

Notitia Bibliographica

*Historical, Doctrinal and Bibliographical
Information on*

THE TIME IS AT HAND

Chapter 9

“The Man of Sin – Antichrist”

Notitia Bibliographica

Studies in the Scriptures,
Volume 2, "The Time is at Hand"
Chapter 9, "The Man of Sin—Antichrist"

The vast majority of the historical data that Pastor Russell presents in vol. 2 chap. 9 was gathered by him from three books which he evidently owned or to which he had access:

1. Edgar, Samuel. *Variations of Popery*. New ed. Nashville: Stevenson & Owen, 1855.
2. Elliott, Charles. *Delineation of Roman Catholicism*. 2 vols. New York: Lane & Scott, 1851.
3. Guinness, Henry Grattan. *The Approaching End of the Age*. 2nd ed. London: Hodder and Stoughton, 1879.

In the following notes we have provided English-language translations of quotations taken from Church documents and related commentaries, nearly all of which were originally written in Latin. Translations can be found immediately following the Latin quote [*and is displayed in italics, between square brackets*]. Determining whether or not a certain Medieval document is available in English is based upon the testimony of:

Farrar, Clarissa and Austin P. Evans. *English Translations from Medieval Sources*. New York: Columbia University Press, 1946.

Ferguson, Mary Anne Heyward. *Bibliography of English Translations from Medieval Sources 1943-1967*. New York: Columbia University Press, 1974.

Statements taken from vol. 2 chap. 9 are displayed in "**bold type inside quotation marks**".

The pages from vol. 2 chap. 9 are listed sequentially and displayed in **bold red type**.

The first bibliography appeared in 1994 in the form of a simple one-page listing of the works cited either in full or in part. Since that time a very vocal group of historic revisionists have cast doubt upon Papacy's dark history. We have therefore concluded that a need existed to fully document every claim which Pastor Russell makes in this chapter. Every claim made has been backed up by solid research, and is accompanied by physical documentation which can be viewed online at: <http://www.sits7.com/v02/v02s09.php> by clicking on the various links scattered throughout the body text which will open a PDF file. The documentation contained in those PDF files are listed in the Appendix of these notes beginning on [page 55](#).

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Illustrations: Papal and St. Bartholomew's Day medals (page 34-35)

- Various documents used in this study (page 54-55)

- 268:** uncited Scriptures: 2 Peter 1:19 and 2 Thessalonians 2:3
- 270:** uncited Scripture: 2 Corinthians 12:1
- 271:** uncited Scriptures: 2 Thessalonians 2:3,7,8 and 1 John 4:3
- 272:** uncited Scripture: 2 Thessalonians 2:4
- 273:** uncited Scripture: 2 Thessalonians 2:3,8
- 274:** uncited Scripture: 1 Corinthians 4:5
- 276:** uncited Scriptures: Ephesians 5:23 and Colossians 1:18
- 277:** uncited Scriptures: 1 Peter 2:9; 2 Corinthians 11:2; Revelation 17:1
- 278:** uncited Scriptures: 1 Peter 2:9; 1 Corinthians 4:8; 1 Corinthians 6:2; 1 Peter 2:21
- 279:** uncited Scriptures: 1 Corinthians 6:2; 2 Timothy 2:12; Psalms 2:9
- 280:** uncited Scriptures: 1 Corinthians 3:16,17; Revelation 13:3,8
- 281:** uncited Scriptures: 2 Thessalonians 2:7; 1 John 2:19 and 4:3
- 282:** uncited Scripture: 2 Timothy 3:13
- uncited Scripture: 2 Thessalonians 2:3
- 283:** Fisher, George Park. *Outlines of Universal History*. New York: American Book Company, 1885. page 193

White, Henry. *Elements of Universal History*. Philadelphia: Lea & Blanchard, 1847. page 156

“**Rapin**” is Paul de Rapin, Lord of Thoyras (1661–1725), a French historian best known for his voluminous *L’Histoire d’Angleterre* (History of England). Pastor Russell’s source for Rapin is taken from White, page 168 (see above), but the statement is not actually a direct quote from Rapin, rather it is a very brief summation of Rapin’s thoughts as presented in the English translation. White lifted it word-for-word from the book *The Complete English Traveler* by Nathaniel Spencer, 1772, page 164. Rapin in vol. 1 of his *L’Histoire* spends several pages outlining the development of Christianity in England first begun in the Kingdom of Kent through the efforts of the Benedictine monk Austin, Abbot of the St. Andrew’s Church in Rome. Austin, sent by Pope Gregory I (born Gregory Dialogus 540–604) in the year 597, took great pains to convert the heathen Anglo-Saxons, with varying levels of success. Rapin’s analysis is

found in his *L'Histoire d'Angleterre* book 3. In the first English translation by Nicolas Tindal (London: James and John Knapton, 1726) it is located in vol. 1 on pages 227-35.

“**Mosheim**” is Johann Lorenz von Mosheim (1693–1755) a German of Lutheran persuasion best known for his histories of the Christian church. Pastor Russell states that Mosheim had died before completing his history, but actually his multi-volume work contains the history of Christianity up to the eighteenth century. It was only his final work entitled *Historical Commentaries on the State of Christianity* that was interrupted by his death, and thus it extends only to the Council of Nicea, 325 A.D.

284-87: Lord, John. *The Old Roman World, The Grandeur and Failure of its Civilization*. New York: Charles Scribner and Company, 1867. pages 542-61. Although all of the quotes come from those pages, Pastor Russell placed many of the sentences and paragraphs into a different order than Lord wrote them.

289: Since its publication in 1774 there have been dozens of editions of Gibbon's *Decline and Fall of the Roman Empire*. One unfortunate result is that page references from one edition frequently do not match those from another edition. After careful investigation it is evident that Pastor Russell used the following edition:

Gibbon, Edward. *The History of the Decline and Fall of the Roman Empire*. New ed. with notes by Rev H.H. Milman. 6 vols. Boston: Phillips, Sampson, and Company, 1854.

290: Willard, Emma. *Universal History in Perspective, Divided into Three Parts: Ancient, Middle and Modern*. Rev. ed. New York: A.S. Barnes & Company, 1873. pages 163-64

–Gibbon, vol. 2, pages 269, 272-73

291: uncited Scripture: Luke 12:32

–Gibbon, vol. 2, pages 53-54, 57

292: The reference to “**two hundred sestertia**” is an error, but it is an error introduced by Gibbon from whom Pastor Russell acquired it. How or why this error in Gibbon’s footnote has never been noticed or corrected through all of the dozens of reprinted and revised editions over the past two centuries is quite puzzling. The error isn’t in the number but in the use of the word “sestertia”. A sestertia was one-fourth of a denarius and had a purchase value equal to approximately \$4 American dollars in our day. When the number of sestertia went over 1000 it was then called one sestertium, (1000 sestertia). Therefore, 200 sestertia and 200 sestertium are two different things. This means that the salary for an Imperial Ducenarius was two-hundred-thousand sestertia which in terms of purchasing power would equal in our day nearly

\$750,000. In Gibbon's footnote he calculated the salary as worth £1,600 sterling in his day. The conversion rate between the American dollar and the British pound at the end of the nineteenth century was approximately \$50 to £1, and this is how Pastor Russell arrived at his converted estimate of \$77,000 in 1889 American dollars.

293: White, page 155

294: Gibbon, vol. 2, page 108

"Ammianus" is Ammianus Marcellinus (325–391), a fourth-century Roman historian. The quote here given is taken from Edgar, page 184, but it is not a direct quote from Ammianus. Edgar had simply summarized the historical data he gleaned from the works of four individuals, Marcellinus in his Roman history, Louis Thomassin's *Vetus et Nova Ecclesiae Disciplina*, Pietro Giannone's *Dell Istoria Civile Del Regno Di Napoli*, and René Vertot's *Origine de la Grandeur de la Cour de Rome*.

295: Lord, page 482. The year in which Pope Leo I (400–461) and Attila the Hun (?–453) met was actually 452 A.D. not 455, but what transpired between them remains a matter of debate. Pastor Russell here is relying upon a pseudo-quotation created by John Lord which has been reproduced in dozens of books over the past 150 years, yet its authenticity has apparently never been questioned. Lord says he was paraphrasing the words of Hildebrand (Pope Gregory VII – born Ildebrando da Sovana, 1015–1085). It appears that Lord formed this pseudo-quotation primarily from the 27 points found in the *Dictatus Papae*, long thought to have been written by Pope Gregory VII, along with others of his Canon laws and decrees. Therefore, it must be remembered that it is merely an imagined paraphrase and not a direct quotation from Pope Leo. What is known is that Leo, accompanied by two other ambassadors—Avienus and Trigetius—had a meeting with Attila where they attempted to seek his mercy after which they paid him a large sum of money to leave Italy. The fourteenth-century Hungarian chronicle known as the *Chronicon Pictum* suggests that Leo promised Attila that if he would leave Rome in peace one of his descendants would become a great and important leader. The Roman Catholic tradition however is that St. Paul and St. Peter appeared to Attila and threatened to kill him if he should dare attack the 'holy city' of Rome. No matter how the meeting took place or how it concluded it is generally conceded by most scholars to be the first significant event in the ascension of Papal power and its political influence.

296-97: The **"Roman Catholic writer"** is John Francis Maguire (1815–1872), an Irish politician made Knight Commander of St. Gregory by the Pope for his defense of the Catholic faith. The quote Pastor Russell uses is taken from Maguire's book *Pontificate of Pius the Ninth (Being the Third Edition of 'Rome and its Ruler')*. London: Longmans,

Green, and Co., 1870, pages 493-94. This quote does not appear in the earlier editions of Rome and its Ruler.

298: uncited Scripture: 1 Peter 5:6

uncited Scripture: 2 Timothy 2:19

uncited Scripture: Matthew 13:38

uncited Scripture: Colossians 1:12

uncited Scripture: Daniel 7:7-8

299: uncited Scripture: 2 Timothy 3:13

300: To provide official verification of the Pastor's statement regarding the practice of kissing the great toe of a reigning Pontiff we cite The Catholic Encyclopedia, vol. 8, New York: Encyclopedia Press, 1913, page 665, ("Nihil Obstat, October 1, 1910 Remy Lafort, S.T.D., Censor"; "Imprimatur John Cardinal Farley, Archbishop of New York") under the entry for the word "Kiss", subtitle "Kissing of the Feet". Although this Encyclopedia was not used by Pastor Russell in *The Time is at Hand*, it is important to verify the claim from a respected official Roman Catholic source. For a non-Catholic source we've included M'Clintock & Strong's Cyclopaedia, vol. 3, page 614, entry "Foot, Kissing of the Pope's."

301: uncited Scripture: Luke 12:32

302: uncited Scripture: 2 Timothy 3:5

uncited Scripture: Genesis 12:3

304: The quotation from Mosheim appearing on this page is not from any of his Church histories but from the following obscure work:

Mosheim, Johann Lorenz. *Historical Commentaries on the State of Christianity*. 2 vols. Translated by Robert Studley Vidal. New York: S. Converse, 1852. vol. 1, pages 337-38

306-07: "**Bouvier**" is John Bouvier (1787–1851), an American jurist and legal lexicographer who created one of the first dictionaries of American law. The quotation comes from his Law Dictionary Adapted to the Constitution and Laws of the United States of America. Philadelphia: J.B. Lippincott & Co., 1878, vol. 1, page 209, entry "Blasphemy".

–Webster, Noah. *Webster's Unabridged Dictionary of the English Language*. New York: G & C Merriam Company, 1884 ed., entries "Blasphemy" and "Blasphemously"

–uncited Scripture: Matthew 6:9

–Capel, Thomas. *The Pope: The Vicar of Christ, The Head of the Church*. New York: Fr. Pustet & Company, 1885. pages 101-04

The letter of “**St. Bernard, Abbot of Clairvaux**” (1090–1153) sent to Pope Eugenius III in the year 1150 is taken from Capel, page 105. Other English-speaking researchers prior to the publication of *The Time is at Hand* had taken the quote from the English translation of,

Hergenröther, Josef Cardinal. *Anti-Janus: An Historico-Theological Criticism of the Work, Entitled ‘The Pope and the Council,’ by Janus*. Translated by J.B. Robertson. Dublin: W.B. Kelly, 1870. pages 100-01

The letter by St. Bernard is from his work entitled *De Consideratione ad Eugenium Papam Tertium*. The work, divided into five books, has this letter which is numbered by scholars as Epistle 273, in book 2, chapter 8, number 15.

308: Each of the alleged Papal pronouncements quoted on page **308** are taken directly from Elliott, vol. 2, pages 164 and 238 respectively.

1. “**Pope Boniface VIII**” – The bull *Unam Sanctam* of the 18th November 1302 remains part of the Code of Canon Law. Some Catholic scholars argue however that when Pope Leo X re-confirmed it at the Fifth Lateran Council of 1512–1517 his qualification that the words “omni humanae creaturae” [*every human creature*] are synonymous with the words “omnibus Christi fidelibus” [*all of Christ's faithful*] indicates that Protestants misconstrue Boniface’s declaration.

When Pastor Russell said that the decree is “**still extant in the common law**” he meant to say “canon law”, and this is how it should be understood because the Papal bull was not then, and is not now, part of any “**common law**.”

2. “**Pope Gregory VII**” – Elliott (Pastor Russell’s source for this page) has made a few notable errors in the information he attributes to Gregory. Firstly, Gregory began his reign in 1073, not 1063. Secondly, he did not issue any decree restricting the title “**father of fathers**” to the Pope. What Gregory did decree however is that the title “Papa” was to be reserved exclusively for the Bishop of Rome. Prior to his decree the word “Pope” or “Papa” was used by many ecclesiastics throughout both the Eastern (Greek) and Western (Roman) churches. Thirdly, the view that the respective roles of the Church and the civil power are analogous to the sun and moon has been in use since the ninth century. Although Pope Gregory VII did indeed use it in a letter to the English

King William the Conqueror in May 1080 the words which Elliott uses (and Pastor Russell quotes) are not Gregory's but those of Pope Innocent III written over a century later in his letter of the 30th October 1198 addressed to "the noble man Acerbius, Prefect, and to the other leaders of Tuscany and of the Duchy of Rome." This letter, generally referred to as *Sicut Universitatis Consitor*, is first quoted by Etienne Baluze [Baluzius] in his *Epistolarum Innocentii III Romani Pontificis* (Paris: 1682) vol. 1, page 235, Epistle 401. Most scholars have relied upon his text. Comparison with the copy in the Regesta Pontificum Romanorum [*Registry of the Roman Pontiffs*] reveal Baluzius' text has only one word in error and a few minor differences in spelling.

