined by the Roman Catholic Church; but I have on such occasions always obtained the necessary permission from my Father Confessor without having to buy it in any shape or form either from him or through him from the Pontiff."

"I have known of cases," he added, "where, when permission has been granted to eat meat on such occasions on grounds of 'ill-health' or 'heavy work,' the requestor, if in a position of sufficient means, has been advised by the priest to give an alms to the poor. But I can assure you that in all such cases the money, if given at all, is given not in payment of the dispensation but as a *bonâ fide* voluntary offering to help the poor."

Now why it should be within a priest's or even a Pope's right to order Catholics or anyone when to take, or abstain

from taking, such food as flesh meat; and why it should be sin at all to eat thereof at certain seasons or hours, I had never for the life of me been able to understand. My reading of Holy Scripture had taught me clearly that meat, whether taken or abstained from, commendeth not to God (Coloss. ii. 16-23; 1 Cor. viii. 8; Rom. xiv. 14-22; 1 Tim. iv. 3-5; etc.); but let that pass.

"In Spain," I said, "the obtaining of a Meat Dispensation or *Bula de Carnes* is to all intents and purposes the obtaining of a printed permit to do a certain thing on payment of a fixed sum, which thing, but for the permit obtained through the payment made, it would be sin to do. Whether you call the *giving* of the fixed sum in order to the obtaining of the permit *buying* it or not, seems to me a point of very secondary importance. It is the thing in itself I condemn—under *whatever* name.

"I can assure you, Catholicus, that in Spain the giving of the money is in no way left optional; nor is the applicant for the Bull merely *advised* to give the sum; nor do the circumstances, easy or otherwise, of the applicant in the least affect the decision; nor is any plea of 'ill-health or heavy work' in any way essential to the granting of the dispensations craved. The granting of the Meat Dispensation in Spain is dependent upon one thing and on one alone—that the money be *forthcoming*. *This* is the great *sine quâ non*. And the Spaniard thinks he pays for it—just as he pays for the Masses by which he is taught to think he is drawing the soul of some deceased relative out of Purgatorial fires.*

* Whatever scholastic distinctions or subtleties be alleged to the contrary on this subject, the popular belief is practically unaffected by them. The words of the Bishop Ricci are here quite in point. "La distinzione . . . rimane confinata nelle scuole, e il Cristiano, imbevuto di una prevenzione erronea, crede in sostanza *di poter comprare* il sacrificio," and, we might add, "the Indulgence." "The distinction remains locked up within the Schools; and the Christian, imbued with an erroneous and preconceived idea, believes that in substance and essence the sacrifice [or, Indulgence] is *to be bought*."—*Acts of the Assembly at Florence*, tom iii., p. 121.

“But to put the matter to the test,” said I, “I think of writing off at once to a Madrid friend of mine, a person in whom I have every confidence, to ask him to buy for us a Bull of Meats in one of those Roman Catholic ‘pious-wares’ shops on the windows of which when in Spain I have frequently seen the announcement ‘BULAS’ pasted up.”

And I carried out my intention.

“There!” said I, handing the Bull to Catholicus a week later—“There! What do you think of that? But for the obtainment of that ‘permit’ your fellow Roman Catholics in Spain would commit mortal* sin by eating meat on any of your Church’s days of fasting. But they take out this Bull by paying down £ s. d., and—presto, change!—all danger of mortal sin is removed.”

Catholicus eyed the document curiously while I sought to translate to him its strange contents. Its get-up and legal phraseology, its *stilus curia*, I could see, greatly surprised him.

“But how are Bulls such as this obtained?” queried he in astonishment. “And are you *sure* they are really issued with Pope Leo XIII.’s sanction? I very much doubt it.”

“To clear up the point,” he continued, “do you think your Madrid friend would be so kind as to find out how they ‘get on the market,’ so to speak?” He did not like the phrase, he said, but he could get no other to express clearly what exactly he wanted to know.

Happening just then to be on the eve of starting for Spain, I offered to make careful inquiries—personally and on the spot.

Catholicus was delighted. He emphasised the importance of finding out whether the traffic had Papal sanction

* The 9th Canon of the synod of Toledo (653) declared the eating of flesh during Lent to be a *mortal* sin. Charlemagne’s law for the newly-conquered Saxony attached the penalty of death to wanton disregard of the holy season: “Cap. iii. Si quis sanctum quadragesimale jejunium pro despectu Christianitatis contempserit et carnem comederit, morte moriatur.” But the severity of all such laws early began to be tempered by the power to grant dispensations. Cf. *Ency. Brit.*, 9th Ed., Vol. ix., p. 47.

and support. "I shall be very much surprised to hear," exclaimed he, "that *such* things have in any way the Holy Father's approval."

Within a few days I had crossed the Channel and the Pyrenees, and was in sunny Spain. Two weeks later, in Madrid, I was writing to Catholicus as follows:—

"MY DEAR CATHOLICUS,

"I am now able to send you a good deal of really trustworthy information as to how Romish Indulgences get on and off the market.

"*Bulas de Carnes* (as all other Bulls) are obtained, I find, in either of two places in Spain—in the Sacristies of Roman Catholic churches, or in the well-known religious *Librerías Estamperías*, or pious-wares shops—where devotionaries, images, scapulars, crucifixes, rosaries, and such like are sold.* The Bulls are issued, expended, or 'put upon the market' by high Spanish ecclesiastical authorities, acting in the name, and with the express sanction, of the Pope. It matters little into which of the places you go, the procedure is one and the same. You go in and ask for a *Bula*, pay down the known *fixed* price or statutory fee, or meat tax, or whatever you like to call it—this payment being compulsory, without it you could not obtain your permit or Bull—and out you come free to eat meat, the mortal sin no longer a sin at least for you, because you have paid down a certain fixed sum and have received in exchange an official document granting you, in the Pope's name, permission to eat flesh.

"These ecclesiastical documents bear the signature, sign, and seal of Dr. Wenceslao Sanguesa y Guia, Priest, Doctor of Theology, Licentiate in Civil and Canonical

* A trade advertisement, now lying before me, reads as follows:— "Devotionaries, costly and non-costly, in Mother-of-Pearl, Ivory, Tortoise-shell and Leather Bindings; Crucifixes, Rosaries, and Engravings. BULLS EXPENDED.—Stationer's Shop, Calle Carretas, No. 37."—Taken from "*El Imparcial*," the chief Madrid daily, of 28th Feb., 1901.

Law, Dean of the Holy Primacial Church of Toledo, Superintendent and Visitor-General of the Nunneries of this Archbishopric, Chaplain of Honour, Preacher to His Majesty, Apostolic Commissary-General of the Holy Crusade in all the dominions of His Majesty, etc., etc. He issues them in virtue of powers delegated to him on the 17th day of May, 1890, at Rome, 'by Our Most Holy Father, Leo XIII.' This is my answer as to how the Bulls get on the market, and as to whether the present Pope is or is not implicated in the same.

"The answer, be it observed, could not be more definite. The aforesaid cleric is a man of real flesh and blood. He is special commissioner or delegate of the Pope; he is also a preacher at the Spanish Court. He issues the Bulls once a year from Toledo, the archiepiscopal city of Spain. The Bulls are valid for a year at a time—the year mentioned in the documents themselves. The mortal sin begins again, presumably, on the expiry of the year unless you table down fresh money and receive in exchange Indulgences up-to-date.

"The day I arrived here," I continued, "I asked my friend where and how the *Bula de Carnes* was obtained. And he answered: 'In the Libreria Catolica of St. Joseph, Calle del Arenal, No. 20, just opposite the Church of St. Ginés. I just entered and asked for a Bull of Meats as I might ask for anything else in the shop. "Only the one *re* Meats?" the shopkeeper rejoined. "Yes," I replied. Then, going to a drawer behind the counter, he took out a bundle of Bulls and gave me one. I laid down a peseta piece in payment. He went with it to the till and returned with two rials of change, which I picked up. And then I left the shop. Had I gone to get a devotionalary or a rosary or other article, the proceeding would have been exactly the same.'

"Thus far my friend's statement. Since then I have proved the truth of his description by myself buying Bulls in pious-ware shops. Absolutely no restriction

whatever is put upon their sale. Indeed, they want to sell as many as possible. If you were here you would see stuck up on the Librerias Religiosas' shop windows, in large 5in. or 6in. letters, the placards—



presumably to call the attention of the passers-by—just as you might see on the windows of any West-end draper's the words 'MANTLES' or 'COSTUMES.' Within a stone's throw of the Puerta del Sol or Gate of the Sun, the central plaza of Madrid life, there are half-a-dozen such shops.

"Now I come to a somewhat ticklish point," I added (though I begged Catholicus to keep strictly in mind that it is the practice, *the thing in itself*, that I roundly condemn, *under whatever name*). "Is it right to call the payments by which these Bulls are obtained 'alms'? I think not. Only by a stretch of the imagination can they be thus named. The pious name deceives nobody, not even clerics. The euphemism is too apparent. Spaniards do not go to shops to *do alms*; they go to get the Bula. And the Bula cannot be got without money, without a metallic *quid pro quo*,* without, in plain words, practically paying for it. 'Nada, nada,' as one Spaniard expressed it, 'en pagando hemos terminado.' † The desire to give alms never yet sent Spaniards to one of these *magasins de piété* to ask for Bulls of Meats.

"The Bull-buyers' motive in acquiring is gastronomic or stomachic, not philanthropic—love of meat, not love of God. The average Bull-buyer simply wants to be allowed to eat meat undisturbedly—his mutton chops

* For an excursus on, *Are Romish Indulgences Given GRATIS?* see Appendix D.

† *I.e.*, "Table your money down, and we are quits."

or roast beef, or whatever it be—independently of the Church's days and seasons; and he pays for his liberty.

“The impelling motive can be at most but the resultant of two forces: the hankering after flesh-meat *plus* the spiritual fear of committing sin. Driven about between the Scylla and Charybdis, with the fair haven of *Bula de Carnes* so inviting and *so* accessible, what does the average Spanish Bull-buyer do? He steers for the haven and gladly pays the harbour *dues* on entering (the price of the Bull), probably thinking that the latter are wonderfully moderate in the circumstances, considering that (to change the metaphor) the ecclesiastical authorities have arranged so conveniently for him a ‘composition’ between a spiritual fear of his on the one hand, and a stomachic failing or propensity on the other.

“Now Roman Catholic ecclesiastics know these things well,” remarked I, “better than other men do; and yet they in no way discourage the traffic. On the contrary, it is encouraged. Millions of Bulls are printed and put upon the market yearly. The Papal Commissary, to meet the demand, annually ‘stocks’ Roman Catholic sacristies and *magasins de piété*. There is not the slightest concealment or even subterfuge about the business, unless it be, as I have hinted, in the use of the word ‘alms.’ The thing is not done in a corner. It is done—not only metaphorically but *literally*—with the blast and blare of trumpets. Listen!—

“Once a year, about the beginning of December, a ceremony called the ‘Proclamation of the Bull’ takes place here in Madrid. A cavalcade composed of certain mounted officials of the Papal Office of the Holy Crusade, attended by Royal kettle-drummers, mounted buglers, equerries, municipal guards, and such like, pilots its way through some of the principal streets. The trumpets sound, the banners fly, the drums are beat, while

ever and anon (silence being first obtained) a crier or herald reads aloud the following proclamation :—

“THE “PROCLAMATION OF THE BULL.”

“BE IT KNOWN TO ALL that to-morrow, the first Sunday in Advent, a sermon will be preached in this Metropolis on the large number of Indulgences contained in the Bulls of the Holy Crusade, of the Living and of the Dead, of Composition and of Lacticinia, the which His Holiness has granted to His Majesty King Alfonso XIII—Long live the King—towards the expenses of divine worship and upkeep of sacred buildings.

“Proclamation whereof is hereby made by order of His Most Eminent Reverence, the Cardinal Archbishop of Toledo, Commissary-General of Crusade within the dominions of His Majesty, to the end that the faithful may flock to witness the Procession from the Church of St. Just to that of St. Mary; as also to hear the expository sermon anent the said favours.’

“26th November, 189...

“The above promulgation is made on a Saturday afternoon. The next (Sunday) forenoon a still more imposing ceremony is witnessed. From the Church of St. Just to the Church of St. Mary is borne, amid priestly chanting, sound of fife, and martial strains, the Papal Warrant for the issue of Indulgences—the Brief of Concession of His Holiness, Leo XIII. Trumpeters, kettle-drummers, scarlet-clad acolytes, players of musical instruments, and singers, as well as parish clergy, a deputation of the Town Council with halbardiers, macers, etc., figure in the procession—the whole forming a rich blaze of colour. But *the centre* of attraction is the Senior of the Tribunal of the *Rota*, who, clad in gorgeous clerical robes—marches on beneath a crimson pallium or canopy—bearing in front of him the precious Papal document encased in gold-embroidered velvet frame.

"The Church of St. Mary reached, a religious ceremony something like High Mass takes place. The original Brief of Concession is, with genuflections, placed on the altar in front of the pyx, and the municipal and other dignitaries who have taken part in the procession take their seats, whereupon some Magistral or Prebendary mounts the pulpit, and begins to extol the virtues of the various Bulls that have just been proclaimed.* In other words, this ceremony announces that the time for fresh Bulls has come; that the old ones have lost their saving qualities; that it is once more mortal sin for you to eat meat at certain seasons, etc., etc., *unless* you have first taken advantage of the fresh stock of Bulls now put on the ecclesiastical market.

"In frequent preachings, too, about this time of year," I added, "the attention of the faithful is drawn to these ecclesiastical wares, and the duty of acquiring them is enforced.

"Of course," said I, "preachers and cowled monks do not hawk them in coarse, blunt, *profane* fashion as Tetzels did. The world, even the Roman Catholic world,† has grown too sensitive and refined for *that*. People are no longer told to 'Come and buy! Come and buy!' They are only exhorted to acquire them, to obtain them, to pro-

* Compare the following extract:—"The Proclamation of the Bull.—The ceremony of the Proclamation of the Bull took place yesterday morning, with its usual splendour. From the Pontifical Church of St. Michael (formerly St. Just) the Papal document was borne to that of St. Mary by the Dean of the Tribunal of the Rota, D. Antonio Ruiz. First in the procession came all the parish priests of Madrid, with the processional crosses elevated; and, last, a deputation of the Town Council of Madrid, headed by the Count of Vilches, owing to the absence, through illness, of the Marquis of Aguilar de Campóo. In the parish church of St. Mary the usual religious service thereafter took place, the *personnel* of the Chapel Royal taking part. The Prebendary of the Cathedral of Toledo, Senor Rizo, preached the sermon."—Extracted from *El Imparcial*, the chief Madrid daily, of Dec. 4th, 1899.

† We sometimes forget how great a Reformer Luther was, not only of the Christendom without, but also of the Christendom *within*, the Roman pale. (Cf. the deliberations of the Council of Trent in the matter of Indulgences.)

cure them, to possess them—and such like. The word ‘buy’ is carefully shunned; the word ‘alms’ is, on the other hand, ostentatiously paraded. A fair face is sought to be put on what is, I fear, an indefensible and essentially unholy transaction; and it is thought that by the magical use of the word ‘alms’ the mouth of blasphemers will be stopped. But, brushing ecclesiastical artifices aside and probing to the root of the matter, do we not see this—that, just as in Tetzels day money payments were the principal medium whereby certain worldly and other-worldly ecclesiastical benefits were obtained from the then Pope, Leo X., by means of his authorised agents, so now in Spain, at the opening of the XXth century, by paying over to Papal agents certain fixed sums of money certain spiritual and carnal *quid pro quo* are granted by Our Most Holy Father, Pope Leo XIII.? In one case the *quid* may be a Plenary Indulgence granted on behalf of some soul now in Purgatory, in virtue of which Indult the said soul escapes from purgatorial fires much sooner than he otherwise would. (See the *Bula de Difuntos*, price 75 centimes each, a copy of which I now enclose.) In another case the Papal favour bestowed may be something very much less other-worldly, *viz.*, liberty to eat flesh meat on certain days, on which, but for the payment being made and the corresponding Papal dispensation being given, it would be mortal sin to do. (See the *Indulto Apostólico para el Uso de Carnes*, price 50 centimes, a copy of which is already in your possession.) The Bull for the Dead, to which I have just referred, will, I think, make you open wide your eyes!”

Open wide his (Catholicus’) eyes! Yea, verily.

I sallied out of the hotel, letter in hand, crossed the Puerta del Sol, or Gate of the Sun, and, going up the Calle de Carretas, dropped it into the buzón marked “EXTRANGERO”—well aware of the moral perturbation it was about to cause Catholicus.

CHAPTER III.

THE "BULA DE CARNES," OR "APOSTOLIC INDULT TO USE FLESH MEAT," TRANSLATED AND EXAMINED.*

"Si quis sanctum quadragesimale jejunium pro despectu christianitatis contempserit *et carne comederit, morte moriatur.*"
—*Charlemagne's Law for conquered Saxony, cap. iii.*

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving."—*1 Tim. iv. 3.*

"But meat commendeth us not to God: for neither if we eat, are we the better; neither, if we eat not, are we the worse."—*1 Cor. viii. 8.*

"Let no man therefore judge you in meat, or in drink . . . Which things have indeed a shew of wisdom in will worship . . . But the body is of Christ."—*Coloss. ii. 16, 23, 18.*

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—*Rom. xiv. 17.*

LEAVING Catholicus awhile to his own reflections, we now proceed to examine somewhat critically, in the light of the official Roman Catholic Expositions, the text of one or two of these curious Papal documents. And first, the *Bula de Carnes*, or Bull concerning Flesh Meats, which, as I have already explained, can be obtained any day in any *Libreria Religiosa*, or pious-wares shop, in Madrid, by simply going

* The reader, and especially the Roman Catholic reader, will be glad to hear that the translations put before him are not the writer's own, but those of Señor Mengano, of Street, London—a professional translator, and a Roman Catholic. "I gave him this work to do," said Catholicus, "not knowing he was a Roman Catholic; I took his name from the London P.O. Directory simply because he advertised Spanish translations as a speciality." (*Letter of Catholicus to the writer.*) The translation of the Bull of Composition (as explained in the Preface, p. 5), is the work of the present writer. Señor Mengano's translations are, on the whole, very well done. But see footnote to Appendix A, p. 75.

