

CHAP. II.

THE CHURCH OF ROME, NOT THE CHURCH OF ANTI-CHRIST—
HERESY AND HERESIARCHS—DEFENDERS OF CATHOLIC FAITH
IN ALL AGES.

IS Dr. Clark in earnest, when he denounces the Church of Rome, as the Church of Anti-Christ, or is he only pulling the wool over the eyes of his congregation? If he was not embarked in the cause of the evil one; he never again would put on the black gown to uphold error and retard the progress of Christ's Church on earth. Let me tell his people that if it were not for the Church which he denounces, in any thing but decent language, there would not be a Christian temple in the city of Albany to-day. Let me ask the members of the "First Reformed," if they ever studied what the Catholic Church has done to uphold the religion of Jesus Christ throughout the world, from the day that our Blessed Lord triumphed over the grave to the present time.

In the earliest age of Christianity, as far back even as the days of the Apostles, there were proud innovators, who pretended to reform the infant church. The most prominent among these pretenders were Simon Magus, Philetus, Menander, Hymenus, Nicholaites, Cerinthus and Ebion.

In the second century, the Valentinian, Marican and Carpocratian heresies arose. In the third century, Paul, of Samosata, was excommunicated for denying the divinity of Christ, Sabellius was condemned for denying three persons in one God, Novatus for denying the forgiveness of sins, and Manes for inculcating the doctrine of two Deities.

In the fourth century, arose the Donatists and the Arians, who denied the divinity of Christ; and the Macedonians, who opposed that of the Holy Ghost. In the fifth century, the Nestorians preached against the doctrines of Christ's divine and human nature; and the Eutychians, the

Pelagians and the followers of Vigilantius, opposed some of the most vital doctrines of the Church.

In the sixth century, the Church was obliged again to go forward and battle against infidels, heretics, and wily politicians. The great St. Benedict, St. Gildas, and eight others, not less distinguished, confounded and put to flight, by the sword of logic and authority, Aschepali, the Jacobites, the Tri-theists, and numerous others. In this century the Church had to contend against the greatest scourge of all—the rise and progress of Mahometanism. In the seventh century, arose the Monotholite heretics and the Paulicians; and, in the eighth, the detestable Iconoclasts were met and defeated, by the seventh general council, as were Felix and Eliphand, who taught errors in the west.

The ninth century saw the union of many heresies, brought about by Claudius of Turin, while Gotescale labored hard to establish Predestinarianism. It was at this time

that the Greek schism originated, and the march of the Mussulman carried the sword of persecution not only through France and Sicily, but into the very city of the Pontiffs. The Church, in the tenth century, was much distracted by civil factions at Rome, as well as by the misconduct of many of her most prominent children. The eleventh century witnessed another schism in the Greek church: the new Manicheans turned up in France, and were met and subdued, as were their predecessors, by the great defenders of virtue and religion. Again, in the twelfth century, heresy seemed to revive in a variety of forms, and Mahometanism once more threatened to destroy Christianity; but God defended His Holy Church by some of the most illustrious Pontiffs that ever sat in the chair of Peter. The great doctors who were called to defend the faith were St. Bernard, St. Anselm, Peter Lombard, Peter, abbot of Clughny; S. S. Otto, Norbert, Henry of Upsal, Hugh of Lincoln,

William of York, and St. Malachi of Ireland. These holy men buckled on the armor of God, and repulsed a prolific growth of heresies which sprang up rank and defiant, such as those of Marcilius of Padua, Arnold of Brescia, Henry of Toulouse, Peter Bruise, Peter Waldo, the Bogomilians, Albigenses, and other branches of the Manichean family. This is the corrupt and blood-thirsty brood that Dr. Clark undertook to defend a few Sundays ago, before an audience among whom, we would venture to assert, there were not half a dozen persons who knew any thing at all of the true history of these common disturbers of the public peace, nor the errors which they strove so hard to propagate. If their object was simply to worship God in their own way, as the learned Doctor declares, they might have enjoyed that privilege until doomsday, if they could live so long, and nobody would interfere with them. Instead of this, they wanted to obtrude their erroneous opinions upon

their neighbors, and traduce the faith of a people which was as true as it was holy. They became so arrogant and lawless that the strong arm of the civil power was at last compelled to interfere. We question very much if Dr. Clark, himself, knew what he was talking about; for, if he was better posted in the science of Christian morals, and had any regard for the pure life-giving doctrine of salvation, he would never attempt to palliate or defend the crimes and practices of such red-mouthed vilifiers of all that was good and holy, true and imperishable in God's revelation to mankind. It is somewhat singular that he should revive the almost forgotten subject of the Waldenses at this particular time. Their history is of little importance to the world they disgraced, and few think it worth their while to go into any details concerning them. They were a fanatical sect at best, loose in morals, and subversive of the peace and happiness of social life. None but a man of evil meaning, who is