309: "St. Antonius" is Antoninus Pierozzi (1389–1459) of Florence, appointed Archbishop in 1446, and a proponent of radical Church reform believing that the Church had become too lax and needed to remedy abuses and enforce discipline. He was canonized by Pope Adrian VI in 1523. One of his great literary works is *Summa Theologica Moralis* published in four volumes and written shortly before his death.

Antoninus in the quote given refers to "Hostientus" better known as Henry of Segusio (c. 1200–1271) who was made Cardinal-Bishop of Ostia, a Roman suburb, in 1261.

The "Council of Lateran", properly the Fifth General Council of the Lateran, also known as the Seventeenth General Council, was opened by Pope Julius II on the 3rd May 1512 with the final session convened by the succeeding Pope, Leo X on the 16th March 1517. The appellations and descriptions applied to the Popes at this Council are found in the voluminous work entitled *Sacrosancta Concilia ad Regiam Editionem Exacta* by Phillipe Labbe and Gabriel Cossart originally published in Paris from 1667–1671. Except for small extracts no English translation exists. The three appellations listed are taken directly from Elliott vol. 1, pg 148. The first comes from session 1 and actually says "totius orbis princeps" [*prince of the whole world*]. The second which comes from session 2 does not actually include the word "priest". The third was actually stated in session 6, not session 5.

310: Ferraris, Lucius. "Papa." *Prompta Bibliotheca*. vol. 7, P-Reg. Venice: Gasparem Storti, 1782 ed.

The "bull of Sixtus V" is taken from *Contra Henricum Borbonium assertum Regem Navarrae*. Rome: Antonij Bladij, 1585. Outside of small extracts there does not appear to be a complete English translation.

311-12: The "bull of Pope Pius V" is *Regnans in Excelsis* issued on the 25th February 1570 against Queen Elizabeth I of England. The original "Act of Supremacy" instituted by

Parliament under King Henry VIII in the year 1534 which declared the monarch head of the Church in England was repealed by Henry's oldest daughter, the Roman Catholic Queen Mary I, in the year 1554. This resulted in England returning to Catholicism and once again placed under the authority and spiritual governance of the Pope. Mary instituted what amounted to an Inquisition throughout England and was responsible for the death of several hundred Protestants from which she gained the nickname "Bloody Mary." Queen Elizabeth I, Mary's half-sister, upon her accession ordered that another "Act of Supremacy" be instituted. This occurred in 1559, and it was this action that resulted in the Pope's bull of excommunication for heresy, accompanied by an order which "released" all of England from allegiance to her on pain of excommunication.

The source for the remainder of pages **311-312** is Edgar, pages 157-58.

The affirmation made by "**St. Bernard**" is found in his sermon *Ad Clerum* from *In Concilio Remensi Congregatum* where his exact words are, "Praeter Deum, non est similis ei nec in coelo, nec in terra." [*Except for God, none is like him, neither in heaven nor on earth.*] Although many of Bernard's sermons and letters are available in English there does not appear to be any complete English translation of this particular sermon which is quite lengthy.

The statement made by "**Pope Nicholas I**" is found in a letter addressed to the Byzantine Emperor Michael III in November 865 in response to a letter from Michael the year previous wherein he questioned the Pope's authority and intentionally denigrated Latin, the official language of the Church of Rome, as "the language of Scythians and Barbarians." The Latin text of the Pope's letter is available in *Patrologiae Cursus Completus*, 2nd series, vol. 119, Epistle 86, cols. 960-61, where his exact words are recorded as, "Satis evidenter ostenditur, a saeculari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino (quod longe superius memoravimus) 'deum' appellatum, nec posse Deum ab hominibus judicari manifestum est." [*It is clearly evident that the Pontiff cannot be either bound or loosed by the secular power because the pious Prince Constantine (whom we have previously mentioned) conferred on him the appellation of 'god', and who, therefore, being a god, it is manifest cannot be judged by man.*] Other than small extracts there is no English translation of this very long letter but in the documentation we've included a well-written summary by Archibald Bower.

The statements made by "**Pope Innocent III**" (born Lotario de Conti, 1160–1216) and recorded in *Decretalis Gregorii IX* book 1, title 7, *De Translatione Episcopi*, chapter 3 were also adopted into, and remain part of, Canon Law. His exact words are, "Non enim homo sed Deus separat quos Romanus Pontifex, (qui non puri hominis, sed veri

Dei vicem gerit in terris) ecclesiarum necessitate vel utilitate pensata, non humana sed Divina potius auctoritate dissolvit.” *[It is not by man whereby the Roman Pontiff separates but in fact God, (holding not simply the place of a man, but truly that of a god on earth) and weighing the needs and welfare of the churches, unbinds not by human power but by Divine authority.]* The canonist, seeking to add greater depth of meaning to the Pope’s words, adds a gloss for the words “veri Dei vicem” *[takes the place of the true God]* stating the following, “Unde dicitur habere coeleste arbitrium, et ideo etiam naturam rerum immutat, substantialia unius rei applicando alii arg; et de nullo potest aliquid facere, et sententiam quae null est, facit aliquam. Quia in his quae vult, ei est pro ratione voluntas, nec est qui ei dicat, cur ita facis, ipse enim potest supra jus dispensare. Idem de injustitia potest facere justitiam corrigendo jura et mutando, et plenitudinem obtinet potestatis.” *[He is considered to have heavenly judgment, and therefore he can adjust the natural state of affairs by applying the essence of one onto another; he can establish something out of nothing; he can make forceful a judgment which has no force, because what he wants comes before the desires of others. Neither is there any who should say to him, Why did you do it that way? for he can regulate above the law, and likewise turn an injustice into justice by correcting and changing laws because he has complete authority.]*

The “**canon law, in the gloss**” is found in what is called the *Corpus Iuris Canonici*, *[The Body of Canon Law]* and is composed of three parts. The third part is known as *Extrava-gantes* *[stray outside]* and contains additional laws and decrees that had not been formally added into the Canon Law but are accepted as a matter of custom. The commentary upon words in the official text was added in the year 1325 by Jesselin de Cassagnes (a.k.a. Zenselinus, or Zenselinus de Cassani) and are known as a “**gloss**”. The reference in question comes from *Extrava-gantes Ioannis XXII*, title 14, chapter 4, under the second entry of the word “declaramus” *[we declare]* near the very end of the gloss for that chapter. The glossae are written in Latin shorthand, but the full statement is, “Credere autem Dominum Deum nostrum Papam, conditorem dictae decretalis et istius sic non potuisse statuere, prout statuit, haereticum censeretur.” *[To think that our lord god the Pope has not the power to order what he has decreed would be considered heretical.]* There has been a great deal of scholastic debate over the inclusion of the word “Deum” *[God]* in this gloss, most arguing that the word is a later interpolation. There is conflicting testimony as to whether or not the word is present in the original manuscript in the Vatican archives. Some insist that it is, while others insist that it is not. Editions of the *Extrava-gantes* printed after the year 1612 do not contain the word. Whether or not the word is an interpolation matters very little. The belief that the Pope served as “a god on earth” or was “the vicar of God” was common in the Middle Ages and was expressed by many clerics and canonists in varying situations over several centuries, occasionally in front of a Pope and always

without censure. In fact, two other glossae in the Canon which have never been disputed use the same words, namely,

1st – *Sexti Decretalium*, book 1, title 6, chapter 17, word “homini”, where it says “Et in hac parte Papa non est homo, sed dei.” [*The Pope is not man, but in fact a god*].

2nd – In the Proemio [*prologue*] of the *Clementinae Constitutiones* under the word “Papa” it says, “id est admirabilis... Nec Deus es, nec homo, quasi neuter es inter utrumque.” [*he is wonderful... neither God nor man, but between both.*]

The quote in point **2nd** is a phrase taken from *Poetria Nova*, a collection of poetry written by an Englishman, Geoffrey de Vinesauf (a.k.a. Galfridus de Vinosalvo) before the year 1198. This book of poetry was presented as a gift to Pope Innocent III who in his coronation sermon borrowed some of Vinosalvo’s prose and applied it to himself, “Profecto vicarius Jesu Christi, successor Petri, Christus Domini, Deus Pharaonis; inter Deum et hominem medius constitutus citra Deum sed ultra hominem minor Deo sed major homine qui de omnibus judicat et a nemine judicatur.” [*Indeed he is the vicar of Jesus Christ, the successor of Peter, the anointed of the Lord, the God of Pharaoh; placed in the middle between God and man, on this side of God, but beyond man; less than God, but greater than man; who judges all, but is judged by no one*]. In 1572 a secret order was given by Pope Pius V to “sanitize” (censor) the glosses of the Canon in order to remove controversial statements. However, this should not be construed as a sudden rejection of past claims or a change of heart. In the Encyclical letter *Praeclara Gratulationis Publicae* [official title: “The Reunion of Christendom”] dated the 20th June 1894 Pope Leo XIII like his predecessors claimed, “cum Dei omnipotentis vices in terris geramus” [*we hold upon this earth the place of God Almighty*].

“**Jacobatius**” is the Latinized name of Domenico Giacobazzi (1444–1528), Cardinal and vicar general for the Pope in Campania, Italy. His tractate *De Concilio* was written somewhere between 1538 and 1544. His exact words as found in part 3, article 1, number 55 are, “Papa et Christus faciunt idem consistorium, ita quod excepto peccato potest papa fere omnia facere, quae potest Deus.” [*The Pope and Christ constitute the same tribunal, so that, with the exception of sin, the Pope can do almost everything that God can do.*]

“**Decius**” is the Latinized name of Filippo Decio (1454–1535) an Italian jurist. His exact words as they appear in his *In Decretalis Commentaria*, second lecture, entitled *De Constitutionibus* are, “Quod factum a Papa, reputatur factum a Deo, quia ipse non puri hominis sed vicem Dei gerit in terris.” [*What is done by the Pope is considered as done by God, because he bears on earth the rank, not of a sinless man, but of a god.*] A few lines later he also says, “Papa omnia potest quae potest Deus.” [*The Pope is*

able to do anything that God can do.] Thus, as stated by Edgar and repeated by Pastor Russell, Decius does not use the word “fere” [almost] as does Jacobatius.

“**Durand**” is Guillaume Durand (1230–1296) a bishop of Mende in a part of what is now southeastern France. Because Pastor Russell utilized Edgar as his source for Durand it is important to note that Edgar also frequently refers to another French cleric of the same name, Durand, Abbot of Troarn (1012–1088 a.k.a. Durandus Abbas Troarnensis) a Benedictine monk from northwestern France. Both of these Durand’s were from France, were respected clerics, wrote on religious topics, had the same surname, and were only about a century apart in time. (Potentially adding to further confusion is that Guillaume Durand had a nephew of the same name and he too wrote on religious topics) Unfortunately, Edgar does not sufficiently distinguish between these first two individuals therefore requiring greater care on the part of the reader. Again, Pastor Russell has taken these quotes directly from Edgar, but in this particular case Edgar joined two quotations into one. It was actually Jacobatius who stated that one should never question the Pope, while Durand’s exact words are, “De aliquo facit nihil mutando etiam rei naturam. De nihilo, aliquid facit.” [By changing the nature of things he can make something out of nothing], in other words that he has Divine authority to legislate or create law. This statement is found in his four volume work entitled *Speculum Iudiciale*, book 1, part 1, chapter 2, *De Legato*. Other than for small extracts there does not appear to be any English translations available.

The final quote from St. “**Antonius**” (see these notes page 309) is taken from his *Summa Theologica* vol. 3, title 22, chapter 5, sections 5,6,8,9,10,13 and 17. The quote from Antoninus carries over to page 313 where he is called “**the same writer.**”

313-15: “H. G. Guinness” is the author of one of the three primary sources used by Pastor Russell in this chapter. The text here used is taken from Guinness, pages 189-92. The direct quote taken from Guinness (“**if he that exalteth**”, etc...) is found on page 190.

–Foxe, John. *Actes and Monuments of these Latter and Perilous Dayes Touching Matters of the Church*. 1st ed. London: John Day, 1563

Compare: Cattley, Rev. Stephen Reed. *The Acts and Monuments of John Foxe: A New and Complete Edition*. 8 vols. London: Seeley & Burnside, 1837.

Even during John Foxe’s lifetime (1517–1587) his *Actes and Monuments* was best known as “Fuxe’s Book of Martyrs.” By time the second edition was printed in 1570/71 it had become so popular that the Upper House (bishops) of the Convocation of Canterbury – a state meeting of the clergy of the Church of England – ordered that a copy be placed in every church and cathedral, and urged all Church officials to acquire a copy for the benefit of their servants, visitors, laity, et. al. Some scholars

have suggested that, next to the Bible, Actes and Monuments had the single greatest impact upon Protestant thinking in the Tudor period, and has had greater influence on post-Reformation thought than almost any other private work. The first printing contained some 1,800 folio (16 x 10 inch) pages. Despite numerous edits and revisions the second edition contained nearly twice the content and was printed as two folio volumes with text in double columns. By the fourth edition in 1583, the last during Foxe's lifetime, it contained nearly three million words! Due to its enormous size the work was impractical and expensive for most casual readers thereby resulting in the production of significantly abridged editions in the centuries after his death. These abridged versions are usually titled Fox's Book of Martyrs and tend to contain only the most sensational and lurid details extracted from the original work. This resulted in a wave of criticism from Roman Catholic scholars in the early nineteenth century who insisted that the book was mostly fiction, and by Pastor Russell's day it was considered a useless piece of pseudo-history that no self-respecting scholar could take seriously. However, since the mid-twentieth century Foxe's reputation has recovered and it has now been well established that despite selective presentations and minor factual errors the book as a whole accurately and faithfully portrays the sufferings of English Protestants at the hands of the Roman clergy. The most popular edition in the nineteenth century was the eight volume edition edited by Rev. Stephen Cattley. While there are biases evident in Cattley's footnotes and some jumbling of text from combining different editions (making some sections tedious to read and very hard to follow) it remains the only unabridged multi-volume printing of the complete Actes and Monuments available, and is usually found in the libraries of most large cities and Universities. In 1993 a committee was formed by the British Academy to produce a new and accurate edition utilizing the first four editions printed during Foxe's lifetime, accompanied by an up-to-date commentary. The initial plan was to bring this new edition to print once completed, but by 2004 the committee decided that it was best to keep it in digital format rather than producing a printed version. The text of this new edition with commentary can be found at:

<http://www.hrionline.ac.uk/johnfoxe/transcript.html>

The quotations culled by Guinness and incorporated into chapter 9 of *The Time is at Hand* are found in vol. 4, pages 154-64 of the Cattley edition in the chapter entitled, *"The Image of Antichrist, exalting himself in the Temple of God, above all that is named God out of his own Decrees, Decretals, Extravagants, Pontificals, etc., word for word, as it is out of the said books here alleged and quoted."* It is not a statement from merely one Pope but is rather a compilation of numerous statements made by several Popes over the centuries and formulated into one very long statement. We are fortunate that Foxe cites the source for each of the claims that he recorded.