INDULTO APOSTÓLICO PARA EL USO DE CARNES.

Nuestro Santísimo Padre el Papa León XIII. que felizmente gobierna la Iglesia, se dignó prorogar para el año próximo venidero de mil ochocientos noventa y nueve el Indulto Apostólico para que todos los fieles de ambos sexos y de uno y otro estado secular y eclesiástico, residentes en estos Reinos é Islas Canarias, puedan comer carnes saludables (guardando la forma del ayuno) en los días de Cuaresma y demás vigiliyas y abstinencias del año, á excepción de las que abajo se expresarán; pero declarando por no comprendidos en este privilegio á los regulares que estén obligados por voto al uso de manjares cuadragésimales. Por tanto, y por cuanto vos

habéis contribuído con la limosna de cincuenta céntimos de peseta, que hemos regulado en virtud de autoridad Apostólica, que se nos concede, y recibis este Sumario, os dispensamos para que podáis comer carnes saludables en los días de Cuaresma y demás vigiliyas y abstinencias del año próximo de mil ochocientos noventa y nueve, exceptuando el Miércoles de Ceniza, los Viernes de cada semana de Cuaresma, el Miércoles, Jueves, Viernes y Sábado de la Semana Santa ó Mayor, toda ella fuera del Domingo de Ramos, si fuereis Eclesiásticos, las vigiliyas de la Natividad de Nuestro Señor Jesucristo, de Pentecostés, de la Asunción de la Beatísima Virgen María, y la de los bienaventurados Apóstoles San Pedro y San Pablo, para todos; con prevención de que para usar de este privilegio habéis de tener la Bula de la Santa Cruzada, y además, siendo Eclesiásticos, la de Lacticinios para poder usar de ellos en los días de Cuaresma. si no habéis cumplido los sesenta años, conforme al tenor del Edicto expedido en primero de Mayo de mil ochocientos cincuenta. De la misma gracia podéis disfrutar durante los viajes que hicieris por países extranjeros y por el tiempo que permanecieris en ellos, á falta de manjares cuadragésimales, y procurando evitar el escándalo.

Dado en Toledo á veinticinco de Marzo de mil ochocientos noventa y ocho.



Madrid: Tip. de Jos Huérfanos, Juan Bravo, 4.

S. M. Inceles Sangüesa y Guis



in and asking for it and paying money down. Here it is:—

Translated from the Spanish.

“Summary of the ‘MDCCCXCIX. Fifty Centimes of
Third Class. a Peseta.”

“APOSTOLIC INDULT TO USE FLESH MEAT.

“OUR Most Holy Father the Pope Leo XIII., who happily governs the Church, has vouchsafed to extend to next year, one thousand eight hundred and ninety-nine, the Apostolic Indult to all the faithful of both sexes, both secular and ecclesiastic, residing in these Kingdoms and in the Canary Islands, to eat wholesome meat (while complying with the fasting regulations) during the days of Lent and other vigils and days of abstinence during the year, excepting those named below; with the declaration, however, that Regulars who are bound by Vows to the use of Lenten food are not included in this dispensation. Wherefore and inasmuch as you

. have contributed an offering of fifty centimes of a peseta, determined by us by virtue of the Apostolic authority granted to us, and receive this Summary—we grant you a dispensation to eat wholesome meat on the days of Lent and other vigils and days of abstinence during next year one thousand eight hundred and ninety-nine, excepting Ash Wednesday, the Friday in each week in Lent, and Wednesday, Thursday, Friday, and Saturday in Holy Week; the whole of that week excepting Palm Sunday, if you are an Ecclesiastic; the vigils of the Nativity of Our Lord Jesus Christ, of the Assumption of the Blessed Virgin Mary, and the vigil of the feast of the blessed Apostles Saint Peter and Saint Paul, to all; but admonishing you that in order to use this dispensation you must have the Bull of the Holy Crusade, and that further, if you are an Ecclesiastic, you must have the Lacticinios Bull to enable you to eat thereof during the days of Lent, unless you have reached your sixtieth year, in accordance with the tenor of the Edict issued on the first of May, one thousand eight

hundred and fifty. You may enjoy the same privilege when travelling through foreign countries and during the time you remain therein, when lenten food is not available, taking care not to give scandal.

“Issued in TOLEDO on the TWENTY-FIFTH OF MARCH, ONE THOUSAND EIGHT HUNDRED AND NINETY-EIGHT.

“(Signed) DR. WENCESLAO SANGUESA Y GUIA.”

Thus far the *Bula de Carnes*. It closes with Doctor Wenceslao Sangüesa y Guia’s rubrica—a sort of intricate flourish or sign-manual like a Runic knot, placed below signatures in Spain, without which they are not considered valid. On either side of the signature are impressions of the official seals of the Office of the Holy Crusade.

Now for some explanation of the Bull’s contents. Notice first that nothing—not a word—is said in the Bull about “ill-health or heavy work” being essential to its obtainment. Monks and nuns (“Regulars who are bound by Vows to the use of lenten food”) are excluded from its privileges; but all others, seculars or ecclesiastics, irrespective of their state of health, provided they pay the offering of 50 centimes of a peseta, are granted liberty to eat meat during the greater part of Lent and on many other prohibited days of the ecclesiastical year.

Nor must it be rashly inferred by English Roman Catholics that the provisos and stipulations touching the use of flesh meat which obtain in the *Bull of the Holy Crusade*, obtain also—even presumably—in this Apostolic Indult. Nothing of the sort. The two Bulls concede two separate and distinct graces. One highly authoritative extract shall suffice to make this plain:—

“This Quadragesimal Indult must not be confounded with the dispensation for eating meat, eggs, and milk foods on the advice of the priest and the doctor, which is granted in the *Bull for the Living*.* Provided one

* The *Bull for the Living* is simply another name for the *Bull of the Holy Crusade*. It is called so, as distinct from the *Bula de Difuntos*, or *Bull for the Dead*.

has the Quadragesimal-Indult dispensation, he may lawfully eat flesh-meat, *even without necessity*—*aun sin necesidad.*"*

So says Monsignor Antonio Salcés, Presbyter, in his *Explicacion de la Bula*, § 280, page 340. And he, reader, ought to know, because his volume of 434 pages not only bears the "*Imprimatur*" of the Cardinal-Archbishop of Toledo, but was carefully examined by lynx-eyed *Censores*, who, far from finding in it anything heretical or objectionable, adjudged it to be, "a treatise eminently fitted for spreading among the masses a knowledge of the too little appreciated graces and privileges conceded to all such as acquire the Pontifical document."†

Rome does not concede this meat-eating privilege by constraint and grudgingly. On the contrary priests and father confessors "are to exhort the faithful to take the Bull."‡ To refuse to take it is to endanger temerarily one's soul.§ To have it is to avoid the danger of sinning.*||¶

A "scarcity of fasting foods" is, in Roman Catholic textbooks, given as the ostensible ground of the Bull's concession. Pope Pius VII. first conceded the privilege, we are told, on the 19th of September, 1800, *con motivo de la escasez de comidas de ayuno.*¶ Evidently the *scarcity* continues, for the Indult was renewed by the same Pope on August 7th, 1801; by Leo XII. on July 27th, 1824, for

* "Este Indulto cuadragesimal no se puede confundir con el privilegio para comer carnes, huevos, y lacticinios por consejo de ambos médicos, el cual se concede por la Bula común de Vivos. Cuando se tiene el privilegio del Indulto cuadragesimal, es lícito comer carne, *aun sin necesidad*. Cuando, empero, *solo* se tiene la Bula de Vivos, no se permite comer carne no habiendo causa razonable, y por consejo de ambos médicos." *Salcés*, p. 340, Madrid, 1881.

† Cf. *Salces*, *Explicacion de la Bula*, page following title.

‡ "Deberán exhortar á los fieles á tomar también la Bula de Carnes." *Id.* pp. 353, 354.

§ Rechazar el Indulto . . . es muy peligroso y hasta temerario. *Id.* p. 354.

¶ "El mencionado Indulto, que además de los peligros que evita de pecar, . . ." *Id.* p. 353.

¶ *Id.* p. 341.

twenty years; by the Sacred Congregation of Cardinals also; by Pius IX. for periods of 2, 8, 10, 5 and 10 years; and last, but not least, by Our Most Holy Father the present Pope for a period of 10 years now running. Indeed, Salcés explicitly says *this scarcity is the cause of the successive prorogations.**

Curious cases of conscience are gravely discussed and dilucidated by Romish ecclesiastics in their printed "*Explicaciones*" of this Bull. Here is one:—

"When," they say, "in virtue of the Bull of the Crusade or of the Indult—permission to dress with lard the dishes of the principal meal is given to such as would otherwise be strictly obliged to observe the laws anent fasting—may such lawfully use the same ingredient in their lighter evening collation?" †

A nicely scrupulous straining at the gnat this on the part of the learned Monsignores, as it seems to me, *after* having swallowed the camel. On the 16th January, 1824, at the command of Pope Leo XII., the nice point was settled by the Sagrada Penitenciaría for ever in the affirmative.

The duty of masters towards their employés in connection with this Meat Bull, is also carefully discussed by the Monsignores: "The master ought, therefore," says Salcés, "to exhort his workmen to keep the fast or take the Bull. But if they will neither fast nor take the Indult, and if he can *without great loss to himself*, dismiss them from his employment, he must do so to avoid contamination, lest one small bit of leaven corrupt the whole lump." ‡ The same expositor, however, after admitting that sceptical or heretical workmen prove sometimes very valuable on account of their skill and cleverness, adds: "*In which case* Catholic masters are not obliged to deprive themselves of their co-operation *at great personal loss.*" § In other words, the "pocket" of the employer must not suffer.

* *Id.* p. 341.

† Salcés' *Explicacion de la Bula*, p. 360.

‡ *Id.* p. 368.

§ *Id.* p. 367.

come what may ; but once the master's interests are safeguarded — "Intransigent" is to be the motto ; the master is to dismiss Meat-Bull-despising operatives.

Again, what is the head of a house to do when uncertain as to whether his visitors or lodgers have or have not taken out the Bull? Dare he think of putting meat before them when all the while he may, by so doing, be putting their souls in risk of perdition? The Roman Catholic moralists have always their answer ready. The head of the house is not to be over scrupulous, inquisitorial ; he is not to act the part of Father Confessor. "It is not his business to set up as parish priest and find out whether his visitors or lodgers are faithful to the laws of the Church. If he is uncertain as to whether they have the Bull or not and if they on their part say nothing but sit down to meat, he also is to remain silent and ask no [awkward] questions."*

But if the head of the house *knows for a positive* FACT that his guests have *not* taken out the Bull, ah ! then what is he to do? For in this new case no conspiracy of silence or blessed ignorance can be his port of refuge. Surely in this new turn of events he must on no account put the "forbidden fruit" before them. So, gentle reader, you and I would naturally suppose—in our simplicity. But *that* is not the way Romish moralists reason. Listen once again to their arguments: "In the case now before us," say Salces and Co., "three things are inseparably present ; to wit—the preparation of the meat for eating ; the invitation to eat of these flesh foods ; and the eating thereof without lawful dispensation, in violation of the law of the Church. The first and second of these actions are" (they say) "in themselves *indifferent* ; the third is *sin*, because it is forbidden. Well, then," says Salcés, "the head of the house does the first and the second, the which in themselves are not forbidden, but not the third, which alone is prohibited. If then," he adds, "the lodgers or the guests perform this latter act, all the guilt, *toda la culpa*, will

* Salces' *Explicacion*, p. 370.

be their own, because they could and should have taken out the Bull but would not."*

And what are Roman Catholic innkeepers or lodging-house keepers to do when travellers or lodgers come asking meat on the very few extra-special holy days on which, by express exception, this otherwise indulgent Indult becomes powerless to help? For on such days even the Meat Bull cannot free from sin. Notice the answer: Salcés tells them—"If the Roman Catholic innkeeper refuses to sell flesh meat on the forbidden days, the sceptical, heretical, Judaical, or indifferent innkeeper in his vicinity will do it, and so the sin will *not* be prevented, while the Roman Catholic innkeeper will have suffered *no small loss*." Then, summoning St. Alfonsus M. Ligorius to his aid, he says: "Thus innkeepers who sell flesh meat to such as are bent on eating it on days of fasting, would be excused for so doing *if* other innkeepers likewise were to sell the meat."† That phrase—"And so the sin will not be prevented, while, etc."—tickles me. Not to prevent the sin and yet to have to suffer the pecuniary loss, seems to the Monsignores, too bad, a cruel fate, "a cursed spite," as Shakespeare would say; and so to get out of the *impasse*, the Catholic innkeeper is allowed to override his scruples and the dictates of the Church law, and to act as would "the heathens and the publicans." (The Roman Catholic innkeeper is also allowed to supply meat on such days—"to prevent wrath, swearing, and blaspheming on the part of the travellers.")‡

And Scavini, in defending decisions similar to the above, calls to his aid Bouvier, Gousset, Mazzotta, Navarro, Sanchez, Sporer, Tournely, Viva, and other authorities, and says: "To permit heinous sin on the part of our fellow creature, into which he is ready to fall *through an occasion offered by us*, we only need a sufficiently serious

* Salces, p. 371.

† *Id.* p. 374.

‡ *Theol. Mor.*, of Cardinal Gousset, vol. i., bk. iii., 69, 7, quoted by Salces p. 374.

reason—such as frees us from compliance with the law of love.* And Billuar” (the same writer continues) “confirms the statement with the following words of St. Thomas Aquinas: ‘We may lawfully make use of the evildoing (malicia) of others, or, also, not deprive them of anything of which they are going to make a wrong use, but give them it, provided our object be to avoid some inconvenience or annoyance.’”†

Such are specimens of the classes of questions discussed by Roman Catholic writers on the Bull, and of the manner in which they are handled. Further comment is needless. How can the soul prosper and be in health when fed on such stuff? The whole thing—Bull, Explicaciones, and all—merits being swept away for ever into the limbo of the obsolete. But now to the *Bull for the Dead*.

* Para permitir grave pecado del prójimo, el cual esta preparado á cometer con ocasión dada por nosotros, basta causa grave que nos quite la obligación del precepto de la caridad.” (*Theol. Mor. Univ. of Scavini*, edn. 1874, quoted by Salces p. 375.)

† “Lícitamente podemos usar de la malicia de otros, ó tambien no quitar la materia de la cual habia de abusar, sino dársela, por evitar, á saber, alguna incomodidad.” (*Theol. Mor. Univ. of Scavini*, edn. 1874, quoted by Salces p. 375.)

CHAPTER IV.

THE "BULA DE DEFUNTO," OR "BULL RE THE DEAD,"
TRANSLATED AND EXAMINED.

"What prospect can be more fearful than that of sufferings, in comparison with which all the pains of this life are trivial, and to the duration of which even the longest illness bears no kind of proportion! Yet such would be the vista of misery before the eyes of many a dying penitent, but for the relief afforded by INDULGENCES."—*Bouvier on Indulgences*. Pref., English edn., p. xviii.

"For when men were made to believe that after death their souls should enter into a region of fire, there to suffer long and bitter torments, to be purged and fitted for the region of bliss; but yet to be eased there, and the sooner released according to the measure and number of the masses, offices, and prayers which should be made on their behalf here, whilst they lay broiling in that fearful state; people were put upon it to make the best provision they could in their lifetime, or at least at their deaths, that such helps and means should be used on their behalf as they might reasonably reckon upon a short and tolerable continuance there."—*Staveland's Romish Horseleech*, edn. 1769.

"I am firmly and earnestly convinced that the Romish doctrine of Purgatory is unscriptural, and that Rome preys upon the dread and the affections of men, for GAIN."—*Private Letter to Catholicus*.

IT is a far cry from the subject of the belly and meats to that of Purgatory, but the reader, in his examination of Romish Bulls, must be prepared for startling, abrupt transitions; for Rome's dominion is wide, comprehensive, all-embracing. If she stoops to settle whether you may use hog's lard in your kitchen, she can also, on occasion, take eagle-like flights high as heaven itself. Leaving, then, the haven of *Bula de Carnes*, we set out on a visit of inspection to the abode of departed spirits.

A kind of eerie uncanniness seizes us as we draw near—be it even in study—this Romish realm where Departed Spirits are in bitter pain, purging away slowly but surely the sins done while in the body. One seems to hear on every side the wail of departed souls at their purgations midst the

flames—to see them writhing and calling piteously with outstretched hands to Maria Purissima! Regina Angelorum! for mercy and help.

But (if people only knew it) there is no need for getting into such a “flurry” about the departed souls. For His Holiness has made arrangements whereby these awful pains and burnings can be greatly mitigated or altogether escaped. And he is willing, reader, to let your deceased parent or friend have the benefit of the arrangement — *provided* you are willing to pay for your parent’s or friend’s escape from the fire.* In the following *Bula de Difuntos* for the year of grace, 1899, his delegate and Apostolic Commissary-General, Dr. Wenceslao Sanguesa y Guia, states plainly and frankly on what terms he is willing to have it done:—

* It must be clearly understood that here and in what follows I do not in any way attack the doctrine of future punishment. Quite the contrary. I am old-fashioned enough to believe, with all humility, that “the wrath of God” is a *great* reality. But, just because I believe this, I object, first of all, to those offensive, crude, material representations of future punishment to which Rome accustoms us—where half-length men and women, in a state of nudity, promiscuously blister amid a withering atmosphere of flame. The thing is nauseous and revolting. And, secondly, I object to Rome’s trading, so to speak, intentionally or unintentionally, on the Divine wrath and clemency, and on the affection of men for their dead. The way in which Rome, by her Bulls or Indulgences, makes the exercise of the Divine wrath or mercy *practically depend upon the dispatch of Romish Bulls* to relatives, is far from edifying, if not *blasphemous*. It is “playing with” God; and it amply justifies the poet of Olney in saying in the passage cancelled from the “Expostulation,”—presumably to avoid wounding the poet’s Roman Catholic friends, the Throckmortons:—

“Hast thou admitted with a blind, fond trust
The lie that burned thy father’s bones to dust—
.
.
.
The lie that *claps a lock on mercy’s plan,*
And gives the key to yon infirm old man,
Who once enconced in apostolic chair . . .”

Uncoll. Poems of W. Cooper.

The Apostles did NOT say: “Knowing the terror of the Lord, we persuade men—to buy *Bulls*.” That would have been bathos indeed!