always on the look-out for some new arrow to pluck from his quiver of falsehood to wound truth in a tender part, would uphold the errors which prudence and justice condemned six centuries ago. If the Doctor had any high regard for his people, he would never have introduced the "poor men of Lyons" to their acquaintance. What have the congregation of the First Church in common with the "Humiliati?" They believed in auricular confession, the Mass, etc. As Dr. Clark does not believe in such essentials, he must hold to their errors, which would not be at all complimentary to so *large* a christian as our worthy friend of the two steeped lighthouse. There is not a well-organized Christian government on the face of the earth, that would tolerate them as they first showed themselves in France. We would hate to accuse the Doctor of sanctioning the proceedings going on daily in Chicago, Indiana and other parts of our country; but it looks strange, to say the least, for he well

knows that Peter Waldo and his friends held it to be a cardinal doctrine, that "divorce was lawful under all circumstances."

In the thirteenth century Fratricelli and Beguardi with other heretics arose, with whose gross immoralities no pure mind should be made acquainted. In the next century the hateful Manichean doctrine was upheld by other new sects. The Lollards sprang up in Germany and the Wickliffites in England, whose abominable errors threatened to sap not only religion itself, but the foundations of civil society. The Church, in the fifteenth century, witnessed many errors and dissensions. The Husites, Adamites and other remnants of the immoral Albigenses, attacked not only the Church, but made war against the State also.

But it was reserved for the sixteenth century to cap the climax of revolt and opposition to the See of Rome. The arch reformer Luther sounded the key note of rebellion, broke his sacred vows, shook off

all authority in matters of faith, pretended to unlock a chained Bible, and lo! heresies swarmed like maggots in a putrefying carcass. Out crept Lutherans, Zwinglians, Anabaptists, Puritans, Socinians and the Family of Love. The haughty monk swore destruction to the Church, and to the natural mind she stood in great peril; but thanks to the power and promise of Christ, the barque of Peter breasted the angry waves of error and deceit, which threatened to engulf her, and with sails set, colors flying and the cross nailed to her mast-head she plowed the fierce surges of hate and discord, until she anchored safely in the haven of peace and love, beneath the shelter of the Rock of Ages.

In the beginning of the seventeenth century the sects were in full blast, and, though differing widely in point of doctrine, they united under the common name of Protestants — their aim and purpose being the destruction of the Church. But the Lord of Hosts thwarted their designs, and

like the builders of the Tower of Babel, they were confounded and dismayed. The Lutherans divided into Diaphorists and Abiaphorists — Calvinists into Gomarists and Armenians — and the Angelicans into four divisions. These fought among themselves and became cruel and revengeful one against the other. Atheism and Infidelity raised their defiant crests in the last century, and nowhere did they make such progress as in Protestant countries.

And now we are near the close of the nineteenth century, and the names of the sects are legion — it would be impossible in fact to enumerate them. They remind one of the clouds and shadows that flit across the sky on an autumnal day — they are forever changing and dissolving — what is true to-day is false to-morrow. In this State alone, there are eighty-seven different sects! What a pious brood! They are but a reflex of what St. John saw in his vision, when the fifth angel sounded the trumpet. "And I saw a star fall from

heaven on the earth, and there was given to him the key of the bottomless pit. And the smoke of the pit arose as the smoke of a great furnace, and the sun and the air were darkened with the smoke of the pit, and from the smoke of the pit there came out locusts upon the earth. And power was given to them as the scorpions of the earth have power."

CHAP. III.

OUR BISHOPS AND PRIESTS FAITHFUL TO ZION—THE ANNIVERSARY OF TOM PAINE—CATHOLICS AND THE WAR OF INDEPENDENCE—FALSE CHARGES AGAINST OUR AMERICAN BISHOPS—LIBERTY AND THE CHURCH—PROTESTANTISM IN LEAGUE WITH DESPOTISM—THE CHURCH AND THE CIVIL POWER—THE RELATIVE POLITICAL INFLUENCE OF CATHOLIC AND PROTESTANT MINISTERS OVER THEIR CONGREGATIONS.

TELL me, ye defamers of God's Holy Church, that her bishops and priests are opposed to human liberty! Falsehood, black as hell, and ugly as the rotting carcass of Henry VIII! How dare you tempt the Lord our God! But the good Lord is merciful and slow to anger, and he permits you like tares to grow up with the wheat until the harvest. Our bishops and priests are not only sentinels on the watch towers of Zion, defending the gospel of salvation, but in every age from the day that St. Peter stood in the hall of Pudens, the Roman Senator, denouncing the tyranny of Rome, and proclaiming mercy and hope to the captive and the slave—the same privileges to the bondman and the free, down to