316: uncited Scripture: 2 Thessalonians 2:8

uncited Scripture: Revelation 5:5

Pope “**Leo XIII**” (born Vincenzo Pecci, 1810–1903) was elected on the 20th February 1878 and the coronation ceremony held on the 3rd March. According to the newspaper *The Times of London* in the 24th September 1878 issue, under the article *Italy and the Vatican* found on page 8 column 4 it says, “Little things are said to show the bent of great minds and of men occupying high places. When Signor Giulio Tadolini had completed the model of his admirable bust of Leo XIII the first for which the Pope has given sittings, His Holiness took up a modelling [sic] stick and inscribed, graphite fashion, on the clay, the words “Leo de Tribu Judae,” where, on the front of the left shoulder, those who have an opportunity of seeing the bust, or one of the bronze replicas from it can read them.” The bust was ordered about the time of his coronation, and the Pope gave four sittings. This particular incident took place when the bust was completed in May 1878 some two months after his coronation.

The details of “**the Adoration**” ceremony as here described is taken from Guinness, pages 193-94 who greatly condensed and paraphrased it from,

Elliott, Edward Bishop. *Horae Apocalypticae*. 4 vols. 2nd ed. London: Seeley, Burnside, and Seeley, 1846. vol. 3, pages 151, 154 and footnotes.

Guinness in citing Elliott as his source gives an incorrect page number recording that it is vol. 3, page 161 when in fact it is, as shown above, page 151. Elliott used as his source:

Daubuz, Charles. *A Perpetual Commentary on the Revelation of St. John*. London: printed for Benj. Tooke, 1720. pages 581-82

Daubuz takes it from the *Sacrarum Caeremoniarum Sive Rituum Ecclesiasticorum* otherwise known as the *Caeremoniale Romanum*. An official liturgical manual outlining the proper ceremonial format of the Papal court, it was first written in 1488 by the cousin of Pope Pius II, Bishop Agostino Patrizzi Piccolomini [Latinized: Augustinus Patricius Piccolomineus] and Johann Burchard, but not printed until 1516. A similar manual entitled *Caeremoniale Episcoporum* printed in 1600 is used for the rites and ceremonies to be observed at Mass, Vespers, and other functions by bishops and prelates of inferior rank. Since the publication of *The Time is at Hand* in 1889 there have been some very significant and historic changes to the Papal coronation and the rites and ceremonies of the Papal court. The last adoration ceremony and coronation was held on the 30th June 1963 for the appointment of Pope Paul VI (born Giovanni Montini, 1897–1978). At the close of the Second Vatican Council on the 8th

December 1965 he removed the triregnum from his head and placed it on the altar, never to wear it again. Since that time no other Pope has worn the triple crown. His successor John Paul I (born Albino Luciani, 1912–1978) went one step further and opted for a simplified investiture rather than a coronation ceremony, no longer using most of the elements found in the *Sacrarum*. He was also the last to use the sedia gestatoria, the portable throne upon which Popes were carried to be seen by the people. Both of his successors, John Paul II and Benedict XVI, also chose a simplified investiture and did not wear a triregnum, although any future Pope has the freedom to reinstitute these practices. The current Pope, Benedict XVI, has also made a significant change to the Papal Coat of Arms replacing the triregnum with a stylized mitre (the tall two-sided cap which rises to a peak) with three horizontal gold bands.

The “**coin ... struck in the Papal mint**” was actually a medal which was cast (“struck” refers to an image being stamped onto metal while “cast” means it was created in a mold) commemorating the coronation of Pope Martin V who was elected in the year 1417. It shows two Cardinals placing on his head the triregnum with three Cardinals kneeling before him as the holy Spirit comes upon him in the form of a dove. The motto inscribed on the reverse is “QVEM CREANT ADORANT” [*Him whom they create, they adore*]. However, the medal was not actually cast by Martin V because the first authentic Papal medal is dated to 1455 during the reign of Pope Nicholas V. In all probability this medal of Martin V was cast in the late 1500s. Four other medals were cast with the same motto commemorating the election of Martin V’s successor Pope Eugenius IV who began his reign in 1431, as well as one for Pope Pius II in 1458, Pope Leo X in 1513, and his successor Pope Hadrian VI in 1533.

317: uncited Scripture: 2 Peter 2:18

“**Cardinal Manning**” is Henry Edward Manning (1808–1892) of Hertfordshire, England. Raised in an Anglican family, he converted to Roman Catholicism in 1850, was made Archbishop of Westminster in 1865, and in 1875 was made Cardinal. Present at the 1878 conclave which elected Pope Leo XIII he, in the second round of voting, actually received a few votes himself. Pastor Russell takes the statements attributed to Manning from Guinness, page 193. It is, as so stated in the paragraph, made up of two separate references. The first of which Cardinal Manning “**endorses and draws public attention to**” is the bull *Unam Sanctam* written by Pope Boniface VIII in 1302 and incorporated into Canon Law. This ‘endorsement’ is found in:

Manning, Henry Cardinal. *Vatican Decrees in their Bearing on Civil Allegiance*. London: Longmans, Green, and Company, 1875. page 55

The book itself was published in response to a short booklet of the same title:

Gladstone, William E. *Vatican Decrees in their Bearing on Civil Allegiance: A Political Expostulation*. London: John Murray, 1874.

Several times Gladstone, a Protestant who called into question the role of the Pope in relation to the civil powers, informally challenged written statements made by Cardinal Manning who then replied with his own book, noted above. Manning defends the primacy of the Pope as well as their right to rule over and manipulate the civil powers. Manning, in reference to the bull, says, “But it is also true that these relations have been declared by the Church in acts and decrees which are of infallible authority. Such, for instance, is the bull of Boniface VIII., *Unam Sanctam*. As this has become the text and centre [sic] of the whole controversy at this moment, we will fully treat of it. This bull, then, was beyond all doubt an act *ex cathedra*... Whatever definition, therefore, is to be found in this bull is to be received as of faith.”

The second statement in the paragraph which Pastor Russell attributes to Manning taken from “**a public discourse**” (again, sourced from Guinness, page 193) has been surrounded by intense controversy. Guinness was not the first to use it for we find that it appeared in numerous Protestant works since about year 1870. In nearly every case it has appeared either without citation or with an obscure citation, but more often than not an incorrect citation. When the statement could not be found many Catholics, both then and still now, fervently claimed that it has been fabricated by Protestants. The full text of the sermon was first printed in *The Times of London* on the 4th October 1869, page 6. The statement in question appears at the bottom of column 5. But Cardinal Manning in a collection of his sermons entitled *Sermons on Ecclesiastical Subjects* in vol. 3, pages 97-98 instead records it as given one year earlier on the 4th October 1868. It was entitled *The Syllabus* given at 10AM on “Rosary Sunday” at St. Mary’s Pro-Cathedral in Kensington, England. It is difficult to explain the discrepancy as merely a typo because in his book he reproduced one sermon for each year and listed them in chronological order. We believe, however, that the evidence favors the 1869 date.

“**Dr. J. Cummings of London**” is Rev. John Cumming (1810–1881) minister of Crown Court Church, Covent Garden, one of the few London congregations in his day connected with the Church of Scotland. He was a very prolific writer, gaining great fame in England through the publication of nearly 200 books, most of them dealing with the prophecies in Daniel and Revelation, emphasizing the nearness of “the time of the end”, of “Judgment Day”, and the “second coming”. He garnered a reputation as a virulent anti-Catholic and a date-setter and was frequently mocked by both his critics and the press for his application of current events with prophecy as well as some of his doctrinal views, including the belief that all of the dead are asleep until

the return of Christ. He gained further notoriety when in 1869 the British press learned that he had written to the Pope asking permission for himself and other Protestants to attend the up-coming Vatican Council, but was turned down.

The violent thunderstorm over St. Peter's Square on the 18th July 1870, the day when the decree of Papal infallibility was adopted, was featured prominently in many books, magazines, and newspapers throughout the world for the remainder of that year. Virtually every description is identical in essence, not merely in terms of the unique severity of the storm, but also in the fearful and awe-inspiring impact it had upon those present. For example, The Times of London in the 25th July 1870 issue on page 12 states,

"The storm, which had been threatening all the morning, burst now with the utmost violence, and to many a superstitious mind might have conveyed the idea that it was the expression of Divine wrath, as 'no doubt it will be interpreted by numbers,' said one officer of the Palatine Guard. And so the 'Placets' [N.B. yea votes] of the Fathers struggled through the storm, while the thunder pealed above and the lightning flashed in at every window and down through the dome and every smaller cupola, dividing if not absorbing the attention of the crowd. 'Placet,' shouted his Eminence or his Grace, and a loud clap of thunder followed in response, and then the lightning darted about the Baldacchino and every part of the church and Conciliar-hall, as if announcing the response. So it continued for nearly one hour and a half, during which time the roll was being called, and a more effective scene I never witnessed. Had all the decorators and all the getters-up of ceremonies in Rome been employed, nothing approaching to the solemn splendour of that storm could have been prepared, and never will those who saw it and felt it forget..."

The following day Catholic France, the unofficial protector of Rome, declared war on Protestant Prussia. Only eight weeks later while France was busy fighting this foreign war the remaining Papal states were permanently seized by Italy. Two weeks after that the citizens of Rome voted to approve the annexation of both the Papal states and Rome to Italy. On the 12th January 1871 Rome's first Protestant church opened its doors, and on the 1st July 1871, just three weeks shy of one year from the declaration of infallibility, a united Italy proclaimed independence leaving the Papacy without a shred of temporal power for the first time in over 1,100 years.

Guinness takes the Cumming quote from:

Cumming, John. *The Seventh Vial: or, The Time of Trouble Begun, as shown in the great war, the dethronement of the pope, and other collateral events*. 3rd ed. New York: G.W. Carleton, 1871.

This book was first published in 1862. His analysis of the thunderstorm and the events at the Vatican Council first appear in the 3rd edition published in 1871.

- 318:** “**the doctrine of the Mass, which we will notice in a subsequent volume**” is found in *Studies in the Scriptures*, volume 3, *Thy Kingdom Come*, chapter 4, “The Cleansing of the Sanctuary, 2300 Days – Daniel 8:10-26” on pages 95-120.
- 319:** The “**bull sent to the Oxford University**” condemning John de Wycliffe (c. 1324–1384) was in fact five bulls sent by Pope Gregory XI on the 22nd May 1377. Three were sent to Simon Theobald of Sudbury who was the Archbishop of Canterbury, and William Courteney, the Bishop of London. The fourth was addressed to King Edward III who died shortly before its arrival, and the fifth to the Chancellor of Oxford University (due to lack of clear records for this period scholastic opinion is divided as to who this was, either Adam de Toneworth, or William of Berton). Accompanying the bull was a list of nineteen different points which the Pope had learned Wycliffe was promulgating, condemning them on the basis that they were dangerous to both Church and State. Noted in this list was his rejection of transubstantiation, confession, the Mass, involuntary tithing, temporal power of the Papacy, and that ordination was required before one possessed the authority to preach the Word of God to others.

William “**Tyndale’s translation**” of the New Testament first appeared in 1526. He faced constant struggles with the Roman Catholic clergy over his translation work and had to flee England to spare his life. In late January 1543 the English Parliament passed a law prohibiting possession of any Bible printed by Tyndale. Punishment was restricted to moderate fines which meant that the law did not have any teeth and the result was that many simply ignored it. On the 8th July 1546, following three-and-a-half years of leniency, the King of England under the influence of the clergy ordered the confiscation and burning of all Bibles in English and all texts in English that were critical of the Church. Those who possessed the same and failed to turn them over to the authorities were condemned to death. It has been determined that up to 80% of the words, phrasing, and style of the King James version of the Holy Bible was actually adopted from Tyndale’s translations even though it was not the only English translation of the Bible in his day. Although John de Wycliffe was the first to translate large segments of the Bible into the English language, Myles Coverdale was the first to translate and publish a complete Bible in English, in the year 1535. In September 1536 Tyndale, a true saint and servant of God, was found guilty of heresy and before

the shouting and applauding Catholic clergy was tied to a stake, strangled with a cord, and his body burned in the name of God the Father and the Holy Mother Church.

Martin “**Luther published his German translation**” of the New Testament in 1522, and the Old Testament in 1534, having begun his translation work in 1517. While the Church did indeed oppose his translations, and while Pope Leo X did write two bulls condemning Luther, Elliott (Pastor Russell’s source) is mistaken in saying that a bull was written by Leo X specifically condemning Luther’s German Bible. Pope Leo X issued two bulls against Luther. The first, *Exurge Domine* [*Arise, O Lord*], was issued the 15th June 1520. In it he referred to Luther’s criticisms of the Church as “a plague and cancerous disease.” In obedience to the Pope’s order Luther’s works were burned throughout Germany, and in response Luther burned the Pope’s bull at the expiration of the sixty-day period that the Pope had granted to him to repent of his heresy. On the 3rd January 1521 the Pope issued another bull, *Decet Romanum*, excommunicating Luther and all of his followers. In this bull the Pope called Luther “a diseased animal” from which the Church needed protection.

320: Pastor Russell takes the “**Notes of the Rhemish translation**” from Elliott vol. 1, page 93. Two of the notes are paraphrases by Elliott, and a third contains a typo. The note for “**Gal. 1:8**” actually reads, “The zeale of Catholike men ought to be so great toward al Heretikes and their doctrines, that they should give them the anathema, though they were never so deer unto them. In which case, saith this holy Doctor [St. Hierom], I would not spare mine owne parents.” The note for “**Heb. 5:7**” actually reads, “And we see plainly that they have no conscience, indifferencie, nor other purpose, but to make the poore Readers beleieve, that their opinions be Gods owne word, and to draw the Scriptures to sound after the fantasie of their heresies. But if the good Reader knew, for what point of doctrine they have thus framed their translation, they would abhorre them to the depth of Hel.”

The reference to Matthew 3 is a mistaken citation copied from Elliott and has been repeated in numerous Protestant publications after the 1820s, all of whom had copied Elliott, but which error has never been caught likely due to a lack of effort to confirm the reference. The statement is actually found in the notes for Matthew 13 verse 29 and reads in the original as, “Otherwise where il men (be they Heretikes or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chastised or executed.” The New Testament was translated mainly by Gregory Martin (c. 1542–1582) while the notes, annotations and tables were written and compiled by Thomas Worthington (1549–1627), the third President of Douai College.