*Translated from the Spanish.**

“MDCCCXCIX.

“OF THE DEFUNCT.

75 CENTIMES OF A PESETA.

“SUMMARY OF THE HOLY CRUSADE BULL, GIVEN IN ROME, *seventeenth of May one thousand eight hundred and ninety, whereby Our Holy Father, Leo XIII., who happily governs the Church, has been pleased, among other favours, to grant a plenary Indulgence applicable by way of suffrage to the souls in Purgatory, for the year one thousand eight hundred and ninety-nine.*

“It is a holy and wholesome act to succour the departed by means of suffrages, as we are taught by the Holy Scriptures; and whosoever by this means alleviates the bitter pains which the souls in Purgatory suffer, not only benefits the souls there, but his own soul also; because by assisting them to a more rapid entrance into eternal rest and into the supreme happiness of reigning with God, he may justly anticipate the reward from the Divine Majesty, through the intercession of these same souls, who, out of gratitude, will not fail to plead in favour of those who helped them when, of themselves, they were helpless to gain admittance to the Heavenly Country, except by means of suffering. His Holiness being devoutly desirous, therefore, of encouraging in the faithful this work of charity, so intimately associated with (*tan propio de*) our Holy Religion, and of increasing their fervour in practising it, has been pleased to grant a plenary Indulgence by way of suffrage to that soul in Purgatory on whose behalf this Bull shall be taken out by any of the faithful living in these Kingdoms, and who, for the purposes stated by Our Holy Father in the said Bull, gives the alms specified by Us, D. WENCESLAO SANGUESA Y GUIA, Priest and Doctor of Theology, Licentiate in Civil and Canonical Law, Dean

* See footnote, Appendix A, p. 75.



SUMARIO DE LA BULA DE LA SANTA CRUZADA, DADA EN ROMA á diez y siete de Mayo de mil ochocientos noventa, por lo cual Nuestro Santísimo Padre León XIII, que felizmente rige la Iglesia, se digno conceder, entre otras gracias, indulgencia plenaria, con colación de que aproveche por modo de sufragio á las almas del Purgatorio, para el año de mil ochocientos noventa y suceso.

SANTO es y saludable recorrer con sufragos á los difuntos, como nos lo enseña la Divina Escritura, y que por este medio procura el alivio de las almas penas que padecen en el Purgatorio, no sólo hasta el momento de las almas de él, sino también el de la suya propia; porque ayudándolas á la más breve consecución de eterno descanso y á la suma felicidad de

reinar con Dios, justamente debe esperar de su Divina Majestad la recompensa, mediante la especial intercesión de las mismas almas, que, como agradecidas, no dejarán de interponerla en favor de los que las recorrieron cuando por sí no podían facilitarse la entrada en la Patria Celestial sino por medio de padecer Quercientos, pues, Su Santidad con ánimo piadoso inflammar en los fieles este ejercicio de caridad, tan propio de nuestra Sagrada Religión, y que vaya creciendo en fervor en su práctica, se dignó conceder indulgencia plenaria por modo de sufragio al alma del Purgatorio por quien tomare esta Bula cualquiera de los fieles que vivan en estos Reinos, dando por las fines expresados por Nuestro Santísimo Padre en el referido Breve, la misma tasada por NÓS D. WENCESLAW SANQUESA Y GUIA, Presbítero, Doctor en

Sagrada Teología, Licenciado en Derecho civil y canónico, Dignidad de Dean de la Santa Iglesia Primada de Toledo, Superintendente y Visitador general de los Conventos de Religiosas de este Arzobispado, Capellán de Honor honorario, Predicador de S. M., Comisario general Apostólico de la Santa Cruzada en todos los dominios de Su Majestad, etc. etc.

Y por cuanto vos,

diseis setenta y cinco céntimos de peseta, que es lo por NÓS tasado para el expresado fin, y en favor del alma de

y recibisteis esta Bula, se os otorga la indulgencia plenaria sobrelicha. Dado en Toledo á veinticinco de Marzo de mil ochocientos noventa y ocho.



Madrid: Tin de los Herederos Juan D. 1898, &

D. Wenceslao Sanguesa y Guia



THE "BULA DE DIFUNTOS FOR 1899."

(The "Bull for the Dead.")

of the Episcopal Church of Toledo, Superintendent and Visitor-General of Convents of this Bishopric, Preacher to His Majesty, General Apostolic Commissary of the Holy Crusade in all the dominions of His Majesty, etc., etc.

“And whereas you,

 have given seventy-five centimes of a peseta [7½d.],
 the amount fixed by Us for the said object, and by way
 of suffrage for the soul of

 and have received this Bull, the above-named plenary
 Indulgence is granted hereto [to the said soul].

Given in TOLEDO on the TWENTY-FIFTH OF MARCH, ONE
 THOUSAND EIGHT HUNDRED AND NINETY-EIGHT.

“(Signed) DR. WENCESLAO SANGUESA Y GUIA.”

Such is the *Bula de Difuntos*. Like the *Bula de Carnes*, it closes with Dr. Wenceslao's rubrica and with the seals* of the Offices of the Holy Crusade, facsimiles of which are already in possession of the reader. At the upper corners of the Bull are representations of the Papal arms, keys, and tiara, and of Peter and, presumably, the Apostle Paul—the former holding aloft in his left hand the emblematic “keys.” Now for a closer examination of the Bull's contents.

Firstly, we are told in the Bull that we can succour the dead. They are said to be suffering bitter pains in a realm called Purgatory; but the faithful here on earth can (so it is said) procure for the said souls a more rapid attainment of eternal rest. Suppose we consider these souls as long-term other-world convicts purging their crimes in an other-world spiritual penitentiary, then this Bull tells us we have a wondrous means of hastening the day of escape from spiritual jail for such, and of opening unto

* For a note re “*Passports to Heaven—Papal and Non-Papal*,” see Appendix E.

them the gates of unalloyed and eternal bliss. If we fail to use the wondrous means, the souls groan and suffer on in their spiritual prison a much longer time—till, in fact, they have completed their full, appointed term of purgatorial hard labour.

Now what is this wondrous means put within our reach? The Bull does not leave us in any doubt. It is a plenary Indulgence applicable by way of suffrage to the soul on whose behalf it (the said Bull) is taken out by any one of the faithful who happens to be living in the realms of Spain, and who, for certain purposes stated by the Holy Father, shall give a specified sum of money called "alms." On these terms, that is, provided you take the Bull and give by way of suffrage for the soul of So-and-so the sum of 75 centimes of a peseta—the amount fixed in virtue of his powers by the eminent Papal delegate—the latter in name of the Pope and by his express Apostolic authority, is willing to award, and in fact does award, to the said soul the said plenary Indulgence.

There is not the slightest vagueness or uncertainty about the transaction, remember. The Pope's dealings with men in this matter are characterised by a naïve frankness and definiteness. To that very soul in the realm of departed spirits for which you bargained—to that one and to no other—the plenary Indulgence is there and then made over and conveyed. On this very account a blank space is left in the "SUMMARY," in which you have to put or cause to be put the name and surname of the one departed friend whom you desire to benefit by the transaction. Once you have chosen that soul and have filled in his or her name, then—so you are gravely told—you cannot alter your selection; it is irrevocable. And why? Because, in virtue of that selection, the Bull has already operated and taken effect! So says Salcés, on pages 78 and 79 of his authorised *Explicación*: "*Que aplicada ya por uno, su aplicación es irrevocable, y no puede aplicarse á otro, puesto que por la primera aplicación tuvo ya tudo su adecuado efecto.*"

This wondrous privilege—which the Popes, ever since the days of Paul V. and Urban VIII., have continued to concede to sinful humanity—ran, it would appear, in the year 1849, a serious risk of revocation, the clause in which the great privilege had, up to that time, been granted having been dropped out of the Breve *A multo jam tempore*, issued by Pope Pius IX., on 31st May of that year. “Many thought that the privilege had completely ceased.”* A too hasty inference, it seems, “For,” says Salcés, “either the Supreme Pontiff did not will its abrogation, or, if he did, he once more conceded it, mercifully.”† Was it that the wails and laments of the departed souls, growing louder and more despairing at thus seeing all hope of *rapid* escape cut off, kept ringing in the Holy Father’s ears till at last his compassionate heart repented him of having ever abrogated this special clemency? Or was it, as some say, that—but we must not attribute too mercenary motives to the Vatican. The one point that admits of *no* doubt, reader, is that—from whatever cause—the Pope decided the business with Purgatory by means of printed *Bulas de Difuntos had to go on*; as the following letter, which reached the Cardinal Archbishop of Toledo from the Papal Nunciature on 4th October, 1854, conclusively proves:—

“EMMO SR,

“My dear and most highly esteemed Sir,—

“In view of all that Your Eminence has been pleased to put before me anent the uncertainty that has arisen respecting the Plenary Indulgence mentioned in the Bull de Difuntos, and *omitted in the last*, recently-conceded Breve, issued in Gaeta by Our Most Holy Father Pius IX., on 31st May, 1849, I have brought the matter before His Holiness and he, *setting aside the reason for the omission of the said paragraph relating to the*

* Salces, p. 72, § 53. † Salces, p. 72, § 53.

Summary of the Dead in the aforementioned Apostolic Breve, has been graciously pleased to declare, through His Excellency the Cardinal Secretary of State, that the aforesaid Indulgence shall continue to be gained in the same manner and form as heretofore; the which Pontifical finding must be in future inserted in the said Summaries of the Dead.

“All of which, I have the honour of communicating to Your Eminence, in order to its being known and acted upon. Long live Your Eminence. Farewell.

“(Signed) ALEJANDRO FRANCHI,

“Chargé d’Affaires of the Holy See.”*

“*Madrid, 1st October, 1854.*”

Since that day to this the souls in Purgatory have never, so far as the present writer knows, had to tremble once for their special privileges as Difuntos. The Vicars of Christ have, by means of their Commissaries, kept on expediting year after year Indulgences for the Defunct at so much per Bull. The faithful yield up to the Holy Father and to his ministers’ control so much of their perishable treasure upon earth, and in return His Holiness draws from the “treasury of the Church” as much of the there-accumulated surplus of the supererogatory good works as is needed to secure the release of the given soul from Purgatory.

These Indulgences, be it noted, are total, plenary; no half-hearted things. What the Pope thus gives, he gives royally. One plenary, *if rightly used and offered*, is sufficient of itself to wipe off the entire debt of bitter purgatorial pain which any given departed soul would otherwise have to suffer. “The Indulgence which is here conceded,” says Salcés, “is plenary and complete. By it the soul to whom the Bull is applied escapes (*se libra*) from the pains of Purgatory. It is a suffrage † which is equivalent to all the

* *Exp. de la B.* of Miguel Sanchez, p. 319. Quoted by Salces, p. 73.

† On the use of the technical phrase, “*By way of Suffrage*,” in this Bull, see Appendix G.

pains he there must pay. It is, to use an expression of the Sr. Commissary, a valid quittance or discharge (*finiquito*)." * The said soul thereupon sallies from the purgatorial fires to enter upon the beatific vision of God.

"Nor, in order to gain this Indulgence, is it necessary, according to the more general opinion," says Salcés, "that the person applying it be in a state of grace. Neither is there any need of his confessing, receiving the Sacrament, fasting, or praying. One thing alone is necessary—the taking of the Bull and applying it." † Anything nearer—buy the Bull, or pay the money for it, and fill in the name of the soul in the blank space left for the purpose, and lo! the deed is done—it would be difficult to conceive.

One other clause in this wonderful Bull is worth emphasising in these egoistic days:—"And whosoever by this means alleviates the bitter pains which the souls in Purgatory suffer, not only benefits the souls there, but his own soul also; because," etc., etc. (See the whole clause in the Bull.) The Bull-buyer is assured he will thus obtain for himself a special interest in the intercessions of the souls ransomed from Purgatory through the Bulls he may be compassionate enough to buy. These same redeemed souls, looking down from heaven and seeing their benefactor himself in purgatorial fires, will, at the thought of their own bitter pains and of the great compassion he had for them, not fail to make intercession before God of a specially clamant and keen nature in order that such

* "La Indulgencia que aqui se concede es plenaria y total, por la cual el alma á quien se aplica la Bula se libra de las penas del purgatorio; es un sufragio que iguala á todas las penas que en él debía pagar; es, en expresión del Sr. Comisario, un autentico finiquito." *Salces*, p. 76. Cf. also, ". . . . bastando con la plenaria para pagar *por entero* el débito de la pena que estaba obligada á padecer por sus culpas en el Purgatorio el alma á la cual se aplica." *Salces*, p. 74.

† "Tampoco se necesita, segun la opinión más común, para ganar la indulgencia de esta Bula . . . que esté en gracia quien la ha de aplicar. Ni es necesario que confiese, comulge, ayune, ó haga oración. Solamente hay que tomar y aplicar la Bula." Salcés, p. 82, § 63.

benefactor be liberated as speedily as may be from the fire—intercessions which, it appears, cannot fail to be granted, because it cannot be supposed that they who were assisted by means of the Romish Bulls to a more rapid entrance into eternal rest, should enjoy such happiness if the Bull-buyer through whom they obtained their great deliverance were left to blister *slowly* 'mid the flames.

We are also told, "His Holiness is devoutly desirous of encouraging (lit. inflaming) in the faithful this work of charity, so intimately associated with our Holy Religion, and of increasing their fervour in practising it."* So that the Indulgence is no unwilling concession to a superstitious people, but part and parcel of the settled *policy* of the Vatican. The faithful are exhorted to consider, and to second, the fond desires of the Holy Father in the matter—*this* being why the Bull exists, its *raison d'être*.

"By this means what a number of faithful souls may be liberated from Purgatory! And at what a trifling cost!"—exclaims one of the Papal Commissaries while warning the faithful to be not remiss in their duty by this Bull. "And what increase of merits and of grace," adds he "will assuredly be theirs who by heroic acts of mercifulness become instrumental in liberating such souls!"† The Papal Commissary hereupon enforces his appeal with an illustration which I cannot resist transferring to these pages:—

"The King of the Huns," relates he, "had once in his power some 12,000 soldiers belonging to his enemy, the Emperor Maurice. On coming to treat of the terms of peace, the barbarian King offered to restore them, and at a very low price—Maurice was to be asked to pay for them only some 10 maravedises per man. Maurice, however, thought the price an exorbitant one, and his enemy thereupon agreed to take only the half. But still the Emperor hung back—with fatal results. The barbarian King became so enraged that on the march he ordered the whole 12,000 to be put to the sword! And

* See the text of the Bull.

† Salcés, p. 81.

Constantinople was quite as shocked at the incredible meanness of the Emperor as it was at the inhuman act of the barbarian King.

“The Divine punishment that fell on Maurice for his impiety is notorious,” continues the Papal Commissary; “and God forbid that anyone of you, when in Purgatory, be compelled to repeat through long years the words that fell from the lips of the wretched Emperor as his life ebbed to its close: ‘Righteous are thou, O Lord, and upright in Thy judgments’ (Psalm cxix. 137). If in this life,” he continues, “you are insensible to the pains of these holy souls—if you are so mean as to withhold the insignificant yet sufficient price of their redemption, the day will come when, in the just judgment of God, you may have to dread being paid in similar coin. Your impiety towards the dead while you were alive may, when you are dead, have to be paid for by your having to suffer on, and on, and on, in Purgatory—uncompassionated and unpitied by the living.”* In short, grudge paying money down for *Bulas de Difuntos* now, and you will have to suffer for it hereafter.

So much for the *Bula de Difuntos* and its *Explicación*. Salcés exhorts us to reflect upon the wholesome counsels of the various Papal Commissaries, a recommendation the reader will no doubt obey—though I fear his reflections will not be quite those Presbyter Salcés intended.

* Quoted by Salcés in his *Explic. de la B.*, pp. 80-81.

CHAPTER V.

THE "BULA DE COMPOSICION," OR "THIEVES' BULL,"
TRANSLATED AND EXAMINED.

"The Bull of Composition is like certain medical secrets that are swift and powerful in their operation, but highly dangerous in their application; which, therefore, it is fitting doctors alone should know. . . . If the prescription were widely known the common people, who either cannot or will not stop to weigh carefully all the circumstances of the case, would apply it right and left; and what was meant for an antidote . . . would become a poison."—*Apost. Com.-General Sr. Cerezo. Salces, p. 275.*

THE limits assigned to this book do not permit of our lingering longer in the other world studying Romish methods of purgatorial salvation, or of watching how, by means of these Papal fire-escape Bulls, some souls speedily pass from torment, while others, less fortunate, equally deserving as it seems of release but with no one to give alms for them, are left callously by imperturbable Vatican authorities to burn and blister 'mid the flames—and that, too, notwithstanding the grand, *inexhaustible* treasure of superfluous merits said to be ever within the Papal reach. To complete our investigations, we must get back to earth to buy and study one other Romish Bull, the Bull provided for breakers of the Eighth Commandment—ere turning again to Catholicus.

Rome has arranged a yearly traffic with the breakers of this commandment, with thieves, robbers, and dishonest men of all sizes, shapes, and forms. This traffic is carried on with the express sanction of Leo XIII., on lines presently to be explained. It does not matter how subtly or openly and callously you have gone about the work of getting that which doth not belong to you; the Vatican has, on certain conditions, a means of restoring tranquillity to your conscience and, not infrequently—but *this* must be kept a secret!—of letting you retain a very considerable share of the ill-gotten gains in addition.

Come with your guide Fulano through the streets of Madrid on a winter's night in January, 1900, and you will see how. It is moonlight, and very frosty. We need to walk swiftly and muffle up—to keep the north wind that blows keen from the snow-clad Guadarramas, thirty miles off, from smiting us too sharply. Threading some of the narrow streets near the centre of the city, we emerge into the Calle del Arenal. But the keeper of the pious-wares depôt there has shut up shop and gone home to his Spanish *cena*, so we try another in a neighbouring side street, which has the word "BULAS" stuck up in the windows. But the young Spanish señorita, though she has the *Bula de Carnes*, the Bull of the Holy Crusade, the Bull for the Dead, etc., etc., does not have the one *we* specially want; so we leave the shop—crowded with painted Saints and Madonnas, and stucco cows and mangers and adoring Bethlehem shepherds—and pass on. In the Calle de Pontejos a fit of timidity and shame attacks your guide; there are too many people in the pious-wares shop of that street for him to enter; for it *does* take a certain amount of hardihood, reader, to enter the atmosphere of a pious-wares shop and, in presence of shopmen and purchasers, ask for a *Bula de Composicion*, by which act one as much as advertises himself to be a breaker of the Eighth Commandment. But the thing has got to be done somehow—if this book is to be completed—so we push on to the Calle de la Paz, No. 6, and—not giving our feelings time to make us ashamed, summon up courage, lift the latch of the shop door, and walk in.