The far-reaching success of Protestant translations of the Bible into the vulgar tongues (the languages of the common people) forced Rome to respond. While a few authorized Catholic translations had been made in French, German and Italian they were merely extracts, with very few copies produced, and by no means accessible to the laity. Papal bulls were written ordering the public burning of Protestant Bibles on the premise that they were filled with textual and theological errors and would corrupt the “simple minded.” On several occasions Protestants found guilty of heresy and condemned to execution by burning at the stake had their Bible or condemned tract hung around their neck or chained to their body to be destroyed in the flames along with them. A 1546 decree of the Council of Trent explicitly prohibited access to Bibles and other writings on religious topics in the vulgar tongues to the laity unless, (1) the material was written by a Catholic author *and* (2) the layperson was considered mature enough to read it without corrupting their faith *and* (3) received written permission. Because so few of the laity knew how to read very few authorizations were requested, and even fewer were granted. When Bible burnings failed to eliminate these translations or extinguish the desire for them the next step was to sponsor their own official English-language translation. The English College of Douai, part of the (Jesuit) University of Douai in Flanders, under the direction of Cardinal William Allen began work on an English-language translation of the New Testament in 1568. Shortly before its publication in 1582 political troubles required the College to move temporarily to Rheims which lead to this version being called The Rhemish New Testament. By the time funds had been acquired to published the Old Testament in 1609 the College had moved back to Douai, and it became commonly known as The Doway Old Testament. By joining the OT and NT into one Bible it naturally became known as the Douay-Rheims Bible. This marked the first time in the then 1,300 year history of the Church of Rome that they had sponsored the publication of a Bible for the common people. Prior to that time, hand-written copies of the Latin Vulgate were present in many Universities but intentionally inaccessible to anyone other than clergy and professors, and were usually bound in heavy leather accompanied by straps and locks. Early printings, which were often quite expensive, were frequently chained to a church’s altar so that it could not be stolen.

With the publication of these early Bibles the Roman clergy feared that the “simple minded” laity would misinterpret what they read. To prevent this, copious notes were added explaining the official interpretation or explanation of nearly every verse. These annotations in many cases contained strongly worded condemnations of Protestantism as a heresy worthy of extirpation. The notes appeared in each of the six editions for the years 1582, 1600, 1621, 1633 and 1738, but were rarely seen by laity and in time entirely forgotten. In 1749 the Douay-Rheims Bible was revised and updated by Bishop Richard Challoner (1691–1781) who added his own benign notes

which proved free of controversy. In 1813 a new edition of the *Douay-Rheims Bible* with the original notes and commentary was advertised and prepared for printing by J.A. McNamara in Dublin, Ireland. This edition was unanimously approved and endorsed by the clerics of that city including, among others, the Most Reverend Dr. Richard O'Reilly, Lord Primate of all Ireland, and the Most Reverend Dr. John Thomas Troy, the Archbishop of Dublin. Through this edition virtually every layperson – both Protestant and Catholic – had seen the original notes for the first time, and as Protestant shock and anger grew Roman Catholics went into a sort of damage control claiming that McNamara had created the notes himself, and that they did not reflect the official views of the Church. Soon after, Archbishop Troy publicly claimed under oath, despite clear evidence to the contrary, that he had never endorsed the printing, and as a result of the controversy this edition was quickly taken off the market. Many Protestant scholars of the day pointed to the re-printing of the notes and commentary, and the blatant lies of the chief prelates of Ireland, to prove that Rome had not changed her view of Protestantism or the violent manner for dealing with heretics despite public attempts to improve their image. Because of the controversy this edition of the *Douay-Rheims Bible* is officially considered to have never existed.

Unhindered public access to Bibles did not begin until after the founding of the British and Foreign Bible Society in 1804. Further enhanced by the founding of the American Bible Society in 1816 both Societies labored hand-in-hand to translate, publish and distribute Bibles throughout the globe. The founding of such Societies was strongly condemned by Rome, but such condemnations did not halt their spread and in fact their monumental success pushed Rome into a corner resulting in significant changes to how the Roman Catholic Church deals with the Holy Scriptures. On the 30th October 1902 Pope Leo XIII established the Pontifical Biblical Commission which seeks to ensure “proper” interpretation and translation of the Bible. On the 30th September 1943 Pope Pius XII (born Eugenio Pacelli, 1876–1958) issued the encyclical *Divino Afflante Spiritu* [official title: “On Sacred Scripture”] where for the first time Catholic scholars were permitted to produce translations of the Bible using the original language manuscripts rather than merely the Latin Vulgate. The first Bible to be produced following this encyclical was *The Jerusalem Bible*, first appearing in French in 1956 and translated into English ten years later in 1966. (The best known contributor to *The Jerusalem Bible* was author J.R.R. Tolkien who translated the book of Jonah.) In 1985 a completely revised translation was reissued as *The New Jerusalem Bible*. In 1971 the *New American Bible* (not to be confused with the *New American Standard Version*) was published and soon thereafter endorsed by the Vatican for liturgical use in America becoming thus the first English language Bible to receive official Vatican endorsement. The Vatican still does not officially endorse any Bible for individual personal use and strongly cautions Catholics against reading the

Bible without reference to copious notes written by authorized Roman Catholic commentators, and the traditions and views of “the early fathers” of the Church.

The “**Index Expurgatorus**” is the *Index Expurgatorius* better known as the *Index Librorum Prohibitorum* the infamous ‘List of Prohibited Books’, the first edition of which was published in 1557. The *Index* went through twenty editions, the final printed in June 1966. For reasons which are unclear many controversial scientific and theological works were never added to the *Index*, including Pastor Russell’s works.

321: The “**Council of Trent, in its session A.D. 1546**” refers to the fourth session of the Council of Trent (Concilii Tridentini) the private meetings of which began on the 8th February while the public session and final votes occurred on the 8th April 1546. It was there decreed that no one may print or own a Bible without the written approval of the local Ordinary (judicial representative of the Church, usually a bishop). The decrees set down were later abbreviated into ten rules which were also added to the beginning of each edition of the *Index* including, of course, Rule 4 which is quoted on page **320**. Pastor Russell’s source is Elliott, vol. 1, page 41. Elliott in turn used as his source for the English translation of these Tridentine decrees,

Townley, James. *Illustrations of Biblical Literature*. 3 vols. London: Longman, Hurst, Rees, Orme and Brown, 1821. vol. 2, page 474

The Council of Trent was convened on the 13th December 1545 and ended the 4th December 1563, holding twenty-five sessions in all. It is considered one of the most important Councils in the history of the Roman Catholic Church. It was called primarily in response to the “protestant heresy” and resulted in the reaffirmation by decree of transubstantiation, purgatory, justification by works, indulgences, veneration of saints and relics, the veneration of the Virgin Mary, the requirement of ordination to preach, submission by the laity, mandatory priestly celibacy, and restrictions on the translation, distribution and exposition of the Bible.

The “**bull of Pius VII, against Bible Societies**” said to be dated the 29th June 1816 has for nearly 200 years been widely, consistently, and loudly claimed in Roman Catholic circles to be a complete and utter fabrication – that it was never written by Pope Pius VII and has never appeared in any official Roman Catholic document. We are able to demonstrate that this claim is false. The history of this “**bull**” is quite interesting:

1. The first reference to it in a Roman Catholic source seems to have been the October 1816 *Catholicon: or, The Christian Philosopher: a R. Catholic Monthly Magazine* in a critique of the first in a series of seven Protestant pamphlets that were entitled *Antibiblion: or, the Papal Tocsin*. (a tocsin is an alarm bell.)

2. It's first appearance was in the London newspaper The Morning Chronicle on the 10th April 1817 and was later picked up by many Protestant journals throughout Europe and the United States. A French translation was published in France in the 5th July 1817 issue of Journal Ecclésiastique on pages 243-48.
3. For much of the next decade references to the bull result in virtually unending denials by Roman Catholics as to its authenticity. It seems that no official source from Rome had verified it as authentic and that it was appearing only in Protestant publications thereby making its veracity and legitimacy suspect. Latin texts appeared from time to time but often differing from one another.
4. Then, reference to the bull was made by none other than Pope Leo XII in his accession Encyclical entitled Ubi Primum on the 5th May 1824 wherein he stated, "You have noticed a society, commonly called the Bible society, boldly spreading throughout the whole world... There is good reason to fear that they will produce a gospel of men, or what is worse, a gospel of the devil. To prevent this evil, our predecessors published many constitutions. Most recently Pius VII wrote two briefs, one to Ignatius Archbishop of Gniezno, the other to Stanislaus Archbishop of Mohilev wisely and carefully quoting many passages from the sacred writings and from tradition to show how harmful to faith and morals this wretched undertaking is."
5. In 1843 we at last find the Latin text in a Roman Catholic source – Praelectiones Theologicae vol. 9, footnotes on pages 199-201, compiled and edited by Joannes Perrone, Professor of Theology in the Jesuit College of Rome. Here we find the first suggestion that these documents were not Papal bulls, but letters.
6. One year following this, another Pope makes reference to the document. In Pope Gregory XVI's Encyclical Inter Praecipuas dated the 9th May 1844 we read the following, "Before the Bible Societies were founded the faithful had already been alerted by the aforementioned decrees against the deception of the heretics, which works in their specious zeal to spread the divine writings for common use. However, Pius VII, who recognized that these Societies founded in his time were flourishing, opposed their efforts by means of his apostolic nuncio, by his letters, by published decrees, by various Congregations of Cardinals of the Holy Roman Church, and by two of his pontifical letters which he addressed to the archbishops of Gniezno and Mohilev." The notes accompanying the Encyclical in official Vatican publications give the date of the "letters" as the 1st June 1816.
7. Next, we find the Latin text of Pope Leo XII's 1824 Encyclical Ubi Primum published in Bullarii Romanum continuom summom Pontifici vol. 13, page 57. Here we find that the commonly attributed date of the 29th June is incorrect and that it was actually dated the 4th June 1816. Also, we learn that it wasn't a

bull but rather a Papal rescript which is a letter sent from a Pope in response to a letter received from another prelate. What this means is that the Archbishop of Gniezno, Ignatius Raczyński (1741–1823), a former Jesuit, had written to the Pope asking for his advice regarding the Protestant efforts to establish a Bible Society in Poland. While a bull is an order with a wide influence, a rescript is essentially a personal letter wherein a Pope expresses his personal views, advice or counsel to the person who wrote to him.

8. Then, we see it in the 1894 printing of *Juris Pontificii de Propaganda Fide*, an official document printed on Vatican presses, vol. 4, pages 544-45.
9. Finally, the complete official Latin text is printed in *Acta Sanctae Sedis*, vol. 9, pages 580-82. This regularly issued publication was sanctioned by the Vatican as their official source of authentic Papal documents.

Conclusion: the document is real, the words authentic, and the meaning clear. The Papacy did not support Bible Societies, and did not want the Bible indiscriminately translated and distributed.

The “**bull issued against the use of the Scriptures in the schools of Ireland**” is not actually a bull. Pastor Russell used as his source Elliott vol. 1, pages 65-66. On those pages Elliott reproduces the text of a letter written by Cardinal Fontana, prefect of the Congregatio de Propaganda Fide [*Congregation for the Propagation of the Faith*]. While the letter itself is authentic, and is an official communiqué from Rome sent by representatives of the Pope, it is not a bull and was not personally written by the Pope. Elliott cites his source for the letter as William M’Gavin’s *The Protestant: Essays on the Principle Points of Controversy*, vol. 1, pages 572-73, published in 1833. M’Gavin does not cite his source for the letter. However, the first English-language translation appears to have been published by the *Dublin Weekly Register* newspaper in a letter written by the titular Archbishop of Tuam, Oliver Kelly. It was subsequently picked up by numerous Protestant publications and reprinted throughout the year 1820. Further Roman Catholic confirmation of the letter, which we learn was sent by Cardinal Francesco Fontana to the Most Rev. Thomas Bray the Archbishop of Cashel, Ireland, is found in:

Renehan, V. Rev. Laurence F. *Collections on Irish Church History*. Edited by Reverend Daniel McCarthy. 2 vols. Dublin: Thomas Richardson and Son, 1861.

In his vol. 1, page 384 we read, “1819, Sept. 18. Card. Fontana requests Dr. Bray to exhort the Irish bishops to use every exertion against the establishment of schools by proselytizing societies, and to build Catholic schools by weekly contributions.” A second letter with similar content was sent the 14th August 1820. We have no reason

to doubt the English translations of these letters, but we can neither confirm nor deny that they are accurate to the original Latin which doesn't seem to be available.

Here is a list of the official Roman Catholic documents condemning Bible Societies:

1. June 1816 Papal rescript to the Archbishop of Gneizno, Poland
2. September 1816 Monitory breve to the Archbishop of Mogilev, Belarus
3. June 1817 from the Congregation of the Propagation of the Faith
4. August 1819 to the Apostolic Vicars of Persia and Armenia
5. September 1819 to the Archbishop of Cashel, Ireland
6. August 1820 to the prelates of England and Ireland
7. May 1824 in the Encyclical *Ubi Primum*
8. May 1829 in the Encyclical *Traditi Humilitati Nostrae*
9. September 1840 in the Encyclical *Probe Nostis*
10. May 1844 in the Encyclical *Inter Praecipuas*
11. November 1846 in the Encyclical *Qui Pluribus*
12. April 1849 in the Allocution *Quibus Quantisque*
13. December 1849 in the Encyclical *Noscitis et Nobiscum*
14. December 1854 in the Allocution *Singulari Quadam*
15. August 1863 in the Encyclical *Quanto Conficiamur Moerore*
16. December 1864 in the Encyclical supplement *Syllabus Errorum*

It is often claimed by Roman Catholic apologists of the modern day that the Second Vatican Council (1962–1965) reversed the position taken on vernacular translations of the Bible, daily Bible reading and distribution through Bible Societies. This is only partly true. Although the Council accepted the unalterable practice of open Bible translation and its global distribution, and although they now chose to encourage it (merely because they were powerless to stop it), they continue to insist that translations be made “under the watchful care of the sacred teaching office of the Church ... following the mind of the Church” with suitable notes from, and equal study of, the “holy Fathers of both East and West and of sacred liturgies.” The Dogmatic Constitution *Dei Verbum* adopted on the 18th November 1965 further states, “The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church... It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others ... [Laity] should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids which, in our time, with approval and active support of the shepherds of

the Church, are commendably spread everywhere.” One point which should not be lost is that this (in November 1965) was the *first time* that the Roman Catholic Church openly encouraged ubiquitous acquisition, distribution and study of the Bible by laity.

322: The year given of 1825 for the “**bull by Leo XII**” is incorrect. The correct date is the 3rd May 1824 and it wasn’t a bull but rather the Encyclical letter *Ubi Primum* issued by Pope Leo XII. Pastor Russell’s source is Elliott vol. 1, page 66.

The quote attributed to “**the late Pope Pius IX**” is vaguely reminiscent of statements in his Encyclical letter of the 9th November 1846 entitled *Qui Pluribus*. However, the quote as given is erroneous. The form in which it appears on page **322** first appeared in the early 1870s. As a result, Pastor Russell’s actual source is difficult to determine. The quote as given is nothing more than an amalgamation of several disconnected statements made in the Encyclical. The only authentic pieces of the quotation are:

“anathema” (which means “accursed”) – section 13

“crafty Bible Societies” – section 14

“deceive inexperienced youth” – section 16

The correct quotation should be, “This is the goal of those secret sects who have come forth from the darkness to destroy and desolate both the sacred and the civil commonwealth. These have been condemned with repeated anathema in the Apostolic letters of the Roman Pontiffs who preceded Us... This is the goal too of the crafty Bible Societies which renew the old skill of the heretics and ceaselessly force on people of all kinds, even the uneducated, gifts of the Bible...Indeed, some churchmen have wretchedly forgotten their own rank and let themselves be converted by the charms and snares of pleasure. This is the aim too of the prevalent but wrong method of teaching, especially in the philosophical disciplines, a method which deceives and corrupts inexperienced youth in a wretched manner”

The “**Plenary Council of Baltimore**” is properly the Third Plenary Council of Baltimore held from the 9th November to the 7th December 1884, the decrees of which were revised by Pope Leo XIII on the 21st September 1885. In the Acts and Decrees of the Council, as well as in the Pastoral Letter, the Catholic faithful were encouraged to possess a Bible, but only the Douay-Rheims version, a “faithful translation” of the only official Bible of the Roman Church – the Latin Vulgate. Within the same context priests were encouraged to open more parochial schools so that Catholic youth could receive the “proper” instruction. Following that decree, a significant surge in the number of parochial schools was recorded.

325: Pastor Russell's source for the indulgences listed is Elliott vol. 1, pages 415-16. Elliott cites his source as Lucius Ferraris' *Prompta Bibliotheca* under the entry "Indulgences", Article VI. The "**Hail, Holy Queen**" is properly known as the "Salve Regina." The "**Litany of the Blessed Virgin**" is properly known as the "Litany of Loretto" which was originally an indulgence of two hundred days, but by decree of Pope Pius VII on the 30th September 1817 it was extended to three hundred days and also made applicable to the dead. The "**Blessed be the Holy**" &c. is properly known as the "Immaculate Conception." The indulgence listed for this last prayer is incorrect, however the fault lies not with Elliott but with Ferraris who wrongly stated, "Iurantur Indulgentiam centum annorum" [*gain an indulgence of one hundred years*]. It was, in fact, one hundred *days* as decreed by Pope Pius VI in 1793.

Significant changes in the administration and application of indulgences were instituted by Pope Paul VI through the bull *Indulgentiarum Doctrina* issued on the 1st January 1967. It abolished the practice of rewarding a specific number of days to an indulgence, thus the values mentioned in the paragraph above no longer apply. Instead, when the requirements of an indulgence are met (such as completing a particular work or act) the intrinsic value of completing that work is then doubled in the eyes of God, however many days that happens to be according to God's judgment, He alone knowing how much temporal punishment the sinner deserves.

According to the *Code of Canon Law*, indulgences are defined as follows:

"Canon 992. An indulgence is the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints."

"Canon 993. An indulgence is partial or plenary insofar as it partially or totally frees from the temporal punishment due to sins."

"Canon 994. Any member of the faithful can gain partial or plenary indulgences for oneself or apply them to the dead by way of suffrage..."

"Canon 996. To be capable of gaining indulgences, a person must be baptized, not excommunicated, and in the state of grace at least at the end of the prescribed works. To gain indulgences, however, a capable subject must have at least the general intention of acquiring them and must fulfill the enjoined works in the established time and the proper method, according to the tenor of the grant."

The value and administration of indulgences is based on three premises, (1) that the intrinsic value of Christ's sufferings, as well as the righteous acts of Mary and the saints has produced a superabundance of value – a "treasury of merit", (2) that Christ gave to the Church the authority to forgive people's sins, and (3) that this authority and the use of the "treasury" is entrusted to the Pope who as Christ's vicar is the visible head of the Church. When one confesses a sin to their priest they are charged to perform certain prayers or acts accompanied by a spirit of repentance and by this they are absolved by the priest for their sins. But the act of sin, even though forgiven, has violated divine justice and this justice must be satisfied. This is accomplished through temporal punishments which take the form of either suffering in this life, or a period of time in Purgatory after death where the soul is purged of the effects that sin had upon their character which they had failed to address in this life. The receipt of an indulgence cancels out some or all of the temporal punishments that one deserved through the act of sinning. Indulgences can also be applied to those souls which are in Purgatory through an act known as "suffrage". The Church teaches that once a soul departs this life the Church no longer has jurisdiction over them because they have at that point entered into "God's tribunal". However, by obtaining an indulgence for a departed soul and the act of pleading with God in prayer for mercy He will likely accept it and thus the soul will either have all or part of their time in Purgatory cancelled out because someone else was able to satisfy the requirements of divine justice by themselves engaging in the good works the value of which are applied to the departed soul. Despite the statements of Canon Law or denials made by Catholic apologists, previous Popes when issuing plenary indulgences have specifically and pointedly stated that an indulgence could either forgive all sin and restore the sinner to the purity which existed at their baptism, or was capable of immediately freeing a soul in Purgatory so that it could be united with God in heaven.

326: The "**enormous penalties fixed**" for certain sinful acts is based upon an infamous book entitled *Taxae Cancellariae Apostolicae* [*Tax-book of the Apostolic Chancery*] which outlines monetary fines paid to the Church as a penalty for committing various sins. Pastor Russell used Guinness page 182 as his source for the penalties listed. As has been the case with many other indictments made against the Church of Rome the charge has been repeatedly made that the book is a Protestant forgery. But as with most other forgery claims this too is debunked by the facts of history. The standard Roman Catholic argument has been that no edition of this book existed prior to 1564 when it was printed in Lyon by Antoine du Pinet, a French Protestant. The claim is further made that no edition exists having ever been printed in Rome or under the jurisdiction of the Church. But since the time in which those arguments were first formulated in the early 1800s new evidence has come to light. Very early editions have recently been discovered in various libraries in Europe, the oldest stored in the

collection of the Bavarian State Library in Munich, Germany. In fact, at least five of these editions precede the birth of Martin Luther and therefore cannot be accused of being “Protestant forgeries”. The known editions which pre-date the Protestant movement, beginning with the oldest, are as follows:

1474, 1475. Rome: Johann Schurener

1479. Rome: Johann Bulle

1481, 1487, 1488, 1490, 1491, 1500. Rome: Stephan Planck

1482, 1485. Rome: Bartholomaeus Guldinbeck

1493, 1494. Rome: Johann Besicken and Sigismund Mayr

1497, 1500, 1514. Rome: Eucharis Silber

1500. Cologne: Cornelius von Zierickzee

1510. Rome: (printer unknown)

1512. Rome: M. Franck

Not counting the editions printed in Paris in 1520 and Rome in 1522 when Luther’s protest had barely begun, we see that at least eighteen different editions under seven different printers were produced *in Rome* at least as far back as 1474 during the reign of Pope Sixtus IV. We believe it reasonable to expect that there are several editions yet to be discovered that are even older – by perhaps as much as a century. The facts suggest that the document evolved from a tax book created for the Roman Chancery as a result of two bulls issued by Pope John XXII; *Ex Debito* in 1316 and *Execrabilis* in 1317. That tax-book contributed to the general perception throughout Europe that the Pope was now abusing his power by demanding fees, taxes, and tributes leading ultimately to the convening of the Council of Constance in 1414 seeking a reform. We read in Lenfant’s *History of the Council of Constance*, vol. 2, page 189:

“It was natural to imagine, that there was not much to be expected from Martin V for the reformation of the Church by the haste which he made the very day after his election [14th November 1417] to have the Rules of the Roman Chancery drawn up. It would nevertheless have been of very great importance to have opposed it at first, because those Rules contained the pretensions of the Popes to the ecclesiastical benefices and revenues of all Christendom ... These same Rules of the Roman Chancery were one of the greatest grievances which the Princes, Prelates, Clergy and Laity had to complain of from the Popes. They

were the source of the simony and usurpations of the Court of Rome; in a word, of the ruin of all Christendom.”

These original “Rules” are the likely source from which the *Taxae Cancellariae Apostolicae* evolved. The book was never condemned until after the outbreak of the Protestant movement. In the year 1570 it was added to the *Index Prohibitorum* but only because Protestants began to reprint it which, it was claimed, had corrupted it.

“**Spanheim**” is Friedrich Spanheim, Sr. (1600–1649, a.k.a. Spanhemio or Spanhemius) an ordained minister of the Reformed Church born in Bavaria and in later life appointed Professor of Divinity at Leiden College in what is today the Netherlands.

Pastor Russell’s source is Guinness, page 182, and Guinness takes it from,

Spanheim, Frederick. *Ecclesiastical Annals*. Translated by Rev. George Wright. Cambridge: T. Stevenson, 1829. page 601

327-328: “Lyman Abbott” (1835–1922) was a well-known Congregationalist minister, writer, and theologian, born in Massachusetts. The extensive quotation used comes from,

Abbott, Rev. Lyman. *A Dictionary of Religious Knowledge*. New York: Harper and Brothers, 1885. pages 459-60, entry “Indulgences”

The person referred to as “**another writer**” who references Tetzels language, as well as the blank for the indulgences sold, is Jean-Henri Merle d’Aubigne (1794–1872) a Swiss Protestant minister best known for his extensive history on the Reformation. The quotation given is taken from the first English language edition of,

d’Aubigne, J.H. Merle. *History of the Great Reformation*. 4 vols. London: D. Walther, 1838. vol. 1, pages 251-53 and 258-59

The source used by d’Aubigne is,

Robertson, William. *The History of the Reign of the Emperor Charles V*. 2 vols. London: W. and W. Strahan, 1769. vol. 2, pages 80-81, footnote

The source used by Robertson is,

Seckendorf, Ludwig von. *Commentarius Historicus et Apologeticus*. Frankfurt & Leipzig: Johannis Friederici Gleditsch, 1688. section “Additiones”, page 36

The sources used by Seckendorf are,

Höpfner, Heinrich. *Saxonia Evangelica*. Leipzig: Ritzsch, Schürer and Götzen, 1625. page 123

and

Hottinger, Johann Heinrich. *Historia Ecclesiastica Novi Testamenti*. Tuscany: Michael Schufelberg, 1665. vol. 7, Century XVI - part 3, pages 228-29

The selling of indulgences is documented to have continued into the nineteenth century, and it is alleged that it is still practiced in Latin American countries today.

330: Gibbon, vol. 2, pages 31-33

331: “**Edgar**” is Samuel Edgar, the author of *Variations of Popery*, one of the three primary sources Pastor Russell used for this chapter. This quotation is found on pages 242-43.

332: Here the footnote citation to Gibbon contains a typo for the page number; it is not 236, but rather 326 in vol. 2 of the Milman edition.

333: The “**Council of Toledo**” here referred to is properly the Sixth Council of Toledo which was actually convened in January 638, not in 630. The details, as well as the error in the year, are taken from Edgar, pages 218-19. The actual text of the third Canon differs slightly depending upon the source. Edgar’s source reads, “Hanc promulgamus Deo placitum sententiam... Inter reliqua sacramenta pollicitus fuerit, nullum non catholicum permittere in suo regno degere. Temerarius hujus extiterit promissi sit anathema maranatha in conspectu sempiterni Dei, et pabulum efficiatur ignis aeterni.” [*Here we make known a decree pleasing to God ... that besides other oaths sworn he [N.B. meaning the monarch] shall not permit anyone to live in his kingdom who is not a Catholic. If he shall violate this promise, let him be Anathema Maranatha in the eyes of the everlasting God and become the fuel of eternal fire.*]

334: The “**Council of Oxford**” that is here referred to is variously dated by scholars to the year 1159, 1160 or 1166. The best evidence suggests that the latter is the correct date, about January. There was a group of approximately thirty Christians who had sojourned from Germany settling somewhere near Oxford. They are variously referred to by scholars as Paulicians, Weavers, Albigenes or Waldenses. When the locals learned that they held beliefs different from the Church a council of the local bishops was called. When arraigned before the council they were asked to explain their beliefs. Their leader, a moderately educated man named Gerard, outlined their respect for the Apostles but stated that they did not accept the primacy of Rome, the Mass, or the sacraments. The English historian known as William of Newburgh (1136–1201) records in book 2 chapter 13 of his history what happened next,

“Praecepit haereticae infamiae characterem frontibus eorum inuri; et spectante populo, virgis coercitos, urbe expelli; districte prohibens, ne quis eos vel hospitio recipere, vel aliquo solatio confovere, praesumeret ... Algoris intolerantia (hiems quippe erat), nemine vel exiguum misericordiae impendente, misere interierunt.”
[The order was given to disgrace the heretics with a mark burned on the front of their head, corrected with rods in the sight of the populace, and driven out of the city; strictly forbidding anyone to show them hospitality or presume to strengthen them ... Because the cold was intolerable (for it was winter you see), and nobody bestowed them even the slightest compassion, they died miserably.]

“Frederick, the emperor” was Frederick II (1194–1250) emperor of the Holy Roman Empire. His Sicilian code, informally known as the Constitution of Melfi, was codified in the year 1231, not in 1224 as Edgar had claimed. In Title 1, *De Hereticis et Patarenis*, Frederick wrote, “Per quos si evidenter inventi fuerint a fide catholica saltem in aliquo deviare ... ut vivi in conspectu populi comburantur flammaram commissi iudicio.” *[If any should be found to deviate from the Catholic faith in even the slightest way ... we order that they be committed to the judgment of the flames, burned alive before the eyes of the people.]* This was the first time that a law proclaimed heresy a crime against the state. Although first applicable only to Sicily, in the year 1238 it was extended to the entire Holy Roman Empire with burning alive at the stake adopted by many as the preferred method of executing heretics at the time.