"Have you the *Bula de Composicion*?"

"Yes, Sir."

"Then give me one, please—the cheapest one."

"They are all of one price, Sir; one peseta fifteen centimes. The *Bula de Carnes* varies in price according to one's category, Sir; but the *Bula de Composicion*, Sir——"

Wishing the man would talk less, I was glad to get the Bull as hastily as possible, lay down a two-peseta

piece in payment, get back my 85 centimes of change, and—hurry out of the shop.

So much for the way in which the Bull of Composition was bought. Probably the shopmen and customers thought here was some young man who must have committed some violation of the Eighth Commandment and who, led by his guilty conscience, was making his peace with God, or, at least, with Mother Church. What the Bull he brought away with him that frosty night contained and taught, the following translation and exposition will show:—

Translated from the Spanish.

“MCM.

“COMPOSITION.

1 PESETA 15 CENTIMES.

“SUMMARY OF THE BULL OF THE HOLY CRUSADE *which our Most Holy Father Leo XIII., who happily governs the Church, has been pleased to grant in benefit of the faithful residing in the Kingdoms of Spain and adjacent islands, to the end that they may obtain Composition on objects or moneys of which they ought to make restitution—the which are subject to the disposal of His Holiness—by contributing with the sums thus collected to the cost of Divine Worship and to the support of the Spanish Church during the year nineteen hundred.*

“DESIROUS as is the Vicar of Christ of ministering to the tranquillity of conscience of the faithful who are loaded with the heavy burden of having to make restitution of property or goods belonging to others, and that from this same disposition benefit may accrue to the Catholic Religion through the expenditure of the sums so collected, in sustenance of Divine Worship and support of the Churches, His Holiness has been graciously pleased to grant by the aforesaid Bull to Us, D. CIRIACO MARIA, by Divine grace, of the title of St. Peter *in Montorio in urbe*, Priest Cardinal Sancha y Hervas, of the Holy Roman Church, Patriarch of the



SUMARIO DE LA BULA DE LA SANTA CRUZADA, QUE EN FAVOR DE LOS FIELES residentes en los Reinos de España é islas é ellos adyacentes se dignó expedir Nuestro Santísimo Padre León XIII., que felizmente riga la Iglesia, para que puedan lograr composición sobre cosas y cantidades que sean obligados á restituir, sujetos á la disposición de Su Santidad, ayudando con las sumas que se recauden, á los gastos del Oficio Divino y socorro de las Iglesias de España, para el año de mil novecientos.

Queriendo el Vicario de Cristo proveer á la cantidad de las necesidades de los fieles, á quienes con la presente exige que las oferten, de restituir bienes y cosas ajenas, y que de esta misma disposición resulte beneficio á la Religión Católica, invirtiendo las sumas que se recauden en el sostenimiento del Oficio Divino y socorro de las Iglesias, se dignó Su Santidad conceder por la expresada Bula á Nos D. CIRIACO MARIA, por la misericordia Divina, del título de San Pedro in Montorio, in urbe, de la Santa Romana Iglesia Presbítero Cardenal Sinchra y Herván, Patriarca de las Indias Orientales, Arzobispo de Toledo, Príncipe de las Españas, Capellán Mayor de S. M., Vicario general de los Egeritos Nacionales, Caballero de Collar de la Real y distinguida Orden de Carlos III y condecorado con la Gran Cruz de Isabel la Católica, Senador del Reino, *Comisario General Apostólico de la Santa Cruzada* en todos los dominios de S. M., etc., etc., que podamos conceder el beneficio de la composición á los deudores de bienes y cosas ajenas y libertarias de su restitución en los casos y formas siguientes:



Sobre los frutos que deben restituir los Eclesiásticos, poseedores de beneficios simples, que no tengan ajeza cara de almas ni exijan residencia personal, por la omisión del rezó de las horas canónicas, de suerte que la cantidad de la composición se da por mitad á las Iglesias u otros lugares por cuya razón se debieron rezar dichas horas canónicas.

Y la otra mitad para los fines pios á que se destinan por la citada Bula.
Sobre la hurtada ó injustamente adquirido, si después de las debidas diligencias no se hallaren las personas á quienes se hubiere de hacer la restitución, prestando juramento los deudores de haber practicado dichas diligencias, y con tal que los mismos no hayan hurtado ó adquirido en confianza y bajo la esperanza de esta composición.

En su consecuencia, usando de la expresada facultad Apostólica, hemos tenido á bien disponer que cualquiera de las personas antes dichas que tomare esta Sumaria, quite libro de restituir la cantidad de valores pesados setenta y un céntimos, pagando tomar hasta cincuenta Sumarios, si fuere mayor la cantidad que ha de restituirse. En

caso de que la suma debida exceda de setecientos treinta y cinco pesetas cincuenta céntimos, que es la que se puede componer por los enunciados cincuenta Sumarios, debiera recurrirse á Nos para á ordenar lo que procediere.

Y por cuanto vos disteis para los expresados santos fines la limosna de una peseta quinco céntimos, y habéis recibido esta Bula (de la cual habéis de usar en cuanto que ningún otro pueda tutantar aprovecharse de ella, ni se cause perjuicio de otro modo á la Santa Cruzada), quedáis libre y absuelto de restituir la suma de setenta pesetas setenta y un céntimo, que debierais, en la forma y con las condiciones antes enunciadas, sobre las cuales os concedemos esta composición, que mandamos dar impresa, firmada, rubricada y sellada con nuestro sello acostumbrado, en Toledo, á veintinueve de Marzo de mil ochocientos noventa y nueve.



*á Ciriano M. Cardenal Sancho Torres
Arzobispo de Toledo.*



Madrid: Tip. de los Nutricanos, Juan Bravo, 5.

THE "BULA DE COMPOSICIÓN FOR 1900."

(The "Thieves' Bull.")

West Indies, Archbishop of Toledo, Primate of Spain, Senior Chaplain to His Majesty, Vicar General of the Army, Knight of the Collar of the Royal and Distinguished Order of Charles III., and possessor of the Grand Cross of Isabel the Catholic, Senator of the Kingdom, Apostolic Commissary-General of the Holy Crusade throughout the dominions of His Majesty, etc., etc.—the power of granting to debtors of property or goods belonging to others the benefit of Composition and of freeing them from making restitution of the same in the instances and manner undermentioned:—

“On the emoluments of which Ecclesiastics, incumbents of such simple benefices as do not involve cure of souls or personal residence, ought to make restitution through omission to recite the Canonical Hours; in such manner that the half of the Composition be given to the Churches or other places on whose account the said Canonical Hours ought to have been recited, and the other half towards the pious objects specified in the said Bull.

“On property stolen or unjustly acquired, provided that, after having taken all necessary steps, the persons to whom the restitution ought to be made be not found; such debtors attesting on oath that they have taken those steps; provided, also, that they have not committed the theft or acquired confiding and hoping in this Composition.

“In consequence whereof We, making use of the aforementioned Apostolic power, have determined that such of the aforesaid persons as take out this Summary shall be exempted from delivering up (*restituir*) the sum of fourteen pesetas seventy-one centimes, with power to take out as many as fifty Summaries should the sum of which restitution has to be made be larger. In the event of the sum due exceeding seven hundred and thirty-five pesetas fifty centimes, the amount compoundable by the said fifty Summaries, application must be made to Us for a fitting solution of the case.

“ And whereas you
 have given towards the aforementioned pious objects the
 alms of one peseta fifteen centimes, and have received
 this Bull (of which you must make use in such manner
 that no other person may attempt to take advantage of
 it, and that damage do not otherwise accrue to the Holy
 Crusade), you are, in the form and under the conditions
 already stated, exempted and absolved from making
 restitution of the sum of fourteen pesetas seventy-one
 centimes owing, on which we allow you this Composition,
 which we command shall be given, printed, signed, and
 sealed with our wonted seal in Toledo, on the twenty-
 fifth day of March one thousand eight hundred and
 ninety-nine.

“(Signed) CIRIACO M^A. CARDINAL SANCHA HERVAS,
 “ Archbishop of Toledo.”

Such is the dishonest man's Bull. Like that for the Difuntos, it has as adornment at the upper corners, representations of the Papal escutcheon and of Peter and his keys. At the lower left-hand corner is stamped the Cross of the Crusade, and, to the right, the seal of the Cardinal Archbishop of Toledo—the Primate of Spain.

The object of this Bull is to minister tranquillity of conscience to such of the faithful as have to make restitution of property or money got in defiance of the Eighth Commandment. Pedro, for instance, has stolen or unjustly acquired 500 pesetas, and his conscience is now twitching him. What is Pedro to do? The Bull and the authorised *Explicaciones* answer the question as follows:—

If the party Pedro has robbed or defrauded is known to Pedro and can be found, the presumption is that Pedro is to go and hand back the ill-gotten gains ere he can receive absolution from his Father Confessor.* Of this no one can complain.

But (and notice the accumulation of “ifs”) if the person

* Salcés, § 259, 3, p. 281. (In *this* case the man needs no Bull.)

robbed is a person unknown,* or if he cannot be found,† or if he is known but absent,‡ or if he has in the interval died leaving no heir, etc.,‡ or if the returning of the money would cost more than the money's worth,‡ or if casuistical Doctors should differ (as they unfortunately will)—some saying that Pedro ought to return the money, others saying that Pedro ought not,‡—then in all these cases Pedro is, by means of this Bull, graciously allowed to strike a species of bargain with the Pope and to regain tranquillity and peace of conscience in the act. For it must be remembered that the Pope, in his sovereign capacity as Vicar of Christ, claims and reckons all such ill-gotten and non-returnable gains as either his or at his disposal.§ That being so, he, through his Commissary-General, ordains—that the thief or Eighth-Commandment breaker deliver up all the stolen money to the Church? No; he is much more magnanimous than that. The Pope allows the robber or dishonest person to keep 14 pesetas 71 centimes out of every 15 pesetas 86 centimes, provided that the remainder (1 peseta 15 centimes) is, for pious ends, handed over to his control through the Holy Crusade. And his delegate, the Archbishop of Toledo, no less, thereupon declares that the breaker of the Eighth Commandment is “exempted and absolved from making restitution of the sum of 14 pesetas 71 centimes,”|| in virtue of Composition now made with the Holy Catholic Apostolic Church. The man retains the large part of his ill-gotten gains; the Pope's delegate retains but a small share for Roman Catholic ends; and God, we are told, is a party to the transaction and ratifies the deed.¶ The man, in short, goes down to his house

* Salcés, § 260, p. 282.

† Salcés, § 260, 4, p. 283.

‡ Salcés, § 260, 5, p. 283.

§ Salcés, § 261, p. 284; § 262, pp. 286, 287, and 288.

|| Cf. the text of the Bull.

¶ Cf. “Dios aprueba esta transacción, y la ratifica.” Words of Apost. Com.-Gen. Sr. Cerezo, quoted by Salcés in his *Expl. de la B.*, p. 269. Cf. also “De lo cual Dios se da por satisfecho.” Salcés, p. 280. Cf. also “El escribirle en la Bula, es lo mismo que cancelarle en los Libros de la Sabiduría de Dios . . . para haceros cargo de ella cuando seréis presentado en su Tribunal.” Salcés, p. 276.

justified, his conscience easy, it appears, and his purse—well, not so empty as it might have been. He has made his peace with God, or at least with the Church, not in the realm of civil law, but *en el fuero de la conciencia*—at the bar of conscience.

And, note—the way in which he does it is by taking out a stock of *Bulas de Composición*, larger or smaller in proportion to the money or property stolen. The bigger the theft the greater the number of Bulls he buys must be. He may acquire, through payment, as many as *fifty* in the course of a single year. If his thefts or dishonest practices—for that year—exceed the sum compoundable by these fifty,* he has still one resource—indeed, a duty—left him: he must apply personally or through his Father Confessor for Composition to the Papal Commissary.

There are two seemingly healthy safeguards in this Bull which need some explanation—the one stating that Composition can take place only *if* the dishonest person has not committed the theft or unjustly acquired “confiding in and counting upon this Composition”; † the other not only declaring that active steps must first be taken to find if possible the rightful owner, but also stipulating that such fact shall be *solemnly attested to on oath*.

What value *in practice* is to be attached to these apparently severe provisos or safeguards, may soon be seen with the help of two quotations taken from standard authorised Explanations of the Bull.

Of the one proviso, Salcés says: “But this attesting on oath as to the taking of such steps, is required *only when* the Composition is effected through the Commissary. It is *not* required when it is effected by taking out *Bulas de Composición*, as he himself has explained, and as general custom admits.” ‡

* Viz.: 735 ptas., 50 centimes. (Cf. Bull.) But unless the sums to be compounded exceed that amount, the Apostolic Commissary is not to be bothered; it is sufficient to *buy* Bulls to the amount required. Cf. Salcés, footnote p. 265.

† “En confianza y bajo la esperanza de esta composición.” (Text of Bull.)

‡ Salcés, § 259, 5. p. 281.

To show how the other seemingly healthy safeguard is quite explained away, I must quote Lárraga, the author of a celebrated *Prontuario de Teología Moral*, much used in the education of Spanish priests. The humble reader must here gather his brains together and make a supreme effort to follow the learned doctor:—

“QUESTION.—Does the Bull of Composition,” asks he, “avail for the person who usurps the property of others in confidence of—*en confianza de*—the Bull?”

“ANSWER.—It does not avail for those who usurp such *in* confidence of the Bull, but it avails although they usurp *with* confidence of—*con confianza de*—the Bull.

“QUESTION.—What is usurping *in* confidence of the Bull?”

“ANSWER.—Usurping *in* confidence of the Bull is when stealing takes place in such manner that one would not steal *but for* the hope of effecting Composition through the Bull; and usurping *with* confidence of it is when one sets himself to seize the property of others from avarice or any other motive in such a way that he would still seize it though he did not hope to effect Composition through the Bull, *but he has ‘a certain amount of consolation’ that he will be able to make Composition by means of the Bull . . .*”*

Lárraga ends this subtle discussion, worthy of the Sophists, by *denying* the use of the Bull to the man who steals *in confidence* of the Bull, but he allows it to the man who sins *in the confidence that they* COULD absolve him from his sin by its means.†

In fine, more exquisite specimens of casuistical quibbling could not be sampled—not even by a modern Blaise

* “Pero tiene *algun consuelo* de que podrá componerse por medio de la Bula.” Lárraga, *Teol. Mor.* Barcelona, 1856, p. 186.

† “En *confianza* de que le podían absolver de los pecados por la Bula . . .” *Id.* p. 186.

Pascal. Thus Lárraga expounds "the sacred doctrines and *solid* principles of wholesome morals!"*

A thousand questions start up for solution when Moral Theologians of the Lárraga type begin to apply this Bull of Composition to real life. Compendiums of *Theologia Moralis* and *Explicaciones de la Bula* contain page after page of sample, imaginary cases—some of them too disgraceful to be detailed in a work intended for the general public.

The refunding or remitting of the stolen property is, as we are told, at the expense of the man robbed, not at that of the robber.† Also, if the expenses of remittance would come to more than the money's worth, the man robbed is not to receive his own.‡ The Pope and Papal theologians, apparently out of complaisant consideration for the thief, agree to let the man off in such a case with Composition *via* Bull-buying, to the evident detriment of the *known* lawful owner.

Composition being a *fait accompli*, and the rightful owner of the goods not turning up, the person who has effected Composition is then told, "he may keep his conscience easy, because he has made himself *owner* of the goods, His Holiness having so disposed in virtue of the supreme authority with which he is invested."§

But what happens when the rightful owner *appears* on the scene *after* the Composition has been completely and in full Catholic manner carried through? No earthly need for alarm, reader. The moralists will get us out of the difficulty somehow. Let us see:—

Pedro, for instance, has stolen or ill-gotten goods on his hands. He makes diligent search for the rightful owner, but is unable to find him, and he then goes and makes Composition by means of the Bulls or through the Apostolic

* Words of the Censor Deputatus, after title page in the vol. just referred to.

† Salcés, p. 283.

‡ Salcés, p. 283.

§ Salcés, p. 284, § 261.

Commissary. But, lo and behold, shortly thereafter, the legitimate owner turns up when he is no longer sought! What is Pedro, who has now effected Composition, to do? Restore, surely, the property to its proper owner? Wait a little, reader.

To understand the Romish solution, two distinctions, we are told, must be kept clearly in mind—what the theologians call the *fuero externo* and the *fuero interno*.^{*} They all agree that at the bar of civil law (*fuero externo*) Pedro is in duty bound to make restitution *if* the owner of the property asserts his claim judicially—the expense of the previous Composition being deducted, however. Rome does not return *that*. But many of them go on to say that at the bar of *conscience* (*fuero interno ó de la conciencia*) Pedro is “not bound to restore the goods after the Composition has been legitimately made, and that *his conscience* now remains easy, though the rightful owner may, at the bar of civil law (*fuero externo*) distrain and the judge order restitution to be made.”† Diana, Bañez, Enriquez, Acosta, and others are of this strange opinion, and Salcés thus adopts their view:—

“After the Composition has been legitimately made,” says he, “Pedro is not obliged to restore the goods, *even though the rightful owner appear* ;” not only because this opinion has authors of repute on its side, but also because—and this consideration has for Salcés great force—the Pontiff, in virtue of his supreme dominion, has authority to transfer the right of ownership of such goods when such a Composition tends to the salvation of souls.”‡

In plain English and stripped of humbug—evidently Pedro can, if he chooses, keep his conscience easy and at the same time keep the stolen goods, *after* the rightful owner has appeared, so long as it does not *occur* to the

* Salcés, p. 284, § 262. For remarks on “*Protestants and the Fuero Externo*,” see Appendix F, p. 87.

† Salcés, p. 286.

‡ Salcés, p. 288 . . . “salud de las almas.”

rightful owner to pursue Pedro, the thief, at the bar of civil law (*fuero externo*)! A pretty piece of ethics!