“Louis, king of France” was King Louis IX (1214–1270) also known as Saint Louis canonized by Pope Boniface VIII in the year 1297. In April 1228 while only fifteen years old (with his mother serving as co-ruler and advisor) he issued the ordinance known as *Cupientes*. Consisting of ten points, it ordered that all residents and officials of Languedoc should actively seek out heretics and turn them over to ecclesiastical authorities for punishment. Those who turned them over were given a financial reward while those who had housed or supported them would have all of their possessions seized and permanently ceded to either the Church or the State regardless of the needs of their family or heirs. Those guilty of heresy were executed.

“Rainerous” is Renerio Sacconi (c. 1200–1263) who although born a Catholic later converted to the Cathari (some say Waldenses) for seventeen years before returning to the Catholic Church. He eventually became a Dominican monk and was made Inquisitor General for Lombardy and the Marches of Ancona at which point he began to persecute his former brethren. His most notable work is *Summa de Catharis et Leonistis* recording the doctrines and activities of the various known “heretical” sects then existing outside of the Church in his lifetime. His statements concerning the history and activities of the Waldenses are one of the very few existing contemporary

accounts, for Waldo is said to have died as late as the year 1218. The citation “(3.4)” used in this paragraph is taken from Edgar page 26 who cites it without comment. While the statement by Reinerus is found in chapter 4 of his *Summa*, his work is not divided into books, therefore Edgar’s citation is erroneous. To be clear, Reinerus was not claiming that the Waldenses (at the time called Leonists because Waldo came from the town of Lyon) were in fact the oldest “heretical” sect, but rather he was merely recording that others were making this claim.

335: Regarding “**Pope Innocent III**” (born Lotario Deconti, 1160–1216) Pastor Russell’s source is Edgar, page 256. As soon as Pope Innocent III was elected (in 1198) he concerned himself with the heretics in what is today southern France. Within this particular region was a country called Albigeois wherein lived the adherents of different sects, including Waldenses and Cathari, all under the benign protection of the Pope’s paternal uncle, Raymond VI (1156–1222), the Count of Toulouse. The first step taken was sending Cistercian monks to the region to convert the heretics. Initial efforts were peaceable, but yielded no results. The monks were then gradually given increasing authority, first to excommunicate, then later permitted to punish and finally they were granted power to sentence them to death, but again no significant results were ever forthcoming. This, along with other events, led to the formation of a Crusade against the heretics in the year 1207. The Pope, threatening Raymond with violence reminiscent of the coming Crusade against him, said by letter, “Proh dolor! Quae cor tuum superbia tumefecit, quae te, vir pestilens, vesania comprehendit, ut pacem cum proximis servare contemnas, et a legibus recedendo divinis, hostibus te catholicae veritatis adjungas? Nunquid parum tibi videtur hominibus esse molestum, nisi molestus etiam sis et Deo? Nunquid pro tantis iniquitatibus a temporalibus saltem non expedit tibi formidare flagellis, si leve reputas habitare cum ardoribus sempiternis? ... sed manus ejus ad huc extenta te comprimet.” [*Oh, pestilent man! What pride has seized your heart and what sort of folly has become you to refuse peace with those near you and to reject the laws of God by offering protection to these enemies of truth? If you have no fear of the everlasting flames surely you are afraid of the temporal scourgings which you deserve because of your crimes, are you not? ... The Lord’s hand shall be stretched out against you until you are crushed to pieces.*] Shortly after this the Pope ordered the Crusade. Through the promise of a plenary indulgence for all who would serve forty days in this “holy war” he was able to raise an army of approximately 200,000 from throughout western Europe, all of them eager to slaughter the heretics and their protector Raymond VI in order to receive the forgiveness of their own sins. Within twenty years all of the heretics had been murdered—in the name of God the Father and the Holy Mother Church.



**Medal of Pope Martin V,
QVEM CREANT ADORANT**
(see *The Time is at Hand*, page 316)



**French Medal Commemorating St. Bartholomew's Day massacre,
PIETAS EXCITAVIT IVSTITIAM**
(see *The Time is at Hand*, pages 339-40)



**Papal Medal Commemorating St. Bartholomew's Day massacre,
VGONOTTORVM STRAGES 1572**
(see *The Time is at Hand*, page 340)

336: The cities of “**Beziers**” and “**Lavaur**” are located in an area of southeastern France called Languedoc, the southern part of which lies on the Gulf of Leon on the Mediterranean Sea. Because of its relative nearness to the Pyrenees Mountains it was considered by the Albigenses a good place to settle and hide from the Church. There caves, caverns and ridges can be found where one may hide from an attacker, although a contemporary historian stated that the assemblage of the Crusader’s tents made it appear as though “all the world” was assembled in Bezier, casting great fear into the hearts of the inhabitants. Within a few days every man, woman, and child was slaughtered. Total estimates of the dead range from 15,000 to 60,000.

In “**Lavaur**” the former Lord of Montreal, Aimeric de Laurac, was hanged from a gibbet on the 3rd May 1211 but due to his tall stature combined with the poor construction of the frame it collapsed and he died in agony. His sister Girauta was raped by Simon de Montfort (a French nobleman chosen by the Pope to lead the Crusade) in front of a crowd, and while crying and screaming was then thrown into a deep well into which heavy stones were then cast until they reached to the top. Montfort was later granted by the Pope a plenary indulgence and for his “faithfulness” in leading the Crusade against the heretics he was awarded all of the lands that he had seized.

In speaking of the Albigensian Crusade historian Henry Milman makes the following observation in his *History of Latin Christianity*, vol. 4, page 208:

“Never in the history of man were the great eternal principles of justice, the faith of treaties, and common humanity so trampled underfoot as in the Albigensian war. Never was war waged in which ambition, the consciousness of strength, rapacity, implacable hatred, and pitiless cruelty played a greater part. And throughout the war it cannot be disguised that it was not merely the army of the Church, but the Church itself in arms. Papal legates and the greatest prelates headed the host and mingled in all the horrors of the battle and the siege. In no instance did they interfere to arrest the massacre, in some cases urged it on. ‘Slay all, God will know his own,’ was the boasted saying of Abbot Arnold, Legate of the Pope.”

337-39: Pastor Russell’s source for the information on these pages is Edgar, pages 235-41.

“**Charles V, Emperor of Germany**”, etc... (1500–1558) was emperor of the Holy Roman Empire and later gained notoriety with both Catholics and Protestants as the ruler who guaranteed Luther safe passage to the Diet of Worms in 1521—although later condemning him. Most of his thirty-seven-year reign was devoted to various wars. As a Roman Catholic under the control of the Pope he was eager to carry out

the instructions given in the extermination of heresy which, during his reign, coalesced in the Protestant movement begun by Luther in 1517, and finalized by various treaties and imperial decrees between the years 1548 and 1555. (Augsburg Interim in 1548; Peace of Passau in 1552; Peace of Augsburg in 1555).

The “**Duke of Alva**” was Fernando Alvarez de Toledo y Pimentel (1508–1583) the 3rd Duke of Alva. As a general for Spanish Netherlands he became known as “the iron duke” due to his great cruelty and ferocity in the extermination of Protestants. Pastor Russell’s source for the information on the Duke is Edgar, page 236. However, Edgar made a significant error regarding the boast made by the Duke. It is true that in December 1573 he reportedly boasted at having executed over 18,000 Protestants, but it was not in six weeks, rather over the term of his six *years*. Edgar’s error has been repeated by many. Luis de Requesens y Zuniga, his successor, claimed that the actual number of Protestants that the Duke had executed was closer to 6,000.

“**Paolo**” was Paolo Sarpi (1552–1663) a Venetian patriot, scholar, scientist and church reformer. He is best known for his work *Historia de Concilio Tridentino*. His estimate of 50,000 refers to the total number of heretics executed during Charles’ reign.

Hugo “**Grotius**” was Huig de Groot (1583–1645) a prolific Roman Catholic writer. This reference comes from his work *Annales et Historiae de Rebus Belgicis*, book 1.

The “**massacre of Merindol**” and the “**massacre of Orange**” are well depicted in Edgar’s descriptions, and in fact tame compared to other depictions from other historians and scholars, therefore we have not added anything to the account.

St. Bartholomew’s Day is so named after the Apostle Bartholomew (which literally means “son of Ptolemy” and in John 1:45-49 is properly named Nathaniel). A day set aside for the veneration of Bartholomew as a saint originated in the eighth century in Constantinople. In earlier centuries all of the Apostles were venerated on the same day – the 30th of June. Throughout the eastern and western Church his feast day is variously commemorated in June, August or December. But most have settled on the 24th or 25th of August. The “Festival of St. Bartholomew” was first instituted about the year 1130 during the reign of Pope Honorius II (born Lamberto Scannabecchi, 1070–1130).

By all evidence the “**massacre in Paris on St. Bartholomew’s day**” was planned well in advance. The Protestants, suspecting nothing, were taken completely by surprise. At some point between 1:30AM and 2:00AM on early Sunday morning the 24th August 1572 the melodic sound of the 38 bells of the carillon in the tower named “Mary” (after the mother of Jesus) at the St. Germain l’Auxerrois church were heard unexpectedly. This was the agreed upon signal to begin the slaughter. (the original

bells and bell tower “Mary” exist to this day and the carillon is sounded every Wednesday afternoon). The homes and location of many Protestants were already marked out and at the very moment the signal was given the assassins were ready to carry out their assignments. Scholars cannot agree upon the total of those slaughtered in Paris proper over the next thirty days. The total number murdered throughout France as recorded by various historians range from as low as 1,500 to as high as 100,000. The true number is probably on the lower end – about 3,000 in Paris and its suburbs and two or three times that number from all of the other towns in France where the slaughter continued. A grand total of 10,000 to 20,000 seems most reasonable and is the range accepted by most of those respected historians closest to the event. Fortunately, there are some contemporary records giving the number of dead in Paris. In the register of the Hotel-de-Ville there are two entries, one on the 9th September and another on the 26th September, which state that the workers of the St. Innocent Cemetery were paid a two-week salary (15 livre) on each occasion to bury in excess of 1000 bodies. Other contemporary records state that several hundred more were buried inside the city, and dozens cast into the Puis aux Clercs [*Clerk’s Well*]. No matter which total one wishes to accept it is clear that thousands were slaughtered throughout France over those thirty days. But the total does not really matter; what matters is that innocent people were murdered in the name of God the Father and the Holy Mother Church simply for questioning Rome’s authority.

“**Thuanus**” is Jacques Auguste de Thou (1553–1617) a French historian and book collector. His eighteen volume work covering the years 1545 to 1560 is known as *Historiarum sui Temporis*. He relied upon his extensive personal library to formulate what he wished to be an uncensored and balanced review of the history of this period. It was swiftly attacked by the Church and placed on the *Index Librorum Prohibitorum* in the year 1609. He was accused by the Church of being “a false Catholic and worse than an open heretic.” His first-hand knowledge of the cruelty displayed during the St. Bartholomew’s Day massacre is found in his vol. 6, book 53.

In honor of the “**massacre in Paris on St. Bartholomew’s Day**” there were many busts, paintings, medals and coins created in France. Two medals are particularly noteworthy. The first contains on the obverse the inscription VIRTUS IN REBELLES [*Strength against the rebels*] and on the reverse PIETAS EXITAVIT IVSTITIAM 24 AVGUSTI 1572 [*Piety brings forth justice*] with a representation of King Charles sitting on his throne carrying a fiery sword and standing upon the bodies of the slain Huguenots. A second lesser-known and rarely seen medal was also cast with the inscription on the obverse CHAR IX DOMITEVR DES REBELLES 24 AOVST 1572 and on the reverse NE FERRVM TEMNAT SIMUL IGNIB OBSTO [*If he does not fear the sword I will oppose him with fire*] accompanied by a representation of Hercules with sword in

hand standing before the Hydra having cut off all seven of its heads which lay on the ground before him, signifying the execution of the Huguenots.

Pope Gregory XIII in commemoration of the massacre cast a medal with both a silver and bronze version having on the reverse the inscription VGONOTTORVM STRAGES [*Massacre of the Huguenots*].

340: Pastor Russell mentions that the Papal medal was “**now on exhibition**” in Philadelphia at the time of his writing (*The Time is at Hand* was first published in April 1889). The exhibit was housed at the *Pennsylvania Museum and School of Industrial Art* in the Memorial Hall at Fairmount Park in Philadelphia. The medal was one of a collection of 764 official Papal medals bequeathed to the Museum by a Mr. Thomas Hockley, Esq. of Philadelphia in the year 1878. This particular medal was assigned the number 110 by the Museum and the collection was stored in a glass case in the Main Hall. According to the documents on file at the Museum, the medals remained on continuous exhibit until 1926 when they were then put into storage where they stayed for nearly twenty-five years before the collection was sold at private auction in 1952. The owner and location of this collection are currently unknown.

The “**picture ... hung in the Vatican**” was not one framed painting hung on a wall, but is actually three frescoes painted by Giorgio Vasari (1511–1574) on the walls of the throne room in the Sala Regia of the Apostolic Palace in Vatican City. Practically every inch of those walls – and ceiling – are covered in beautiful artwork created by various artists over the centuries. Pope Gregory XIII commissioned these three frescoes in late November 1572 and they were completed in late May 1573. The first fresco, on the longitudinal side of the hall, depicts the assassination attempt upon the Huguenot Admiral Gaspard de Coligny on the 22nd August, two days before the massacre. To its right, on the front wall, a second fresco shows the murder of Coligny and the accompanying massacre in the streets two days later on the 24th (the Feast of St. Bartholomew). The third and final fresco is on the right-hand side of where the Papal throne once stood and depicts the twenty-one year old King Charles IX in the French Parliament on the 26th proclaiming the guilt of Coligny as an alleged conspirator (falsely) accused of seeking to overthrow the French monarchy. This was a transparent attempt to justify his murder and the slaughter of the Huguenots who were accused of being in league with him. The Sala Regia where the frescoes appear is a state hall in the Apostolic Palace and is a kind of antechamber to the Sistine Chapel. In Pope Gregory XIII’s day the Papal throne was near the front of the third fresco and as a result the slaughter of the Huguenots was likely the first painting an ambassador or head of state would have seen when approaching the Pope. The original inscriptions beneath each of the frescoes was scratched off at some unknown

date. The first had the inscription, GASPARDVS COLIGNIVS AMIRALIVS ACCEPTO VVLNERE DOMVM REFERTVR. GREG. XIII. PONTIF. MAX. 1572 [*Gaspard de Coligny, the Admiral, receiving a wound, is brought back home. Gregory XIII Pontifex Maximus 1572*]. The second had the inscription, CAEDES COLIGNII ET SOCIORVM EJVS. GREG. XIII. PONTIF. MAX. 1572 [*Cutting-down Coligny and his associates. Gregory XIII Pontifex Maximus 1572*]. The third had the inscription REX COLIGNI NECEM PROBAT GREG. XIII. PONTIF. MAX. 1572 [*The King approves the slaying of Coligny. Gregory XIII Pontifex Maximus 1572*]. A fresco by a different artist on the ceiling of the main hall in the Palazzo Spada also depicts a scene from the Parliamentary meeting of the 26th August with the same inscription (REX COLIGNI NECEM PROBAT). Some older histories claim that the inscription beneath Vasari's third fresco originally contained the word PONTIFEX rather than REX. There is no way to prove this because the original inscription was defaced. Vasari's personal letters describing the frescoes do contain the inscription for the first two, but the third is never mentioned by him. The French philosopher Voltaire, historians Will & Ariel Durant, martyrologist John Foxe, and the Huguenot Society of London all claim that the inscription originally contained (or included) the word PONTIFEX along with, or in place of, the word REX.