Oh! Father Confessors. Ye are wondrous kind—to the thief. Who after this will not declare with the framers of the Tenth Article of the Creed of Pope Pius the IV.: “And I most firmly assert that the power of Indulgences has been left in the Church . . . and that their use by the Christian people is of the *most saving* character” (*maxime salutarem esse*)?—

At the same time, one wishes some of these moralists had something of the *practical* lesson in morals which Tetzal once got. Having sold an Indulgence once upon a time to a certain nobleman, in which even *future* sin was remitted, the latter laid wait for the Indulgence-broker as he passed from Jüterbock to Trebbin, deprived him of all his money, and stripped and beat him, alleging the plenary Indulgence as freeing him from the consequences of his crime! In vain the unfortunate pardon-monger appealed to Duke George of Saxony, who heard the story, and rather sympathised with the inflicter of the punishment than with his victim.*

Our friend, the “unjust judge,” it appears, can have his *Bula*. “If any ordinary judge,” we are told, “or delegate or assessor receive money or kind for pronouncing an evil or unjust decision, or for protracting a law suit to the detriment of one of the parties, or for doing some harm or other thing that they ought not—in such cases they *can and ought to* make Composition touching whatsoever is so received, saving always the injury done to the other party.† But if an unjust judge is allowed to make Composition for dealing unjustly and to the “detriment of one of the parties,” one’s poor wit fails to fathom exactly how the injury done to that party can be saved or safeguarded.

One other startling example of the use to which this Bull of Composition can be put must be given, even if for decency’s sake it may not appear in English :

* See the Life of Tetzal in Zedler’s *Universal Lexicon*, tom. xlii., pp. 1504-20; quoted in Jenkins’s *Exam. of Creed of Pius IV.* P. 237.

† Salcés, pp. 300-301.

“Todas las mujeres que no son públicamente deshonestas, se pueden componer de cualquier dinero ó joyas que *por causa fea* hubieren recibido: y los hombres, si de mujeres que no tienen maridos, se pueden componer por la misma razón. . . . No solamente las mujeres públicamente deshonestas sino que tambien las que ocultamente son tales, ya sean casadas, ya viudas de honesta fama, etc., *pueden lícita y válidamente recibir precio por la entrega de su cuerpo* y retenerle después de seguida la acción deshonestas, y consecuentemente no estan obligadas á la restitución de dicho precio. . . . Podrán, no obstante, las mujeres ocultamente deshonestas usar, sobre lo que recibieren, de composición para mayor quietud y seguridad de su conciencia.*”

I extract, also, the following from Lárraga. He is speaking of the conditions under which Bulls can be obtained:—

“QUESTION 20.—If anyone tenders for the Bull [of the Holy Crusade] counterfeit coin, or stolen money, or money got by usury, can such an one,” he asks, “enjoy its privileges?”

“ANSWER.—No; because, *verè et propriè* he does not give alms in the way ordered by the Pope; nor does it avail for such as do not give the *whole* alms ordered by His Holiness.

“QUESTION 21.—May the prostitute who acquires the Bull by means of money belonging her, acquiring by acts of lust, make use of its privileges?”

“ANSWER.—Yes; because she acquired a right to the money and made it hers.”†

It would not do, we see, to give the Pope a bad sixpence; but the reception of the price of sin—the Roman Catholic moral theologians do not apparently scruple to receive *that*. It looks as if the prostitute were invited, or at least allowed,

* Salcés, pp. 317-18.

† Lárraga *Teol. Mor.*, Trat. xxxix., cap. 1, p. 475.

to obtain with her wages Papal plenary Indulgences and such like. As far as Bull-buying is concerned, *her* wages is lawful and current coin.

What strange distinctions Rome does make! One begins to wonder (permit the anachronism, reader) what solution these moral theologians would have offered to Judas had they sat among the chief priests and elders in the Temple when he ran back in awful agony with the thirty silver coins—the price of the betrayal of God incarnate—which were burning his hands.

But perhaps Judas should not have been in such hot haste to return every penny of the price. Like the prostitute just mentioned, had he not “made the money his and acquired a right to it,” even though in the act he had sinned infamously away his soul?

“Don’t, Judas; don’t clang the money down on the pavement. Go and —buy a Bull of Composition with it.”

But Judas, in his agony, though he had sold his soul for nought and earned the money at a fearful cost, had a more fitting sense of honour and right, surely, than is sometimes displayed in these wondrous tomes of *Theologia Moralis* and of authorised *Explicaciones de la Bula*.

It is time, however, to leave the Moral (!) Theologians and get back to our London friend Catholicus.



THE PROCESSION PASSING THROUGH THE PUERTA DE
SOL, OR GATE OF THE SUN.

(The Centre of Madrid.)

CHAPTER VI.

CATHOLICUS SHOCKED AT THE BULLS—HIS APPEAL TO THE
VATICAN—ROME ABANDONED.

“Fight the good fight of faith, lay hold on eternal life.”—
1 *Tim. vi. 12.*

“And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life . . . —*St. Matt. xviii. 9.*

“I vow and swear a true obedience to the Roman Pontiff, the successor of St. Peter, the Prince of the Apostles, and the Vicar of Christ.”—*Creed of Pius IV., Art. xii.*

“I am no longer a Catholic.”—*Catholicus F.*

“It is better to obey the Lord of the Pope than the Lord Pope.”—*Cardinal Petrus Damiani.*

THE disturbed state of Catholicus' mind as he read the long letter contained in Chapter II. telling how Bulls get on and off the market, and still more the mixed sensations and feelings with which he pondered over the three Bulls—the Bull for Non-fasters, the Bull for the Dead, and the Bull for the Dishonest—can be better imagined than described. “A most unjustifiable *traffic*,” he exclaimed; “and most unjustifiable *documents!*”

Catholicus was dumbfounded.

There seemed to him to be but one possible way of justifying the Vatican in the matter, namely, to suppose charitably that, in spite of the assertions contained in the Bulls themselves, this traffic was somehow being carried on *without* His Holiness' knowledge or consent.

He must write to the Vatican and explain. Where could he get satisfaction if not there—at the very fountain-head. To go anywhere else with such important inquiries would be but to waste time.

Catholicus did not let the grass grow under his feet. Fresh specimens of the Bulls—for sending to Rome—were obtained from the pious-wares shops of Madrid—

each bearing on its face the stamp, signature, and seal of the Papal Commissary for Spain. Neatly-typed translations of the same, done by a Roman Catholic, a specialist in Spanish, were got ready; also a sufficiency of Italian stamps and an addressed envelope for reply. The 12th of October, 1899, saw the goodly packet—Bulls, translations, stamped addressed envelope and all—on its way to the Vatican.

With the packet went the following plain but earnest letter to Leo XIII. from one who had until then been a sincere and devoted Catholic:—

“ May it please YOUR HOLINESS,

“ I have been placed in possession of the enclosed Spanish Bulls, which I have had translated into English by a Spanish expert translator. Typed copies of the translation I also send herewith.

“ In the cause of justice and of truth, and as Head of the Roman Catholic Church, will you kindly inform me how it is possible to justify the *cuasi*-selling or expending of religious Dispensations in exchange for sums of money obtained from the faithful in the way set forth in the Dispensations themselves?

“ For it can scarcely be described as aught else, inasmuch as the amount of the ‘ alms ’ or ‘ offering ’ is a fixed sum, and the giving of it is not voluntary but compulsory. If the money is not given, the Bull or Dispensation is withheld. Inasmuch, also, as the Bulls are freely sold or at least given in exchange in public shops (Librerías Religiosas) and in Roman Catholic sacristies for the prices or sums stated.

“ It seems to me to be a pure case of simony. Will you, as you value my soul, tell me if Your Holiness sanctions the nature of the Bulls themselves, as also the conditions, transaction and procedure in and by which they are given and obtained?

“ In England I know of no such transactions. When I tell my Protestant friends that our religion is the same

in principle all the world over, this is what I have my attention called to. I know my soul is only one of millions, but a satisfactory answer may yet save it to the Roman Catholic faith.

"Awaiting your earliest convenience for a reply,

"I am,

"Your Holiness' Servant,

"CATHOLICUS F——."

"To His Holiness, Pope Leo XIII.,

"The Vatican, Rome, Italy."

But to this letter—no answer came; at least, not with the rapidity of Catholicus' expectations and desires.

The third week after inditing it Catholicus, getting quite uneasy, wired the following message, reply-paid, to Pope Leo XIII., Rome:—

"R.P. 16. P.C.P.

"Sent registered letter, October twelfth, asking important question. When may I expect answer?—Catholicus F——, Wycombe House, Kilburn, London."

That the Papacy received his telegram is certain, for three days later Catholicus received from the London postal authorities the following communication:—

"L.P.S.—T. No. 14.

District Post Office, Ludgate Circus B.O.,

October 31st, 1899.

"SIR,—I beg leave to inform you that your telegram, handed in at this office on the 28th inst. at 9.10 a.m., addressed to Pope Leo XIII., Rome, was delivered at 1.20 p.m., October 28th.

"I am, Sir,

"Your obedient Servant,

"J. B.,

"*Postmaster.*"

But still, to the astonishment of Catholicus, no reply was forthcoming.

Every Catholic Priest may explain how it is not
a simony, but an offering or alms for charitable and pious pur-
poses.



FACSIMILE OF THE PAPAL SCRAWL, SENT IN ANSWER TO THE LETTERS, BULLS, AND TELEGRAM OF CATHOLICUS.

Other nine days having passed Catholicus again wrote — informing his Holiness that on the 12th of October he had written him on a matter of great importance, and that, not receiving a reply, he had further wired, reply-paid, on the 28th, which telegram also, it would appear, had been quite ignored. The favour of a reply within a week would greatly oblige—

But by this time the Vatican had begun to move. Catholicus shall tell the story in his own words. Four days after having appealed to the Pope for the third time he sat penning the following letter to the present writer:—

“ SENOR FULANO,

“ DEAR SIR,—You must have wondered why I have been so long in writing, but Rome is to blame, or rather Pope Leo XIII. Enclosed is a copy of a letter which I have just written him, as also an original document which he has thought fit to send me, after keeping me waiting from October 12th till November 6th. Kindly return this latter when you are done with it.

“ On the 26th October, no reply having come to my first letter, I wired reply-paid, asking His Holiness to say when I might expect an answer, and on November 6th I receive this disgusting communication. I shall certainly not do as it says—go to some local priest for an explanation of what the Pope practically admits has His sanction. . . .

“ I am no longer a Roman Catholic, and regret that I cannot see my way to join any other ‘form’ of belief. I fully believe in Jesus Christ, and that He will provide for my salvation; and there for the present the matter must rest.

“ You already had permission to use my correspondence without my name; you may now use it with my name—just as you think fit. I did not desire publicity, but I feel that it may be necessary to bring

this disgraceful selling of Dispensations by Papal sanction before those who would rightly feel interested in the matter.

“Thanking you for your kindly forbearance with me throughout our lengthy correspondence,

“I remain, yours, etc.,

CATHOLICUS F——.”

On the opposite page the reader has, in facsimile, a copy of the Papal scrawl sent in answer to the letters, Bulls, and telegram of Catholicus. It runs:—

“Every Catholic Priest may explain how it is not a simony but an offering or alms for charitable and pious purposes.”

Nothing more, nothing less!

Veritably a remarkable document to come in answer to the politely-written letter of an anxious Roman Catholic inquirer. It began with no “Dear Sir,” bore no signature, initial, or seal, was dateless; and had no printed head-line or address of any kind; nothing to show that it came from the Vatican. But for the fact of Catholicus’ copies of the Bulls being returned along with the document, and in the very envelope which he had himself stamped and forwarded to His Holiness, it might have dropped from the clouds. A very informal communication—very. A Kensit Crusader or a Jacob Primmer might have expected to be met with “ribuffo,” and lack of politeness. But that from the Eternal City, from Rome, holy Rome,—made holy to his imagination by the memory of the martyrs, and by the blood that had been spilt there—they should thus answer an earnest Roman Catholic of thirty years standing——!

The Papacy is, of course, free to choose its own methods of answering correspondents, the thing being really no business of ours. At the same time most men will think they here gave a striking example of how *not* to do it.

It was not diplomacy.

But who knows? A certain wisdom of the serpent may, *after all*, have decided that no date, no signature, no Vatican monogram or seal, should appear—nothing, in short, that might compromise the Vatican. For a somewhat delicate piece of business was certainly on hand.*

But, surmises apart, reader, the prime point to note is that the practices complained of in *Catholicus'* letter of appeal are to be carried on *as heretofore*. *Semper eadem!* The traffic is to go on into the new century. By taking out *Bulas de Carnes*, Papal Indults to use Flesh Meat are to be readily obtained. By paying for or "taking out" *Bulas de Difuntos* the dead are still to be "*sacado*," taken out of Purgatory, admitted into heaven at special speed—much more rapidly than would otherwise be the case—and so on.

The sequel may be soon told. *Catholicus*, indignant at the treatment meted out to him and at the nature of the Papal reply, wrote and despatched the following letter to the Vatican—his painful adieu to the Church of his infancy, as of his riper years:—

"Wycombe House, Kilburn,
"London, N.W.

"November 9th, 1899.

"YOUR HOLINESS,—I received the translations, the Spanish printed Bulls, and a notification (it can scarcely be called a letter) informing me that—

'Every Catholic Priest may explain how it is not a simony but an offering or alms for charitable and pious purposes.'

* It was rather a curious, though trifling, circumstance," remarked *Catholicus*, "that the stamped envelope enclosed for reply when I first wrote to the Pope, had been treated with the greatest care in the Vatican. When I sent it, it was stamped with four stamps, each of the value of 25 cents. of a *lira*—obtained for the purpose at Cook's, in Ludgate Circus; but on its return I found that *two* of the stamps had been removed and been replaced by one of the value of 5 cents. only, to make up the *bare* amount necessary for postage—a circumstance which shows that in the Vatican, whatever else they do, they at least take especial care of the pounds, shillings, and pence." (*Letter of Catholicus.*)

"This communication (which crossed my letter of the 5th inst.) is neither dated nor signed. In it I am practically told that if I want information on the point I can go to any Catholic Priest. In other words, you shirk your responsibility, shifting it on to the shoulders of the first irresponsible Catholic Priest I may go to for an explanation.

"Considering that the practice of *selling* written or printed Dispensations is not in vogue in England, I do not consider your remarks straightforward. I pointed out that I wanted your explanation as you valued my soul; and the result of your evasion is that I am compelled, as a matter of truth and honour to myself, to leave the threshold of the Roman Catholic Church after having been a member of it for thirty years.

"My dear father, who has been dead now these ten years, gave up *much* thirty years ago, to join what he believed to be the 'One True Apostolic Church,' and now I leave your communion feeling that both he and myself have been *completely taken in*.

"The nature of your reply, as possibly also the delay in sending it, betrays, as it seems to me, a great wanting in common politeness.

"To conclude, I may mention I shall do all in my power to make the matter publicly known, both to Roman Catholics and to Protestants. You may, before long, regret the unchristian way in which you have seen fit to deal with one who was a sincere member of your Church.

"I am, Your Holiness,

"Yours faithfully,

"CATHOLICUS F——."

"Pope Leo XIII.,

"The Vatican Palace,

"Rome, Italy."

Catholicus had abandoned the Church of Rome! His designation was now Catholic, no longer *Roman Catholic*. The "scales," as it were, had fallen from his eyes. It was a case of what the Italians (next-door neighbours to the Pope) wittily call, "*Roma veduta, fe perduta.*"* The Romanism of the Eternal City itself had disillusioned him! The Tetzelianism within her and the shelter the Vatican extends to that spirit, drove Catholicus from her pale.

In justice to the faith in which he had been reared, the faith of a revered father, Catholicus had at first tenaciously refused to believe that the Pope and his purpled Cardinals could ever have condoned, far less officially sanctioned *ex cathedra* the practices complained of in this book. But the contents of the Bulls themselves, the way in which they are to be got, the revelations of the *Explicaciones*, and the whole facts of the case, had been for Catholicus more than his innate sense of what is right and fitting and Christ-like could stand. And the *undiplomatic*, undated, unsigned Papal scrawl, but put the finishing stroke on the disillusionment.

"Completely taken in!"—strangely painful words to have to write of the Church that had claimed the affections of a lifetime.

To quell his conscientious scruples regarding the issue of Bulls for the Dead, for Meat-eating, and such like, Catholicus had had served up to him as argument—"It is something pious, very pious; an offering for charitable or religious purposes"—an assertion, not to say artifice, too splendidly at variance with the known facts to convince any but those who wish to be convinced.

Not that we need grudge Rome "alms," provided she gets them, or begs for them, *cleanly*, and makes a good use of them when got. But this we may say to her (and it is the whole burden of this book)—If you want "alms," ask for "alms"; do not *traffic for them* by means of Bulls bestowing liberally and in the Pope's name Indulgences

* *i.e.*, "Rome seen, is faith lost."

non-Scriptural and even non-rational upon the Living, the Dying, and the Defunct.

* * * *

How blessed to turn right away from all such distortions of Christianity, 'the most pure and innocent religion the world ever knew;' and to receive in meekness and with simple childlike faith—stripped of Papal humbug (the *silt* and accretion of centuries)—that divine Word which is able to save our souls! That Word in whose pages of inexpressible beauty we see reflected as in a glass the glory of the LORD, OUR LORD and Saviour. For the life was manifested, and Apostles saw it, and bear witness, and shew unto us that eternal life—that we also may have fellowship with them; as truly their fellowship was, and is, with the Father and with his Son Jesus Christ.

FINIS.





A HALT WHILE THE PROCLAMATION IS BEING READ
IN THE PLAZA MAYOR.

(Scene of the Autos-da-Fé of old.)

APPENDIX A.

TEXT OF THE "BULA DE LA SANTA CRUZADA FOR 1899."

AS explained in the Preface (p. 5), the Bull of the Holy Crusade was one of the three forwarded to the Vatican. The Papal Commissary-General for Spain therein unfolds to XXth Century Spaniards the spiritual riches, favours, and Indulgences which, under certain conditions, the Holy Father is willing to grant. To win the Indulgences contained in the Bull it is no longer necessary to buckle on helmet and cuirass and go forth to fight the Infidel. Pay alms instead, take out the Bull, visit certain privileged altars, fast to-day, do some other pious work to-morrow, and so on—and the Indulgences granted of old time to the Crusaders are yours. But here is the somewhat bulky Bull, as translated by the Roman Catholic expert, to speak for itself. It demands a close and attentive reading:—

Translated from the Spanish.