Over the final two years of his young life “**the king**” Charles IX was slowly consumed with fear and doubt over his involvement in the massacre. He began to have vivid nightmares of the frightening atrocities in which he participated as well as those he witnessed. On several occasions he had heated arguments with his mother, Queen Catharine, blaming her for the massacre and she in turn accused him of being insane. In 1574 Charles contracted what is now thought to be tuberculosis and in the weeks leading up to his death he began to cough up blood and bleed from every bodily orifice, had shaking fits and frequently broke out into cold sweats, all of which he interpreted as Divine judgment for his involvement in the massacre. He went down to the tomb on the 30th May 1574 at the age of 24 fearing to the very end that he was about to spend his eternity in Hell for his involvement in the massacre.

(The references to Ireland are given in the notes for page **341**, below)

341: The “**war of religion in Ireland**” which began on the 23rd October 1641 is very well documented by Roman Catholic historians. Pastor Russell's source is Guinness, pages 208-09. Guinness used as his source a re-issue of Temple's *Irish Rebellion of 1641*:

Temple, John. *The Irish Rebellion, or, an History of the Attempts of the Irish Papists to Extirpate the Protestants in the Kingdom of Ireland*. London: J. Brindley, 1812.

“**O'Niel the primate of Ireland**” is a misnomer. The actual primate of Ireland at this time was Hugh O'Reilly (1581–1653). During this period a Synod was held in Kilkenny

but existing rolls of the attendees do not list any primate with the name of O’Niel, nor any variation thereof. However, the leader of the Irish Rebellion in Ulster was a nobleman name Phelim O’Neill (c. 1600–1653). Pastor Russell was merely repeating an error he had picked up from Guinness who himself acquired it from:

Warner, Ferdinando. *History of the Rebellion and Civil War in Ireland*. 2 vols. London: J. and R. Tonson, 1767. vol. 1, page 187

Because Warner also uses this name of “**O’Niel**” within the context of the calling of a Synod we know for a certainty that it was simple human error; having jumped between events he accidentally crossed the names and had meant to say “O’Reilly”. Warner’s mistake has heretofore never been noticed and thus never corrected. As a consequence, it has been broadcast far and wide having been picked up by several anti-Catholic writers whose works were immensely popular in the second half of the 1800s. Because people have never verified these sources the error has been repeated many times over.

Pope Urban VIII “**issued a bull**” on the 15th May 1643. Some Roman Catholic writers have accused the bull of being a forgery based upon the fact that the original cannot be located. This is quite likely due to a fire in Dublin in 1711 which destroyed many documents. Fortunately, the Latin text of the bull was included in vol. 1, part 5 of the six volume work entitled *Commentarius Rinuccinianus de sedis Apostolicae Legatione ad Foederatos Hiberniae Catholicos per annos 1645-1649* written in 1661 by Archbishop Giovanni Rinuccini (1592–1653) and which contains the only known verbatim copies of many historical documents that were subsequently destroyed in the fire of 1711. The Latin text is in vol. 15, pages 260-62 of the *Bullarum Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum* published in 1868. An early English translation of the bull appears on pages 228-30 of *The Tryal of Connor Lord Mac-Guire* by Aaron Rhames published in 1724.

(Information on Dominic and the Inquisition is carried over into page **342**, below)

342: Pastor Russell’s source is Edgar, pages 227-29. Saint “**Dominic**” refers to Domingo de Guzman (1170–1221) born in Spain, founder of the Dominican order and the first Catholic to popularize use of the Rosary. Among the multitudinous miracles attributed to him are raising of the dead, healing the sick, mass conversions of heretics, commanding the appearance of angels, floating in mid air, walking through rain without getting wet, and walking on water. A dissertation which he wrote condemning heretics was, it is claimed, cast three times into a fire without being destroyed, and after one of the three attempts it is claimed that the parchment actually jumped out of the fire. In contrast to this he was also credited with many of

the most brutal and diabolical tortures of the early Medieval Inquisition, although these attributions are quite likely apocryphal. While it is true that Dominicans were responsible for most of the horrors of the later Inquisitions, these did not come into practice until long after Dominic's death. The judgments of the first Inquisitors, including those by St. Dominic, resulted in unrepentant heretics being turned over to the state for execution rather than the suffering of torture.

There is some debate as to who began or called for the first Inquisition. Dates range from the 1170s to the 1230s, spanning the reign of nine different Popes. The cause for debate is likely related to differences in definitions and terminology. If an Inquisition is defined as a wide scale effort to 'convert or execute' heretics by order of a Pope then most certainly the first Inquisition can be dated to Pope Innocent III who from the date of his accession in 1198 instituted such a process which, having failed, resulted in his calling for the Albigensian Crusade of 1207.

The "**Holy Office**" refers specifically to a tribunal made up of six cardinals that was first established by Pope Paul III in 1562 called the *Sacra Congregatio Romanae et Universalis Inquisitionis seu Sancti Officii* [*Sacred Congregation of Rome and the Universal Inquisition or Holy Office*]. The number of cardinals serving as judge on the tribunal was raised from six to thirteen by Pope Sixtus V. On the 29th June 1908 Pope Pius X changed the name to the *Congregatio Sancti Officii* [*Congregation of the Holy Office*], and on the 7th December 1965 Pope Paul VI changed it a second time to its current name, the *Congregatio pro Doctrina Fidei* [*Congregation for the Doctrine of the Faith*]. Pope Benedict XVI, the current reigning pope, was head of the *Congregation* from the 25th November 1981 until his election on the 2nd April 2005.

The "**Roman Breviary**," which is a collection of psalms, hymns, Bible readings, and inspirational sayings, has a history going back well over 1000 years. Although it was only one of several breviaries in the early Church the Roman quickly took precedence. It has been revised numerous times over the centuries. In 1974 Pope Paul VI changed its name from the *Roman Breviary* to the *Liturgy of the Hours*.

The "**Roman Missal**," which contains the instructions and formula for the Mass, has been formalized and used by the Roman Church since the conclusion of the Council of Trent in the 1560s. The decrees of the Second Vatican Council in the mid-1960s stated that it was no longer a requirement that Mass be performed in Latin, and that each diocese could choose to perform the ceremony in their own local languages, a decision which remains controversial for many conservative Roman Catholics.

—Murphy, John Nicholas. *The Chair of Peter*. 3rd ed. London: Burns & Oates, 1888. pages 589-90 and footnote.

343-44: The dramatic account of the opening of the Inquisitorial dungeon is taken from Guinness, pages 204-06. He did not cite his source, but it is found in only two places:

Shoberl, Frederic. *Persecutions of Popery*. New York: Harper & Brothers, 1844. pg 39 and,

Shoberl, Frederic. *The World in Miniature*. 42 vols. London: Ackerman, 1821–1824. Volumes 38 & 39 of this series are themselves vols. 1 & 2 of a history of Spain and Portugal. The dramatic account is found in vol. 1, pages 171-80 (series vol. 38). This is the first appearance of this story in the English language and was reprinted in a few newspapers and journals throughout the 1830s and 1840s. We believe it most probable that Guinness used Shoberl's *Persecutions of Popery* as his source.

Unfortunately, Shoberl also failed to cite his source beyond a passing statement that the account was given by a French soldier who had served under General Lasalle. We have discovered that the account was an extract from a two-part article that appeared in the short-lived German newspaper *Morgenblatt für Gebildete Stände*, [*Morning Newspaper for the Educated Classes*] the first part on Tuesday the 25th July 1820 in issue #177, and the second part the next day in issue #178 on Wednesday the 26th July 1820. The article is entitled “Beitrag zur Geschichte der Spanischen Ex-Inquisition (Von einem Augenzeugen)” [*Contribution to the History of the Former Spanish Inquisition (By an Eyewitness)*]. The article begins with the Battle of Somosierra on the 30th November 1808. This was a battle in what has come to be known as the Peninsular War when Napoleon fought Spain, Portugal and the UK for control of the Iberian Peninsula. The Battle of Somosierra was a relatively small battle involving less than 150 men but Napoleon's victory here had far-reaching consequences, including the fall of Madrid a few days later, and the long awaited suppression of the firmly institutionalized Inquisition in Spain. With the battle won, General Lasalle (1775–1809) and his men marched to Toledo with a small regimen of Polish Lancers. The only thing on their mind was to find the location of the Inquisition in the town and free those who might there be imprisoned.

The dramatic account of the opening of the dungeon appears in the first part of the two-part article in issue #177 without any attribution. At the completion of the second part in issue #178 the author is merely named “Belmont” accompanied by a footnote stating that the account was an “unpublished essay” from a work that was tentatively titled “Observations of an officer in the Peninsular War”. The name in fact was a pseudonym, and the book was eventually published as,

Shünberg, Heinrich Adolph (pseudo. Belmont). *Erinnerungen an Spanien*. Dresden: Paul Hilscher, 1823

Although not cited or attributed, the complete article – both parts – were incorporated into the Christian children’s book,

Barth, Christian Gottlob. *Benoni: Eine Erzählung für Christenkinder*. Stuttgart: J.F. Steinkopf, 1855

This book was then translated into English as,

Barth, Rev. Dr. *Benoni: The Triumph of Christianity Over Judaism*. Translated by Samuel Jackson. London: Wertheim and Macintosh, 1856. pages 72-82.

An extract from part two of the *Morgenblatt* article regarding the discovery of an iron maiden was picked up by numerous newspapers and journals throughout Europe in the month of August 1820, and from there subsequently made its way into various Protestant journals in the following decades where it became a popular story.

The reference to tortures on “**racks of various sorts**” is taken from Edgar, pages 229-30. Edgar used as his source book 4, chapter 29 of *Historia Inquisitionis* by Philipp van Limborch (1633–1712) a Dutch theologian. Although there are a handful of English translations of this work, the standard authority is considered to be the two-volume translation by Samuel Chandler printed in London in 1731. We find the aforementioned description in Chandler vol. 2, page 219.

345: The “**Bible Society’s printing office in Rome**” refers to the Italian Bible and Sunday School Mission which in 1872 sponsored Kentucky native William C. Van Meter (1820–1888) to become the first Protestant missionary in Rome. There he established a “Vatican Mission” to help orphans and underprivileged children. Despite his noble efforts to feed and clothe these children he faced constant interference from Papal representatives because he also taught them Protestantism. Desiring to print Bibles for Italian use his hired printer rented a room in May 1873 in a poor section of Rome and there began to print copies of the Gospel of John in Italian. After having noticed a strange iron hook in the ceiling a little investigation revealed that this room had been used by the Roman Inquisition, and happened to be the very room where Beatrice Cenci (1577–1599), an Italian noblewoman, was tortured. Cenci and her siblings were found guilty by the Inquisition of the murder of their father. Despite the pleas of the populace who knew that the Cenci children had been routinely physically and sexually abused by their father, Pope Clement VIII showed no mercy and had them all tortured and then publicly executed.

Van Meter explained his discovery and the results of his investigations in a discourse entitled “Echoes from the Land of the Forum and the Vatican.” It was subsequently published as a small booklet with the same title in 1888, and in serial form.

Pastor Russell's source for the description of the various Inquisition horrors is Edgar, pages 230-31.

"**Torquemada**" is Tomas de Torquemada (1420–1498) a Spanish Dominican friar and the first Inquisitor General of Spain. He was fully in charge of the Inquisition in Spain and made up its rules and practices. These secret rules were published in *Copilacion de las Instruciones del Offico de la Sancta Inquisicion* by Fernando de Valdes in 1576.

"**Llorente**" is Juan Antonio Llorente (1756–1823). For the years 1789–91 he served as the Secretary of the Inquisition in Spain. When Napoleon's army invaded Spain during the Peninsular War the national archives of the Inquisition were captured and turned over to Llorente, who used them to write a four volume history of the Inquisition in Spain. Revisionist historians have recently tried to impeach Llorente's research and conclusions, but the matter is not settled. Even the most conservative estimates conclude that more than 2,000 people were executed and innumerable thousands more tortured in Spain from the time of Torquemada to the year 1808 when Napoleon abolished the Inquisition in Spain. (it was re-established in 1814 but permanently abolished in 1834). These statistics can be repeated several times over in the many other Inquisitions that operated in Europe and colonial America.

The information on the titles listed in the footnote is as follows:

–Macaulay, Thomas Babington. *History of England from the Accession of James II*. 5 vols. London: Longman, Brown, Green, Longmans, & Roberts, 1850-1857.

–Motley, John Lothrop. *The Rise of the Dutch Republic; A History*. 3 vols. New York: Harper & Brothers, 1856.

–d'Aubigne, Jean Henri Merle. *The History of the Great Reformation of the Sixteenth Century*. 4 vols. London: D. Walther, 1838-56.

–White, James. *Eighteen Christian Centuries*. Edinburgh: W. Blackwood, 1858.

–Guinness, Henry Grattan. *Romanism and the Reformation from the Standpoint of Prophecy*. London: Hodder and Stoughton, 1887.

–Foxye, John. *Actes and Monuments of these Latter and Perilous Dayes Touching Matters of the Church*. 1st ed. London: John Day, 1563.

346: For the estimate that Rome is directly and indirectly responsible for the "**death of fifty millions of people**" Pastor Russell used as his source Guinness, page 212. But the estimate first appeared in print in 1763 in Voltaire's *Traité sur la Tolerance a l'Occasion de la Mort de Jean Calas*. There, he reproduces a letter written by an

unnamed Catholic priest on the 6th May 1714 addressed to the very frightening Jesuit priest Michel Le Tellier, confessor to King Louis XIV. The priest in his letter outlines the need to execute heretics, and nearing the close of his letter justifies it by saying,

“As to those who may be a little shocked at the number to be thus made away with, your Reverence may remark to them, that from the first flourishing days of the church to the year 1707, that is to say, in about fourteen hundred years, religion has occasioned the massacre of upwards of fifty millions of persons; whereas by my proposal, not above six millions and a half will be put to death...”