"MDCCCXCIX.

"SUMMARY OF THE FACULTIES, INDULGENCES AND Favours which Our Holy Father Leo XIII., who now happily governs the Church, has Vouchsafed to grant by the BULL of the HOLY CRUSADE, to all residing in the Kingdoms of Spain and other dominions subject to HIS CATHOLIC MAJESTY, or who may come to them and take out the said BULL and give the alms fixed by us. Issued for the year 1899.

"LONG ago, when the Infidels were harassing Catholic Princes and Nations, and even Italy itself, with a cruel war, and were imperilling the various countries of Europe and risking the faith of the people, our Catholic Kings obtained Apostolic Letters from the Holy See, granting many spiritual and temporal favours during certain years to those who should leave the Kingdoms of

Spain to fight against the Infidel, or who should render to such military expeditions any special help by contributing something towards the expenses necessary for such purposes. The said Indult, with certain additions or explanations, was, later on, extended on many occasions by the Roman Pontiffs; and as the need for such warfare has now ceased owing to the altered aspect of the times, the latest concessions or extensions of this Indult have been made so that the alms collected for this object should be applied to other works of piety; and HIS HOLINESS having been asked to extend the Indult, and bearing in mind that the amounts thereby collected would be devoted towards the expenses incurred in Divine Worship, and to assisting the Churches in Spain, which during the recent calamity have suffered so much in their revenues and subsidies, Our HOLY FATHER, LEO XIII., was pleased to issue Letters Apostolic from ROME, on the 17th May, 1890, available for twelve years, dating from the First Sunday in Advent of that year, granting the graces, favours, and privileges hereinafter expressed, the issue of which is entrusted to us. And whereas We, Wenceslao Sanguesa y Guia, Priest, Doctor of Theology, Licentiate in Civil and Canonical Law, Dean of the Episcopal Church of Toledo, Superintendent and Visitor-General to the Convents in this Bishopric, Honorary Chaplain, Preacher to His Majesty, General Apostolic Commissary of the HOLY CRUSADE in all the dominions of His Majesty, etc., etc., with the object of making them known to the faithful that they may avail themselves of this great treasure, and in accordance with the conditions stipulated by HIS HOLINESS, We have reduced them into Summary as follows:—

“FIRSTLY, to the QUEEN REGENT, DONA MARIA CRISTINA, who with care and zeal continues to watch over the propagation of our HOLY CATHOLIC FAITH, the splendour of the Divine Service, and the decoration of the Churches; and to all the faithful living in any part of Spanish Territory, or who may come there during the

year commencing on the day of the publication of this BULL, and [shall] contribute to such devout objects by their alms and take out this Summary, HIS HOLINESS grants the same plenary Indulgence as it was customary to grant to those who went out to fight for the Holy Land, provided that being contrite for their sins they verbally confess them and receive the Holy Sacrament of the Eucharist, or if unable to confess them, are earnestly desirous so to do; provided that the latter shall have confessed within the period prescribed by the Church for all the faithful, and that they have not neglected to do so relying on this concession.

“Moreover, a like plenary Indulgence by way of suffrage for the souls of the departed on whose behalf the faithful shall have contributed out of their means by giving the alms we shall specify in the respective *Summary for the Deceased*.

“Also, the above-named persons, even during an Interdict (provided they have not been the cause of it nor have contributed to its continuance), if they have faculties for the purpose from the Commissary-General, may, if priests, celebrate Masses or cause Masses to be celebrated and the other Divine Offices to be said in their presence and in that of their families, domestics, and relatives one hour before dawn and one hour after mid-day during the said year (provided the doors are closed and no bells be rung [and] that excommunicated and especially interdicted persons are excluded); and they may receive the Eucharist and other Sacraments (except on Easter Day) both in the Churches in which otherwise the celebration of the Divine Offices is in any way permitted during a time of Interdict, as well as in private Oratories devoted solely to Divine Worship which have been visited and sanctioned by the Ordinary; and they may assist at the Divine Offices during an Interdict, under the obligation (provided they use it for the purposes named) of praying to God for the prosperity of the Roman Catholic Apostolic Church, the extirpation of

heresy, the propagation of the Catholic Faith, and for peace and concord amongst Christian Princes. Likewise, their bodies may, during the said time of Interdict, be buried with reasonable funereal ceremony, provided they have not died under excommunication.

“Also, that during the said year of publication, and while in the said Spanish Territory (but not beyond it) they may, if necessity or the feeble state of their health or any other cause should require it, and subject to the orders of their spiritual and medical advisers, eat meat on any fasting days throughout the year, even during Lent; and on the same days, at their discretion, eat eggs and milk food; so that those who take meat may be held as complying with the fast, if they comply with the regulations in other respects. In this Indult are comprised the religious belonging to any military order, excepting, however, Patriarchs, Archbishops, Bishops, inferior Prelates, regular ecclesiastics and secular Priests unless they are sixty years of age; and, except during Lent, they may all enjoy the same Indult as far as regards eggs and milk food.

“Also to the faithful who contribute alms in the said manner, and who, in order to obtain the Divine Assistance in the above-named objects, shall voluntarily fast on days which are not fasting days, or who, being legitimately prevented from fasting, shall perform some other pious work at the discretion of their Confessor or parish Priest, and shall pray to God for the same intention; for every time they shall do so, they are granted 15 years and 15 quarantines of Indulgence and remission, provided they are contrite; and, moreover, they are made participators in all the prayers, alms-givings, and other works of piety, said or practised throughout the Church Militant on the day on which they shall so fast.

“Also, those who, during the same year and on each of the Roman Station days, shall devoutly visit five Churches or altars or, in default of these, five [times one] altar (and the Religious of any Order or regular con-

fraternity, and women and girls living in Convents or Institutes who, having no Church, shall visit the Chapels specified by their legitimate superiors) and pray to God for the same intentions, shall obtain all and each of the Indulgences, remissions of sins* and relaxations of penance as are granted to the Churches within and without the city of Rome. The said faithful Christians may also raise into plenary Indulgences those partial ones granted for the Roman Stations, by making the said visit after having received the Holy Sacraments of Confession and Communion on the Station days; with power also to apply this plenary Indulgence by way of suffrage to the blessed souls in Purgatory, on the days named at the end of this Summary.

“In order that the said faithful may participate more easily in the above-named Indulgences, they shall be permitted on two occasions, once during life and once again in *articulo mortis*, to select as Confessor any secular or regular Priest approved by the Ordinary of the place, and receive from him absolution in the tribunal of conscience in any cases or censures reserved to any Ordinary and also to the Apostolic See (except the sin of heresy, and in the case of Ecclesiastics, excepting also the censure referred to in the Constitution of Benedict XIV., *Sacramentum Pœnitentiæ*), subject always to imposing on them salutary penance, according to the gravity and nature of the faults, and also that if restitution be necessary, it should be made by themselves, or by their heirs, or others in case of impediment. Any simple vows they may have made, with the exception of those of Crossing the Seas, of Chastity, and of Religion, may also be commuted by the said Confessor into certain other works of piety and certain alms-giving, so that the Commissary-General may apply it to the above-named devout intentions contemplated in this Indulgence.

* For an answer to the question, *Does Rome by means of Indulgences pardon SIN?* see Appendix C.

“ They are also empowered to take out *two* Summaries of the said Bull in each year, giving for each one the specified alms; and anyone so doing shall enjoy twice in the same year all the above-named Indulgences, favours, and privileges.

“ And HIS HOLINESS also gives to Us, the Commissary General, power of dispensation in regard to the irregularities incurred by those who have celebrated Mass and other Divine Offices under ecclesiastical censure (when this has not been done in defiance of the Holy See) or who have otherwise taken part in religious matters; and in regard to any other irregularity arising from offence [lit. *delito*—fault, crime] provided that the offender shall not have obstinately continued in the irregularity for the space of six months (always excepting the irregularities arising from homicide, simony, apostasy, heresy, or the unworthy taking of Holy Orders or of any other offence that may have given scandal to the public; imposing on such persons a suitable alms-giving, to be devoted to the said devout objects contemplated in this Indult, and such other penance as ought to be imposed according to canonical law.

“ Also, power to restore the validity of Benefices acquired under the same irregularity, and to determine what proportion out of the fruits received shall meantime be applied to the said devout intentions of the Indulgence, excluding from this favour dignities of any kind, Canonries of Cathedrals or leading Churches, and Benefices involving the care of souls.

“ Also, power to permit distinguished and qualified persons, if they are priests, to celebrate Masses themselves one hour before dawn and one hour after mid-day, or to have them celebrated in their presence.

“ Also, power to permit a fitting commutation in the case of ecclesiastics who may be bound to make restitution [of emoluments] by reason of omitting to perform the [prayers of the] Canonical Office—in the manner and form specified in the respective *Commutation Summary*.

“Also, power to dispense in the case of concealed impediments of affinity arising from illicit connexion, by imposing certain almsgiving for the said intentions, on those, one of whom at least has in good faith contracted matrimony; so that, consent being secretly renewed, they may render it valid again in the tribunal of conscience, and afterwards lawfully remain therein; and also power to dispense from the penalty in the case of those who may contract this affinity after having contracted matrimony.

“Finally, with power, solely in the tribunal of conscience, to determine the proper commutation in regard to property unjustly held—in the manner and form prescribed in the said Commutation Summary.

“AND in order that the contents of the said Letter Apostolic may be valid and that the faithful may avail themselves of the graces therein bestowed, HIS HOLINESS derogates the rules, constitutions, regulations, and decrees that are contrary to the carrying out thereof.

“And we declare that those who desire to enjoy these Indulgences and graces, shall take out this Summary, printed, sealed, and signed with our seal and name, so that they may not err in regard to the favours accorded to them, and that others may not usurp them, and that each one may show by what authority he makes use of them.

“And whereas you

 have contributed the alms of 75 centimes of a peseta, namely, such as by Apostolic Authority we have assessed, and whereas you have received this Summary (whereon you shall place your name or cause it to be placed), we declare that you are granted, and you may enjoy, all the said Indulgences, faculties, and favours in the form above stated.

“Given in TOLEDO on the 25th of March, 1898.

“SUMMARY of the Roman Station days, on which by the favour of HIS HOLINESS a plenary Indulgence may be granted [lit. ‘gained’] by those who, having taken out this Bull, shall devoutly visit five Churches or altars, or, in default thereof, one altar five times, praying to God for union and concord between Christian Princes and for the intentions of the Church ;* as also of the days on which, by making the said visits, the same plenary Indulgence may be applied for the liberation of a soul from Purgatory.*

“DAYS ON WHICH PLENARY INDULGENCE MAY BE
GAINED :—

- “Each of the four Sundays in Advent.
- “Wednesday, Friday, and Saturday in Ember-weeks.
- “The three Rogation Days in May.
- “The Vigil and Feast of the Nativity, and at each of the three Masses on that day.
- “The Feasts of St. Stephen, St. John the Evangelist, and [of] the Holy Innocents.
- “The Feasts of the Circumcision and the Epiphany.
- “Septuagesima, Sexagesima, and Quinquagesima Sundays.
- “All days in Lent.
- “The first eight days after Easter.
- “The Feast of St. Mark.
- “The Feast of the Ascension.
- “The Vigil and Feast of Pentecost.
- “The six days following Pentecost.

* This clause, *literally* translated, runs : “As also of the days on which, by making the said visit, *souls are taken out* (se saca ánima) of Purgatory in virtue of similar plenary Indulgences.” Cf. also footnote on next page.

“DAYS ON WHICH THE INDULGENCE MAY BE APPLIED FOR
THE LIBERATION OF A SOUL FROM PURGATORY:—* ”

“Septuagesima Sunday.

“The Tuesday after the first Sunday in Lent.

“The Saturday after the second Sunday in Lent.

“The third and fourth Sundays in Lent.

“The Friday and Saturday after the fifth Sunday in
Lent.

“The Wednesday during the Octave of Easter.

“The Thursday and Saturday during the Octave of
Pentecost.

“(Signed) DR. WENCESLAO SANGUESA Y GUIA.”

Such is the text of the Bull of the Holy Crusade. It, too, bears the signature and sign-manual of Dr. Wenceslao Sanguesa y Guia. The lower corners bear the stamp of the official seals of the Holy Crusade. At the upper corners stand, to the left, a representation of Peter with his keys and of another Apostle, Paul presumably; and, to the right, an impression of the Papal arms—keys, escutcheon, and three-deckered tiara. The Roman numerals MCCCCXCIX. stand out promi-

* As Señor Mengano went about his work of translation, one infers he must have found these twentieth-century Bulls exhaling, in one or two places, an odour too rancid and strong to be agreeable to him, paid translator though he was, and Roman Catholic to boot. For, in handing over the translations of the Bulls, he thought it right to explain to his client that, in two places in the Bull of the Holy Crusade, he had given a *free* translation instead of a literal one. He referred, he said, to the clauses—“*haciendo la misma visita, se saca ánima del Purgatorio,*” and, “*Días en que se puede sacar ánima del Purgatorio.*” These—he explained to Catholicus—taken in their *literal* sense, meant, “days on which souls may, or can, be taken out of Purgatory.” Whereas, so he assured him, the real meaning was, as he had put it, viz., “Days on which the Indulgence may be applied for the liberation of a soul from Purgatory.”

In other words, Señor Mengano *shrank* from giving the real and unmistakeably nude English equivalent. If the actual, easily-understandable words of the Bull do not mean *just* what they say, why employ them in the Bull, or anywhere else, if *other* words need to be used to express their meaning? In this case Romish writers

nently at the top of the Bull, and announce to all that it is no musty mediæval document we are beholding, but something *fin de siècle*, belonging to the living, throbbing present.

Curious things could be said of this Bull, as of the others—but space forbids. Suffice it here to say that in the matter of Indulgence-granting *this Bull in no whit* lags behind its compeers.

need to be reminded of one of their own *pet* phrases: "Verba tantum valent, quantum sonant." "Words avail but as they sound," *i.e.*, mean just what they say.

But, after all, one rather likes to see modern English Romanists, possessed with some sense of ecclesiastical shame, applying the "fig leaf of a free translation" to cover the Bull's nakedness. It shows that, in the eyes of English Roman Catholics at least, there is *something to cover*. The papal document, troubled with no sense of shame, boldly entitles these days, "Días en que se puede sacar ánima del Purgatorio;" that is, "Days on which souls are withdrawable from Purgatory."

The phrase does not only occur in Romish Bulls. Like announcements are to be met with in Spanish churches. The present writer begs to state that he personally has, in the course of his travels, more than once encountered this one hung up outside the wall of the Roman Catholic choir within the celebrated mosque at Cordova:—

HOY
SE SACA
ÁNIMA.

which, being interpreted, means: "TO-DAY SOULS ARE WITHDRAWABLE." To-day souls may be taken out. To-day souls ARE being taken out. The work of salvation *à la mode Romaine*—in full swing! The Roman Catholic chapter of Cordoba, we see, had none of Señor Mengano's *délicatesse*.

APPENDIX B.

EXCURSUS ON THE ORIGIN AND EVOLUTION OF THE TRAFFIC
IN INDULGENCES WITHIN THE ROMISH CHURCH.

TO have attempted to trace in the introductory chapter the early beginnings of Indulgence-trafficking, would have been to overload the narrative. But for such readers as wish to know (1) How the "faithful" could come to hanker after such wares, and (2) how responsible Church authorities could ever come to grant them—the following information, culled chiefly from the *Taxes de la Pénitencerie Apostolique* of A. Dupin, of St. André (Fischbacher, Paris, 1879), may suffice:—

The beginnings of the practice of granting Indulgences, Dupin tells us, are to be traced to Germanic and pre-Christian sources. The Teutonic laws, he says, authorised the ransoming of criminals by means of money payments. The Teutonic parricide, for instance, on paying down a considerable sum of money, could no longer be pursued at law.

The Franks when they became Christians did not, it would appear, abandon the practice. They considered they could expiate an offence by paying alms; that is, that they could redeem by money payments canonical penances. The clergy fought at first against such ideas, but afterwards, bit by bit, allowed themselves to be overcome, and took to classifying offences according to their order of culpability. They exacted in return for the absolution of the sinner a composition commensurate with the magnitude of his crime. Such was the origin of the "*Taxes.*"

But the partisans of the substitution of cash payments for canonical penalty, did not find the introduction of the practice within the Christian Church at all easy. In the VIIIth Century the *Council of Cloveshove* (717 A.D.) formally condemned such opinions, which "were then beginning to spread abroad."

In the IXth Century the *Council of Chalons* pronounced against such as erroneously looked on alms as "the price of a ransom paid to God." But the Bishops at the same time reserved to themselves the right of deciding whether the sinner might not, in certain circumstances, redeem his offence by a money payment. The period of concession-making had begun.

In the Xth Century the culprit was ecclesiastically permitted to choose between the suffering of the punishment merited by him and the payment of a certain sum of money. A tariff of test cases, as it were, existed. The prohibition, for instance, which forbade the eating of meat or the drinking of wine during a certain number of days, was lifted, were it so desired, by the payment down of an alms of 1 or 2 deniers. And, according to Abbé Regimon, the sum of 20 "sols" sufficed to redeem a fast of seven weeks' duration.

In the XIth Century Pope Alexander II., on being consulted by the Bishop of Vannes regarding the application made by an incestuous person to be allowed to pay "Composition," refused, we are told,* to entertain the petition. To the credit of the Papacy, let it be said.

This almost apostolic severity did not, however, last long. Before Alexander II.'s death the Cardinal-Bishop of Ostie, Pierre Damien, thus wrote: "When estates are bequeathed to us by our penitents we remit in return such part of their penance as is proportionate to the gift. For it is said," he naively adds, "the redemption of a man is in his wealth."

On being sent to Milan to effect the reconciliation of that Church with the Holy See, this same ecclesiastic imposed on its Bishop a penance of 100 years—"for having carried on for a long time in the manner of his predecessors a shameful traffic in Orders and in holy things." The Bishop was, however, allowed to redeem his "penance" by *money* payments.

* By Yves de Chartres.

Before the century had expired the Council of Lillebonne (1080 A.D.) had a catalogue of crimes expiable by money payments, drawn up. The later *Taxes of the Penitentiary* is but a revised, corrected, and enlarged edition of this Council's important catalogue.

"It was not with the intention," says Fr. Thomassin, "of seeking to humour or to spare penitents that these holy expedients for counteracting canonical pains were devised." It was, it seems, with the intention of affording to the many—and that ere life had fled—the means of *finishing* penances which—had the full canonical penalty been stringently exacted—would never in this life have been within their reach.

Henceforth the principle of Composition was admitted—had its *habitat* within the Church of Rome. The Popes and Councils were only to regulate the *application* of the principle.

Early in the XIIth Century Pope Gelasius II. authorised the Bishop of Saragossa to grant absolution to all who contributed to the support of the clergy of the diocese, and to the rebuilding of the Church buildings which had been overthrown by the Saracens.

About the middle of the XIIIth Century Cardinal Othobon, a Papal legate in England, decreed in his *Constitutions* that fines paid by canonical culprits were to go to swell the funds of the Church. He prohibits deacons from misappropriating such.

At the Councils of Exeter and of Saumur, in 1287 and 1294 A.D., this prohibition was re-enacted—the fact being put on record that many archdeacons, deans, and archipresbyters had extorted sums of money from their penitents.

We note, also, that the "*Extravagantes*" of Clement V. regulated the employment of money as a means of Composition. So, also, did the Council of London (1342 A.D.). Money received for misdemeanours was to be put to "pious" uses. It was affirmed by the Cardinal Bishop of Autun, in the reign of Philip of Valois, that ecclesiastical

officials had the right, in virtue of civil and *canonical* law, to inflict on culprits money penalties.

To Pope John XXII., however—a clever financier who lent his official sanction to the already long-established practice—is due the drawing up of the famous, or rather infamous, Book of Taxes, that shameless code or digest of regulations touching the retailing of dispensations and absolutions from all manner of vileness—of which we have allowed the celebrated Roman Catholic theologian, Claude d'Espence, to speak in scathing terms in Chapter I.—the very existence of which forms the most damaging proof of the then morally abject condition of the Papacy.

The grand traffic in Indulgences done in the XVth and XVIth Centuries by Pope John's successors does not need to be dwelt on. Pious minds were by this time disgusted with the shameless rapacity of the Court of Rome. To priests was sold the right to keep a concubine; to abandoned women permission to ply their shameful commerce; to murderers and to incestuous persons pardon for their crimes.* Monks and priests were not wanting who gave vent to their indignation in burning lines:—

“Ecclesiam nummus vilem fecit Meretricem,”
said a Franciscan,

“Num pro mercede scortum dat se cupienti,
“Nummus cunctā facit.”

It only remains to be added that this cry of an outraged conscience did not prevent Leo X. from adding to the “Book of Taxes” the “*Summarium Bullarum*,” or from raising the catalogue price of absolutions and selling them in greater quantities than ever. What Luther did to put a stop to such practices we all know. For the text of the Book of Taxes, the reader may consult *Taxes de la Pénitencerie Apostolique*, by A. Dupin, of St. André (Fischbacher, Paris, 1879).

* “In locis plerisque episcopi non solum sacerdotum tolerant concubinatum, dummodo certa persolvatur pecunia: sed et sacerdotes continentes *concubinatus census* persolvere cogunt.” Cf. *Centum Gravamina*, No. 91, quoted by Worker in *Das Kirchliche Finanzwesen der Papste*. Nordlingen, 1878, p. 12.

APPENDIX C.

DOES ROME BY MEANS OF INDULGENCES PARDON SIN?

MANY Roman Catholic apologists stoutly deny the affirmative. They say: It is a vulgar Protestant slander and calumny to assert that an Indulgence pardons SIN. Thus, Vicar Apostolic Milner writes* :—

“An indulgence, according to the doctrine of the Catholic Church, is not, and does not include, the *pardon of any sin* at all, little or great, past, present, or to come, or the eternal punishment due to it, as all [?] Protestants suppose.”

And in *Bouvier on Indulgences* (English Edition, London, 1848, pref. p. viii.) we read :—

“The first [Protestant] objection is, that Indulgences remit sin. This is met by the definition (page 2), from which it appears that Indulgences remit not sin, but its *penalty alone.*” †

It cannot, however, be denied, that in the Canons of the Church of Rome Boniface VIII. solemnly declares in the first publication of a Jubilee :—“Non solum plenam et largiorem, sed plenissimam concedimus veniam omnium peccatorum.” “We concede not only a complete and ample, but a most full *pardon of all sins.*” ‡ And Clement VI., in his Bull, declares that those who gain the Indulgences, “suorum omnium obtinerent plenissimam veniam peccatorum;” *i.e.*, they “would obtain the most complete pardon of all their sins.” § Sixtus IV. speaks of indulgences as “indulgentias et remissiones peccatorum,” “indulgences and remission of SINS.” ||

* Milner's *End of Religious Controversy*, Dublin, 1886, Letter liii., p. 355.

† Bouvier himself, however, in an unguarded hour (when not directly rebutting Protestant objections), slips back into the following language (page 38) :—“But to grant an Indulgence is to absolve or loose the sinner from his GUILT, and to take from the treasure of the Church wherewith to satisfy the *justice* of God.”

‡ *Extract Commun. lib. v., tit. ix., c. 1. Corp. Jur. Can. tom. ii.*, p. 316. Paris, 1612.

§ *Ibid.* p. 317, tom ii.

|| *Ibid.* p. 319, tom ii.

"Ah! but," exclaim the modern Apologists of Rome, "such expressions as *venia peccatorum* (pardon of sins), and *remissio peccatorum* (remission of sins), used in the Bulls now spoken of, are *technical* expressions—as perfectly understood by any Roman Catholic theologian as legal technology is by lawyers." The words, that is to say, do not mean *just* what they say! Rome at her old tricks again!*

"But why use plain words at all," the reader may well ask, "if saying *one* thing they mean *another*?"

But, let us grant, for the moment, the truth of the Roman Catholic assertion *that, in the general economy of God's justice, AFTER the essential GUILT of sin and the ETERNAL PUNISHMENT due to it have been expiated by the precious merits of the Redeemer, there still remains a certain TEMPORAL PUNISHMENT reserved by God for the penitent himself to endure either here or in Purgatory "lest the easiness of his pardon should make him careless about falling back into sin."*† Then: "Why," we ask, "take away this SO WHOLESOME, *temporal*, divinely-reserved punishment partially or totally by means of INDULGENCES?" (For a Roman Catholic Indulgence is *católicamente* defined, be it remembered, as "*a total or partial remission of the temporary punishment, which, in the general economy of God's justice, remains due to sin, after the essential guilt of it, and the eternal punishment due to it, have been remitted through the merits of Jesus Christ. . . .*")‡

Thus, Rome, by means of deft definitions, lifts the burden of *eternal* guilt and punishment of sin off the Roman Catholic sinner—only to reimpose, by means of her definition of *pœna temporalis*, ANOTHER burden scarcely less appalling. The pains of Purgatory are substituted for the pains of Hell. And then this "reimposed penalty," as we

* See footnote, p. 75.

† Cf. *Conc. Trid.* Sess. vi. cap. 7, cap. 14. Also, Milner's *End of Relig. Controv.* pp. 357, 361.

‡ Milner's *End of Relig. Controv.* (Dublin, 1886), Letter liv. pp. 360, 361.

might call it (practically the only penalty which Romanists yet fear)—this one the Catholic Church graciously takes away *in whole or in part* by her Indulgences. Rome is an Indulgent Mother!

“Did we estimate sin more seriously,” says priest Oakeley, in his English preface to *Bowvier on Indulgences*, “we should value Indulgences more highly. . . . What prospect can be more fearful than that of sufferings [in Purgatory], in comparison with which all the pains of this life are trivial, and to the duration of which even the longest illness bears no kind of proportion! Yet such would be the vista of misery before the eyes of many a dying penitent, but for the relief afforded by Indulgences. It would be the lot of every one whose sins had greatly outnumbered his sufferings in this life—although by a complete use of the Sacrament of Penance, or an equivalent act of full contrition, he should have been delivered from the unspeakably dreadful prospect of an *eternal* retribution.”*

The reader who has patiently sought to follow what has been here said will have seen that the question as to whether Rome pardons *SIN*, or *only and merely the pena temporalis*, by means of her Indulgences—while it has a certain amount of interest for such as want to spend time in theological *hair-splitting*—is after all, so far as *practical issues* are concerned, a point of very second-rate importance.

Says Dr. Hirscher, a professor of Theology in the Roman Catholic University of Freiburg, and with his candid admission (with which we heartily agree) we dismiss the subject:—

“Another deep-rooted yet evil practice, to which the Church ought to turn its attention, is the notion that exists in the popular mind touching Indulgences. Say what you will” (he continues) “this notion is an abiding one: the people understand by [the term] indulgences—the remission of sins. Tell them that indulgences have nothing to do with *sin*, but only with the *punishment of*

* English edn., Burns, Portman Square, London, 1848, pref. p. xviii.

sin ; be it so, it is *the punishment, and not the guilt*, of sin which the people consider to be the important point ; and if you free them from the punishment of sin, you free them from sin itself, or at least from the thing which they are chiefly concerned about.*

APPENDIX D.

ARE ROMISH INDULGENCES GIVEN GRATIS?

IN addition to what has been said on this subject in Chapter II., allow me to quote from *A Treatise on Indulgences*, by Monseigneur J. B. Bouvier, Bishop of Mans. (English Edition. London: J. Burns, 17, Portman Street. 1848.)

“Every grant of indulgences,” he says (p. 48), “is essentially gratuitous; and of this the Council of Trent forms a special precept (sess. 21, cap. 9). But the trouble, the care, and the labour of those who expedite it; the expenses, the journeys to and fro of the agent employed, ought to be compensated; this cannot be expected to be done gratuitously. The expense of obtaining an indulgence is now greater than in former times.” Etcetera.

But suppose an English lawyer, on being consulted by a client, were to say: “My legal services—the new title-deed, the written opinion, or what not—will be essentially gratuitous, yes, essentially gratuitous. Only, the trouble, you know, of our expediting the matter, the expenses incurred in arriving at the legal opinion, etc., etc., must be compensated.” Methinks the world would smile and ask the lawyer at once to send in his “*account*”—without so much *ado*.

* *Innovaciones del Romanismo*, Madrid, Third edn., 1897, cap. xi., p. 135.

Yes ; Rome's frantic struggles to convince the world that her spiritual Indulgences are granted "not only gratuitously, but also *in such a manner that the world may be convinced that the consideration of temporal interests* does not enter into the gift," * are more pathetic and dexterous than successful. By juggling with the word "alms," or, as in the above extract, by passing the sums paid for the Indulgences to the "Trouble, and Care, and Labour of Expedition account" of the Romish ledger—the whole practice, accidents *plus* essence, can never be made defensible. Asseverations as to innocency, clean hands and pure heart, are rather beside the mark. "*Obras son amores,*" say the Spaniards. Deeds are wanted—not disquisitions. The thing is to put a stop to *the practice*, and get "alms," "emoluments," etcetera, in more Christian ways.

The same author, Bouvier, when treating of "FALSE OR APOCRYPHAL INDULGENCES," says:—"It is impossible to deny, and with deep, deep sorrow do we confess, that there have been found men impious enough to forge grants of indulgences; and men more ignorant than sinful, on the foundation of *false* documents, to publish *some less false* (!) indulgences. This abuse" (he continues) "became so prevalent in the thirteenth century, that the Fourth Council of Lateran, in 1215, and the Council of Vienna, in 1311, endeavoured to repress or at least diminish it. The Council of Trent, in 1562 (sess. 21, cap. 9, *De Reformatione*), condemned the custom of ASKING FOR ALMS (!) when publishing indulgences, to remove all pretext for judging that they were not given gratuitously. Hence the *gratis ubique* [free everywhere] written at Rome upon all grants of this nature." †

So that, if Bouvier and the Council of Trent be right, *even the "alms"-plea* or argument proves to be a decidedly frail crutch upon which to lean!

* *Bouvier on Indulgences*, p. 44.

† *Id.* pp. 75-76.

APPENDIX E.

PASSPORTS TO HEAVEN—PAPAL AND NON-PAPAL.

IN the *End of Religious Controversy*, by the "Right Rev. John Milner, D.D., Vicar Apostolic of the Midland District of England,"*—a work evidently intended to make *short* work with Protestantism and its numerous "aberrations"—the learned author, in a footnote (p. 25), pokes sly fun at the followers of Joanna Southcote and at the singularity of *her* tenets:—

"This female apostle," says he, "has been led by her spirit to believe herself to be the Woman of Genesis, destined to crush the head of the infernal serpent, with whom she supposes herself to have had daily battles, to the effusion of his blood. She believes herself to be likewise the Woman of the Revelations crowned with twelve stars, which are so many ministers of the established Church. In fact one of these, a richly-beneficed rector and of a noble family, *acts as her secretary in writing and sealing passports to heaven*, which she *supposes herself authorised to issue to the number of 144,000, at a very moderate price*. One of these passports in due form is in the writer's possession. It is *sealed with three seals*. The first exhibits two stars, namely, the morning star (to represent Christ), and the evening star (to represent herself). The second seal exhibits the lion of Juda . . . The third shows the face of Joanna herself. Of late her inspiration has taken a new turn . . .," etcetera.

The parallelism between Joanna's strange proceedings and those of the Papal authorities is too apparent to escape anybody's but the Vicar Apostolic's notice. The proverb says, "There is none so blind as he who won't see."

The beneficed rector who acted as Joanna's faithful secretary in writing and sealing "passports to heaven" has a

* Published by James Duffy and Co., Wellington Quay, Dublin, 1886.

worthy rival in the same line in the person of Papal Commissary General Dr. Sanguesa y Guia, of Spain, who prints, seals, and puts yearly on the market what may fairly be called "Papal ditto."

If Joanna did not stint *seals* on her Bulls, neither can the Papacy in this respect be said to come far short.

Joanna "*supposed* herself authorised to issue [them] to the number of 144,000," and "at a very moderate price." Of the price of some of the Papal passports we can only say that (granted the supposition of any virtue in them) they seem to us extremely reasonable—very cheap at the money.

Where the Papacy beats Joanna is in NOT limiting the edition to 144,000. In this detail Joanna is quite out of the running.

But in *supposing* themselves authorised to issue such documents, the parallelism between Joanna and her Papal competitors again runs on all fours.

APPENDIX F.

ON "PROTESTANTS AND THE 'FUERO EXTERNO.'"

IT is curious to notice problems akin to those dealt with by Roman Catholic moralists in connection with their expositions of the Bull of Composition—presenting themselves in Protestant circles and demanding Protestant solution.

A reference to the newly-published work of the Rev. Canon W. Hay M. H. Aitken, *The Romance of Christian Work and Experience*, will illustrate what I mean. On pages 98-101 of that work the Canon tells the story of a man who was converted at a mission meeting in the garrison town of —, who in his pre-conversion days had committed serious forgery but had not been found out. Convinced of sin by the grace of God, and thoroughly converted, what was the man to do *as regards the forgery?*

What we are told he solemnly *did* do—and a right noble action methinks it was—was, in sincerity of penitence, to deliver himself up into the hands of justice, self-condemned, charging himself with being the perpetrator of the serious crime. He was shortly thereafter tried at certain sessions (as the Chaplain of Pentonville Prison himself informed the Canon by letter) and was condemned to seven years' penal servitude. Whereupon the Canon thus reflects:—

“It is perhaps a somewhat difficult and delicate question, how far a man is *bound*, after a true conversion, when *he knows* that the *ends of justice have been answered in the radical change in his character* [the italics are not the Canon's] to consign himself to a living grave in a convict prison, or even perhaps to the gallows; and I confess I have always felt extremely thankful that the poor fellow did not apply to me for advice as to what he ought to do in the circumstances.”

The question here raised, and to a certain extent left open, by the Canon, does not seem to the present writer to admit of more than one solution—on Protestant lines. *Were* the ends of justice answered in the spiritual change wrought in the man's character by conversion? The point is more than open to doubt. One is sorry to have at this point to differ from the Canon. It is the question of the *fuero interno* and the *fuero externo* cropping up again—this time in purely Evangelical, non-Romanist ground.

No doubt in the man's *fuero interno*, *i.e.*, at the bar of conscience, the man in the hour of his conversion felt that the serious forgery, as likewise all his other sins, had been blotted out for ever as a thick cloud by God in His great mercy—that God had graciously cast them behind His back, as the prophet Isaiah says. But the man himself did not feel that because of this, or because he was now a *new* creature in Christ Jesus, his responsibility before the *fuero externo*, *i.e.*, at the bar of civil law, was lessened one single whit. Rather, a voice within told him he ought to confess his crime, and bear whatever penalty might be inflicted in the circumstances. In our opinion it was a *Divine* voice he listened to, and it led the man unerringly along the only

manly path open to him. To square accounts with God in the experience of conversion—which in God's abundant mercy, and to His praise be it said, is a great, deep and blessed reality in the experience of many—does not *ipso facto* and at the bar of civil society square any accounts which a criminal may have unsettled and outstanding.* Though a new man in Christ Jesus, he remains responsible to human law. To suppose anything else, might soon lead us to say, in Romish Casuistical fashion, that Pedro, after having made spiritual peace with God through Mother Church, by means of a Bula de Composicion, is not to be under the strict obligation of suffering incarceration for his theft, or of returning, in given circumstances, money to its lawful owner.

Whether earthly justice should sentence such *manly* penitents as the one we have here been speaking of, to the *full* rigour of the law, is a very different question—one *re* which the Canon and the present writer would be sure to agree. In such cases a large exercise of the quality of mercy would certainly—as the great dramatist says—

“ become
The throned monarch better than his crown.”

* The Apostle Paul, in writing to certain members of the Church at Corinth, “And such were some of you [thieves, extortioners, cf. 1 Cor. vi., v. 9], *but ye are washed*, but ye are sanctified, *but ye are justified* . . . ;” did not mean to free them *thereby* from the *civil* consequences of their acts. He was only making allusion to the wondrous transformation that had been wrought in their *inner* man by the Spirit of Christ. Of rulers and judges the same Apostle said they are “ministers of God.” “But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.”—*Rom.* xiii. 4.

APPENDIX G.

ON THE USE OF THE PHRASE "BY WAY OF SUFFRAGE"
IN BULLS "DE DIFUNTOS."

HOW this phrase, "*por modo de sufragio*," is consistent with the granting of a *plenary* Indulgence—and, indeed, whether it is in the strict sense granting an *Indulgence* at all—and how it is to be reconciled with much of the florid, ecstatic language of the *Explicaciones* as to the wondrous ability of the Bull, if rightly used, to free, *there and then*, so to speak, a soul from Purgatory—are points too intricate, it must be confessed, for the average non-Roman mind to fathom. Allow me here to quote the Roman Catholic bishop, Bouvier.*

"From this it follows," he says (p. 17), "that the Church, in using this power [of granting Indulgences], really and truly absolves from the punishment due to sin; for she either [1] absolves from this punishment by *really remitting it* before God, or [2] merely *allows a prayer* or good work to be *offered* to obtain the remission of this punishment. In this [latter] case, however, *an indulgence would be reduced to nothing, and the power of granting it would have no meaning.*"

"The dead," he further says (p. 18), "being no longer under the jurisdiction of the Church, *cannot receive from her any absolution properly so called.*"

And on page 30 he thus continues:—

"The suffering souls in purgatory, although belonging to the Church, are no longer under her jurisdiction; therefore they cannot be freed from their sins, nor from the punishment due to those sins, by the Divine authority of the Pope and the Bishops. Consequently the governors of the Church cannot apply indulgences to departed souls *per modum absolutionis*, as to the living; but only *per modum solutionis et suffragii*. In other words, by permission of the Pope, the faithful servant of God, having

* *Bouvier on Indulgences*, English edn., London, 1848.

fulfilled the requisite conditions, *offers* to God ample "satisfaction," drawn from the infinite "treasure of the Church," and *begs of Him to REGARD in His mercy* the soul for whom he PRAYS, and to remit the punishment due to its sins."

Thus far the good Bishop. *Which* are we to believe—the Bouvier of page 30, or the Bouvier of page 17? If the Bouvier of page 17, then—"in this case, however, the indulgence would be reduced to nothing, and the power of granting it would have *no meaning!*"

For us, be it frankly said, the issue of these Romish Purgatorial Plenary Indulgences, in return for money or alms, and whether by way of suffrage or in any other way—is a decidedly un-Christlike proceeding, a thing utterly foreign to the spirit of the New Testament. Here, again, as when dealing with the casuistical use made of the word "alms," it is the thing in itself we roundly condemn—under whatever name—*per modum suffragii* or in any other *modum*.

Doling out succours to the Dead by instalments by means of printed documents in return for money, or, for that bit of it, in return for *anything*, is neither a "holy" nor a "wholesome" act. It is utterly unscriptural—a travesty of Christianity, nothing more.

Imperial Protestant Federation.



THE Council of the Imperial Protestant Federation trusts that every reader of "Romish Indulgences of To-Day" will support its operations in the United Kingdom and the Colonies. The work of the Federation is being singularly blessed, and it is of especial importance to the Protestant Cause in that it is united work conducted through existing Protestant societies and agencies. The Federation's influence is rapidly increasing, and its objects are being promoted in the majority of the Colonies and Dependencies of the British Crown. An increase of income is, however, urgently required for the maintenance and extension of the Federation's operations in all parts of the Empire.

The Council is anxious, therefore, to raise the sum of £10,000; and it proposes to devote this money to:—

1. Establishing a much-needed Protestant Parliamentary campaign in Scotland.
2. Starting Protestant Societies in those Colonies which are yet without effective Protestant organisation, although face to face with aggressive Romish and Ritualistic action in their midst.
3. Publishing a great variety of new books, tracts, and pamphlets, upon burning Protestant questions of the hour, and circulating them broadcast for the enlightenment of the multitude.

4. Appointing a literary secretary, and an assistant in the shape of an expert shorthand typist, to conduct the controversial correspondence of the Federation, write letters upon Protestant questions to the daily and weekly newspapers, supply London letters to the Colonial Protestant Press, and prepare special tracts, leaflets and pamphlets upon the great Protestant questions of the hour as they arise from time to time.
5. Increasing the Federation's activity in the many branches of Protestant work in which it is already engaged.

The need for the Federation's pioneer work is indeed pressing; and the Council trusts that the requisite sum of £10,000 will be speedily forthcoming. The Council therefore earnestly appeals for your generous financial support?

The payment of promised donations may be spread over a period of two years.

The Council desires to commend this appeal to your thoughtful consideration, in the hope that it will receive a response, which will enable the Federation to carry on the great work it has undertaken.

3, PALMER STREET,

QUEEN ANNE'S GATE,

LONDON, S.W.

May 30th, 1903.

Imperial Protestant Federation.

Founded in 1896—to federate Evangelical Protestant Churches and Societies within the British Empire, for the purpose of facilitating fraternal intercourse and co-operation between them.

The United Churches and Societies.

Australian Protestant Defence Association	National Club
Barry District Protestant Five Hundred	"Nil Desperandum" Royal Black Preceptory of Victoria (Australia)
Belfast Protestant Association	North of England Protestant Evangelical Association
Birkenhead and District Protestant Association	Norwich and Norfolk Protestant Defence Brigade
Birmingham Protestant Laymen's Association	Oldham Protestant Committee
Bristol and Clifton Protestant League	Protestant Defence Brigade
British Protestant Union	Protestant Laymen's Association
Calvinistic Protestant Union	Protestant Reformation Society
Christ Church, Westminster Bridge Road, London, S.E.	Reformed Episcopal Church of England
Church Association of Ireland	Scottish Protestant Alliance
Convent Enquiry Society	Scottish Reformation Society
Countess of Huntingdon's Connexion	Scottish Women's Protestant Union
Dublin Protestant Thousand	Sheffield Protestant Electors' Council
Evangelical Protestant Union	South Midland Protestant Union
Free Church of England	Victoria Gospel Press for the Dissemination of the Gospel in Printed Form in South America
Grand Lodge of the Loyal Orange Institution of England	Wellingborough Protestant League
Grand Lodge of the Loyal Orange Institution of New South Wales (Australia)	Women's Protestant Union
Holdfast Union	
International Evangelical and Colportage Association (Canada)	Devonport Loyal Orange Lodge
League of Latimer and Ridley	East Ham Loyal Orange Lodge
Luther Protestant Crusade	Hackney Loyal Orange Lodge
Manchester Protestant Thousand	Highbury and Islington Calvinistic Protestant Union

Corresponding Colonial Organizations.**CANADA.**

Grand Orange Lodge of British America
 Grand Orange Lodge of Nova Scotia
 Loyal Orange Lodge of London, Ontario
 Loyal True Blue Association
 New Westminster Reformed Episcopal Church
 Protestant Churchmen's Union

NEW SOUTH WALES.

Australian Protestant Defence Association
 Church of England Association

SOUTH AUSTRALIA.

South Australian Protestant Literature Depot

TASMANIA.

Christian Colportage Association

VICTORIA.

Evangelical Church Association
 Grand Orange Lodge of Victoria

Organizations sympathising and co-operating.

Aged Christian Society
 Aldershot and Farnham Evangelical Free Church Council
 Aldershot Reformed Episcopal Church
 Bath City Mission
 Bath Protestant League
 Bethesda Evangelical F. C. C.
 Bideford and District F. C. C.
 Blackburn Evangelical F. C. C.
 Blackburn Evangelical Protestant Institute
 Bradford E. F. C. C.
 Burnley Church of England Protestant Mission
 Cannock and District E. F. C. C.
 Canterbury French Protestant Church
 Canterbury Protestant Union
 Cardiff Evangelical F. C. C.
 Carshalton Protestant Mission
 Central London E. F. C. C.
 Central Somerset E. F. C. C.
 Central Young Men's Christian Association
 Church of England Association (Sidney)
 Colchester Protestant Band
 Commercial Travellers' Christian Association
 Country Towns Mission
 Crewe District of the Congregational Union
 Crewe Evangelical F. C. C.
 Croydon Young Women's Christian Association

Down, Connor, and Dromore Clerical and Lay Union
 Drummond's Tract Depot
 Ealing Loyal Church Social Union
 Ealing Loyal Laymen's Union
 East Ham Evangelical F. C. C.
 Eastern Valleys of Monmouthshire Evangelical F. C. C.
 Ely and District E. F. C. C.
 Evangelical Church Association of Victoria
 Evangelistic Mission
 Evangelization Society
 Ferndale Evangelical F. C. C.
 Folkestone and District Protestant Union
 Frodsham and District E. F. C. C.
 Glasgow and West of Scotland Laymen's League
 Gloucester Church of England Protestant Union
 Gloucestershire and Herefordshire Association of Baptist Churches
 Grand Orange Lodge of British America
 Grand Orange Lodge of Nova Scotia
 Grand Orange Lodge of Victoria
 Hammersmith and Shepherd's Bush Evangelical F. C. C.
 Hastings and St. Leonards Lord's Day Observance Association
 Hereford Evangelical F. C. C.
 Hope Trust

Irish Church Missions to the Roman Catholics	Protestant Churchmen's Association
King's Lynn Council of Evangelical Free Churches	Protestant Churchmen's Union and Tract Society
Kingstown Young Men's Christian Association	Protestant Defence Association of the Church of Ireland
Lancashire Pro-Grand Lodge of the Loyal Orange Institution of England	Protestant Institute of Scotland
Leeds Council of Evangelical Free Churches	Protestant Truth Society
Linton and District E. F. C. C.	"Regions Beyond" Missionary Union
Liverpool Pro-Grand Lodge of the Loyal Orange Institution of England	Rotherham Evangelical F. C. C.
London City Mission	Royston District E. F. C. C.
Loughborough Young Men's Christian Association	Shanghai Missions to Seamen
Loyal Orange Institution of Ireland	Shareholders' Union for the Defence of the Sabbath
Loyal Orange Lodge of London, Ontario	Society for Irish Church Missions to the Roman Catholics
Madrid Protestant Church	South Australian Book Depot
Malton and District E. F. C. C.	Southampton Evangelical Non-conformist Council
Manchester City Mission	South-East London Protestant Union
Mansfield and District E. F. C. C.	Stirling Tract Enterprise
Maryport Wesleyan Circuit	Suffolk and Norfolk Baptist Union
Mevagissey Evangelical F. C. C.	Sunderland Evangelical F. C. C.
Mildmay Missions to the Jews	Tasmanian Christian Colportage Association
Monthly Tract Society	Taunton and District E. F. C. C.
Mossley Evangelical F. C. C.	Teignmouth Evangelical F. C. C.
National Protestant Congress Committee	Tynemouth Young Men's Christian Association
Newquay F. C. C.	United Council of the Evangelical Free Churches in Buxton
New South Wales Church of England Association	United Protestant League
North-East Suffolk Sunday School Union	Walsall Evangelical F. C. C.
Paris City Mission	Warminster and District E. F. C. C.
Port Glasgow Hope Trust Aiders Association	Waterhouses and District F. C. C.
	Welsh National Protestant League
	Wesleyan Methodist Conference
	Wigan Orange Hall Club

 The Federation has the warm sympathy and active co-operation of over one hundred other Protestant Organizations, and is in close touch with almost every Protestant Society in the British Empire.

Reader! Will you help the good Cause by signing the Solemn Protestant League and Covenant, and also by taking charge of a Protestant Electoral Roll?

Constitution of the Imperial Protestant Federation.

Objects.

1. To federate Evangelical Protestant Churches and Societies within the British Empire, for the purpose of facilitating fraternal intercourse and co-operation between them.
2. To strengthen the federated organizations, and to defend their rights.
3. To promote the formation of branches of the federated organizations, and to unite such branches in District Federations.
4. To ascertain the opinions and desires of the federated organizations, and to determine how best to carry them out.
5. To render financial aid to any federated organization which is in urgent need of funds.
6. To publish tracts, books, and newspapers; and to make free grants of literature to the federated organizations.
7. To oppose all attempts to:—
 - (a) Alter the Coronation Oath and the Declaration against transubstantiation.
 - (b) Open the Throne of England to a Romanist.
 - (c) Repeal the Bill of Rights or the Act of Settlement.
 - (d) Throw open the offices of Lord High Chancellor of England and Lord Lieutenant of Ireland to Roman Catholics.
 - (e) Grant State aid of any description for the furtherance of Romish or Ritualistic objects.

(*f*) Give any increased powers—political or otherwise
—to the Church of Rome.

(*g*) Open diplomatic relations with the Vatican.

8. To labour for the :—

(*a*) Suppression of Romanism in the Church of
England.

(*b*) Exclusion of the Jesuit Order from the British
Empire.

(*c*) Periodical inspection by Government officials of all
convents and monastic institutions, and the libera-
tion of such of their inmates as are forcibly
detained therein.

(*d*) Return of Protestant members to the British
House of Commons and the Colonial Legisla-
tures, to County Councils, Vestries, Boards of
Guardians and School Boards.

9. To take any action required for the protection or
advancement of Protestant interests, provided such action
is sanctioned by the Imperial Council.

Limitations.

10. The Federation shall not act independently as a
separate society.

11. It shall not seek to represent individual opinion.

12. Donors and subscribers shall not be represented
upon the Imperial Council; and they shall not participate
in the management of the Federation.

13. No attempt shall be made to destroy, injure, or
weaken the individuality of the federated organizations.

14. The federated organizations shall not be required to
guarantee the income of the Federation.

Basis.

15. The Federation shall be composed only of those organizations which :—

- (a) Accept the Bible as the Word of God, and as the one only, and all-sufficient Rule of Faith.
- (b) Accept the doctrine of the Trinity, that there are three Persons—Father, Son, and Holy Ghost—in the one Godhead.
- (c) Accept the doctrine of the Incarnation, that God the Son took upon Him the nature of man, so that He is perfect God and perfect man.
- (d) Accept the doctrine of justification by faith only, through the merit and sacrifice of our Lord and Saviour, Jesus Christ ; and not for our own works or deservings.
- (e) Believe that the offering of Christ, once-for-all offered upon the Cross, was a full, perfect, and sufficient sacrifice, oblation, and satisfaction for sin ; and can never be continued, repeated, nor re-presented.
- (f) Believe that regeneration, or the new birth, is the work of God the Holy Ghost, and not dependent on any ordinance or human agency.

Imperial Council.

16. The Imperial Council shall consist of two representatives annually appointed by each independent federated organization, one representative annually appointed by each District Federation, and one representative annually appointed by each Colonial Federation.

17. The Imperial Council shall have power to give increased representation to any organization which, in its opinion, is entitled to a greater influence in the management

of the Federation ; provided always that the total number of representatives appointed by any organization shall not exceed four, and that any proposal to give increased representation to an organization shall be approved by at least two-thirds of the members present at the meeting of the Imperial Council at which it is brought forward.

18. The Imperial Council shall meet not less than once a month, excepting during the months of August and September.

19. It shall be responsible for maintaining the Federation in working order ; shall carry out its objects ; and shall exercise supreme control over its affairs.

20. It may be specially convened at any time :—

(a) By the Chairman of the Imperial Council.

(b) On the requisition in writing of not less than three of the federated organizations.

21. The non representative members (not exceeding twenty) elected before the adoption of this Constitution shall retain their seats upon the Imperial Council ; but no similar appointments shall be made in the future, and as vacancies occur they shall not be filled.

Committees.

22. The Imperial Council may appoint Committees when necessary, and may entrust to them such duties and powers as it considers advisable.

Chairman.

23 The Chairman of the Imperial Council shall be appointed by the Imperial Council.

District Federations.

24. District Federations may be formed in the Metropolis, and in cities, towns, and Parliamentary divisions; and they shall consist of independent Protestant societies, branches of societies, and congregations.

25. The Committee of each District Federation shall consist of two representatives annually appointed by each federated organization.

26. Each District Federation shall annually appoint one representative to attend the meetings of the Imperial Council.

27. The District Federations shall adhere to the Constitution of the Imperial Protestant Federation, and they shall locally carry out its objects.

Colonial Federations.

28. Efforts shall be made to form in each British Colony a Federation of Evangelical Protestant Churches and Societies.

29. The Grand Council of each Colonial Federation shall consist of two representatives annually appointed by each independent federated organization, and one representative annually appointed by each District Federation.

30. Each Colonial Federation shall, if possible, annually appoint a representative to attend the meetings of the Imperial Council; and it shall appoint a corresponding Secretary, who shall keep in constant communication with the London office.

31. The Colonial Federations shall adhere to the Constitution of the Imperial Protestant Federation, and they shall locally carry out its objects.

32. The Colonial Federations shall promote the formation of District Federations within their spheres of influence.

President.

33. The Imperial Council shall annually appoint a President, who shall subscribe not less than ten guineas per annum.

34. The post of Chairman of the Imperial Council may be held by the President, provided he is appointed thereto by two-thirds of the members present at a meeting of the Imperial Council.

Vice-Presidents.

35. The Imperial Council may appoint Vice-Presidents, who shall each subscribe not less than three guineas per annum ; and it may also appoint Hon. Vice-Presidents.

36. The Vice-Presidents shall not participate in the management of the Federation.

Finance.

37. Each federated organization represented upon the Imperial Council shall subscribe not less than one guinea per annum.

38. The Imperial Council shall have power, when necessary, to give representation to organizations without payment of an annual subscription.

39. Each society, branch of a society, and congregation, shall subscribe not less than five shillings per annum to the District Federation upon which it is represented.

40. The Committees of the District Federations shall have power, when necessary, to give representation to societies, branches of societies, and congregations, without payment of an annual subscription.

41. Each federated Colonial organization shall subscribe not less than one guinea (or its equivalent in Colonial coinage) per annum to the Federation upon which it is represented.

42. Colonial Federations shall have power, when necessary, to give representation to organizations without payment of an annual subscription.

Constitutional Amendments.

43. Any amendment of this Constitution must be made either on the motion of the Imperial Council, or on the motion of one of the federated organizations.

44. Notice of any Constitutional amendment by a federated organization must be given to the Secretary of the Federation at least thirty days before the meeting of the Imperial Council.

45. All proposed Constitutional amendments must be sent to each federated organization at least fourteen days before the meeting of the Imperial Council.

46. Constitutional amendments shall not be adopted unless they are approved by at least two-thirds of the members present at the meeting of the Imperial Council at which they are brought forward.

Council of the Imperial Protestant Federation.

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