But when this number is compared with the facts of history it proves to be a significant exaggeration. The total killed in all of the Crusades number no more than 1,000,000. The total number killed in all of the various Inquisitions in Europe number no more than 500,000, and an unknown number of several thousand in colonial America. If we include the various national, revolutionary and ethnic wars in Europe which were sponsored or encouraged by Papacy (or reactions to their corruption, e.g. the French Revolution) we can add an additional 4,000,000. All told, the number of deaths for which Papacy is directly or indirectly responsible up to the mid-nineteenth century comes to about 6,000,000, but it is impossible to determine a precise figure. The most liberal of scholarly estimates does not exceed 10,000,000.

However, as society approached the twentieth century things changed. Although controversial, there are scholars who have demonstrated that the Papacy is directly or indirectly responsible for many of the greatest wars in the period from 1850 through 1995 which *would* result in a grand total of over 50,000,000 lives. These would include the Crimean War of 1853–56 with as many as 500,000 deaths; Jesuit involvement in the American Civil War of 1861–65 resulting in 618,000 deaths; Papacy’s desire for the return of “her States” which motivated monarchs and men during WW1 of 1914–18 producing over 16,000,000 deaths; Jesuit and Catholic sponsorship of Hitler’s war machine during WW2 of 1939–45 resulting in over 40,000,000 deaths (this includes the slaughter initiated by Roman Catholic priests in Croatia), and the partly religious war in Bosnia-Herzegovina during the 1990s which resulted in over 100,000 deaths. But perhaps it is more important to consider that it isn’t the total number of victims which indicts the leadership of the Roman Catholic Church, it is the simple fact that they believed such violence was Godly, for if even one person was slain under the official sanction of Rome and done in the name of and for the glory of God and Christ they have blood on their hands for which they are accountable. We remember the words of Revelation 18:24, “And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (KJV)

- 347:** The forms of torture used in the Inquisitions and Crusades against heretics are well reported upon in Llorente, which please see.
- 348:** The “**Council of Sienna A.D. 1423**” (Siena) was called by Pope Martin V to be convened in Pavia northern Italy on the 23rd April 1423, but before the first session began it was ordered to be moved 225 miles south to Siena due to an outbreak of the Black Plague. Because of this it is often referred to as the Council of Pavia-Siena. This delayed the opening of the Council to the 21st July, and although scheduled to end on the 20th February it didn’t break up until the 8th March 1424. The Roman Catholic Church no longer officially recognizes this as an Ecumenical Council due to the dominant view there held known as Consiliarism – the belief that the Roman Catholic Church draws its power and authority from the universal body of Christian faithful gathered in Councils rather than from decrees from the Pope as the visible head of the Church. At the Fifth Lateran Council (1512–17) Consiliarism was declared heresy, and as a consequence the Council of Pavia-Siena is no longer recognized. However, the decrees which came from the Council are accepted by the Church as fully orthodox, including its condemnation of heretics and heresy. The Council stated, “Decernit omnes persequentes ac procurantes extirpationem dictae sectae, gaudere omnibus iuribus, privilegiis & indultis, a jure vel ab homine peccatorum veniam concernentibus contra haereticos insurgentibus, concessis, ... ac eosdem defendentes vel receptantes, necnon victualia ... poenis et damnationibus contra haereticos promulgatis... Insuper omnes Christianae Religionis Principes ac Dominos tam Ecclesiasticos quam seculares hortatur, invitat & monet per viscera misericordiae Dei ad extirpationem tanti per Ecclesiam praedamnati erroris omni celeritate, si divinam ultionem & poenas juris evitare voluerint.” *[It decrees that all persons who pursue and carry out the extirpation of the said sect shall enjoy all the rights, privileges, and indulgences concerning pardon of sins, by law and man, granted to those that rise against heretics ... that all who defend or harbor the same, and also supply them with provisions ... shall be liable to the pains and penalties promulgated against heretics... Moreover, the council exhorts, invites, and by the tender mercies of God admonishes all Princes and Lords of the Christian Religion, both Ecclesiastical and secular, to be vigilant and attentive in the extirpation of errors prejudged by the Church, with all speed, if they wish to avoid divine vengeance, and the punishment of law.]* They went on to state that all who would deliver heretics to the Inquisitors would receive a plenary indulgence with the same benefits as those who had fought in the Crusades in the Holy Land. Pastor Russell’s source for this information is Edgar, page 222.
- 349:** “**Bellarmino**” is Roberto Francesco Romolo Bellarmino (1542–1621) a Roman Catholic Jesuit priest, Cardinal, “Doctor of the Church”, nephew of Pope Marcellus II (1501–1555) and one of the most important figures in the Counter-Reformation. He was

canonized a saint in 1930, and is best known as one of the two Jesuit priests who perfected, promulgated, and popularized the “futurist” interpretation of the antichrist as a man who would reign for 3 ½ years in a rebuilt Jewish Temple in Jerusalem, etc... (The other was Francisco Ribera). Pastor Russell’s source for Bellarmine’s statement is Edgar, page 233. The statement itself is contained in an answer given to a series of arguments against the practice of punishing and executing heretics with Bellarmine attempting to defend the practice. The statement appears in his work entitled, *Disputationes de Controversiis Christianae Fidei*, [*Disputations on the Controversies of the Christian Faith*] in the treatist *De Membris Ecclesiae Militantis: clericis, monachis, laicis* [*Members of the Church Militant: clergy, monks, laity*] which is found in book 3, subtitle *De Laicis*, chapter 22, *Solvuntur Objectiones*, Argument 18. There we learn that he acquired the thought from St. Augustine (354–430). Bellarmine says, “Argumentum decimumoctavum: Nunquam Apostoli brachiumulare contra haereticos invocaverunt. Respondent S. Augustinus in Epistola 50. et alibi: Apostolos id non fecisse, quia nullus tunc erat Christianus Princeps, quem invocarent. Tunc enim implebatur illud psalm 2. Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus Christum ejus. At postquam tempore Constantini coepit illud impleri, quod sequitur in eodem psalmo; Et nunc reges intelligite, erudimini, qui judicatis terram, servile Domino in timore: Mox Ecclesia auxilium secularis brachii imploravit.” [Argument 18: “The Apostles never called upon the secular arm against heretics.” Answer (according to St. Augustine, in Epistle 50 and elsewhere): “The Apostles did it not, because there was no Christian Prince whom they could call on for aid because in that time was fulfilled the words of Psalm 2 “The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed.” But afterwards in Constantine’s time it began to be fulfilled that which follows in the same Psalm, “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear.” From this point the Church called in the aid of the secular arm.”].

The source from St. Augustine, as Bellarmine noted, is Epistle 50, but in a new Benedictine numbering system it is usually listed as *De Correctione Donatistarum*, Epistle 185, chapter 5/19. There he makes the observation, “Non petiisse a regibus terrae Apostolos talia, non considerant aliud fuisse tunc tempus, et omnia suis temporibus agi... Quomodo ergo reges Domino serviunt in timore, nisi ea quae contra iussa Domini fiunt, religiosa severitate prohibendo atque plectendo?” [When they say that the Apostles never sought such measures from the kings of the earth, they do not consider the different character of that age, and that everything comes in its own season ... How then are kings to serve the Lord with fear, except by preventing and chastising with religious severity all those acts which are done in opposition to the commandments of the Lord?].

“**Doctor Dens**” is Pierre Dens (1690–1775) a Catholic theologian born in Belgium. He is best known for his multi-volume work entitled *Theologia Moralis et Dogmatica* which is still used as a reference work in many seminaries. Pastor Russell’s source for his information on Dens comes from Edgar, page 242. Dens’ *Theologia* is intended as a guide to various moral and religious dilemmas which he presents in a question and answer format. The spirit of the overall work is relatively benign, but the section on heresy in *Theologia* volume two, contains all of the various censures and punishments mentioned. For example he says: “An haeretici recte puniuntur morte? Respondet: S. Thom. 22. quaest. 11: art. 3 in corp. “Affirmative”. Quia falsarii pecuniae vel alii Rempublicam turbantes juste morte puniuntur; ergo etiam haeretici qui sunt falsarii fidei, et experientia teste Rempublicam graviter perturbant. Confirmatur ex eo quod Deus in veteri Lege jusserit occidi falsos Prophetas. Et Deut. cap. 17 v. 12. statuatur, ut qui superbierit nolens obedere Sacerdotis imperio – moriatur. Vide etiam, cap. 18.” [*Is it just to punish heretics with death? - Answer: St. Thomas in 22 quest. 11, art. 3 in corp. “Yes”. Forgers of money or other disturbers of the State are justly punished with death therefore heretics also; they are forgers of the faith, and as experience testifies, grievously disturb the State. This is confirmed by the fact that God in the Old Testament commanded the false Prophets to be slain; and in Deut. chap. 17 v. 12 it is decreed that if anyone will act proudly and will not obey the commands of the priest, let him be put to death. See also chap. 18*].

The passing reference to “**Blackstone**” refers to Sir William Blackstone (1723–1780) a British jurist and judge. His four volume work *Commentaries on the Laws of England* has remained a standard reference work for nearly two centuries.

The “**Romish Pontifical**” is properly the *Pontificale Romanum*, a liturgical book containing instructions and ceremonies performed by Church officials. While the earliest forms appeared in the ninth century, the first standardized version didn’t appear until the late fifteenth century during the reign of Pope Innocent VIII (1432–1492). Pastor Russell’s source is Guinness, pages 203-04. However, the curse as given in the *Pontificale* is not a curse against Protestants. It is found in the section *De Benedictione et Consecratione Virginum*, which is the ceremony for the consecration of Nuns, and is a “curse” pronounced upon any person (Roman Catholic or Protestant) who would turn a Nun away from her vows.

The “curse” which is quoted on page 349, taken from Guinness, is actually from a much older document produced before the year 600 A.D. which pronounces curses upon those who are excommunicated from the Church. It is recorded in Edmond Martene’s *De Antiquis Ecclesiae Ritibus*, volume 2, page 325 of the 1763 edition.

Why then did Guinness claim it to be a curse against Protestants? His source was *The History of Romanism* by John Dowling, 1871 edition, pages 885-86. On those pages Dowling states that Rev. Samuel Edgar (who also authored one of Pastor Russell's primary sources for this chapter – *Variations of Popery*) published an account relating how an Irish priest had used the words of that "curse" against several Protestants.

350-53: Pastor Russell's source for the information on the murder of Abraham Gomez appears to be:

"Catholic Outbreak in Mexico." *The Methodist Review*. November 1887, pages 936-38

According to the media reports it was on the 6th August 1887 that the Roman Catholic Rev. Jesus Vergara of Teloloapan in the southern Mexican state of Guerrero traveled three miles to the town of Ahuacatitlan to celebrate Mass. During his sermon he incited the congregation to make an example of the Protestant missionaries whom he referred to as "ministers of Satan" and assuring them that the local authorities would protect them from prosecution should they do as the priest instructed. The next day at around midnight seven seemingly drunken Catholic women came to the Protestant section of the town and began to harass the locals. Seeking the help of the authorities a newly ordained 21-year-old Protestant missionary named Abraham Gomez and six others appealed to the local judge for assistance. Instead of the women being arrested or reprimanded five of Gomez's six companions were arrested, while Gomez and Felipe Zaragoza were allowed to leave, both of them going to Zaragoza's home. A short while later the judge, in an act eerily reminiscent of the inauguration of the St. Bartholomew's Day massacre, ordered the ringing of the church bell calling nearly 200 of the local Catholic population to assemble at the courthouse. The judge then instructed them that Gomez and Zaragoza had gone home and encouraged the mob to do what they will. Arriving at Zaragoza's home they were unable to knock down the door so they instead tore through the roof, shot and killed Zaragoza's wife, shot Felipe Zaragoza in the arm, and proceeded to hack Gomez with machetes then shot him several times, after which they dragged his body through the street and subsequently chopped his body to pieces. The mob returned to the house, looted everything of value, and killed a third Protestant missionary by the name of Miguel Cipriano whom they killed in the same fashion as they did Gomez, also dragging his dead body through the streets. The next day all of the remaining Protestant missionaries were arrested. However, out of the 200 members of the Catholic mob only seven were arrested, but they were later acquitted of all charges.

The sequence of articles referring to the murders is the reverse of what Pastor Russell stated. In other words, the article in *The New York Freeman's Journal and Catholic Register* appeared first – in the 24th September 1887 issue on page 4, col. 5. The

“**retort**” was an editorial response entitled “The Killing of Protestants in Mexico” in the New York newspaper *The Independent* in the 6th October 1887 issue on page 11, col. 3. But it appears that this particular incident was not the only one that took place because we also find an article in the *New York Times* of the 2nd October 1887 entitled “Priests Accused of Murder” which begins by saying, “The recent murders and poisoning of persons in the interior of the country engaged in teaching, editing Liberal newspapers, &c., are to-day charged by the *Monitor Republicano* on fanatical rural priests.” Instances of Mexican priests and laity persecuting Protestants has continued into the twenty-first century as reported in journals such as *Voice of the Martyrs*.

“**C. G. Moule**” is Handley Carr Glyn Moule (1841–1920), appointed the Anglican Bishop of Durham, Ireland in 1901, and prolific writer on theological topics as well as many poems and hymns. Pastor Russell merely refers to him because he is the source from which he learned about “**Robert Kelley**” which is a typo for Dr. Robert Kalley (1809–1888) a medical doctor from Scotland. His experiences in the 1840s are as dramatic as any Hollywood movie. In 1838 he travelled to the Portuguese island territory of Madeira, located 600 miles south of Lisbon and 350 miles off the coast of northern Africa. Being a territory of Portugal the official religion was Roman Catholicism. Kalley’s initial purpose was to travel there hoping the climate would be helpful to his ailing wife. Upon his arrival he found that most of the populace were unhealthy, ignorant, could not read, and had either never seen or never heard of the Bible. This state of affairs moved him to establish several hospitals and schools and to distribute hundreds of Bibles, all of these things at his own expense. Reports of his success made their way to Scotland and in time the Scotch Free Church took up the cause and sponsored his efforts. In 1841 Portugal learned of his efforts and ordered them suppressed, but the order was not immediately carried out. As more of the ignorant populace began to learn for themselves what the Bible says they were stunned to discover that the ceremonies, doctrines and traditions of the Catholic Church are not taught or found in the Bible. Many of them became confused and sought the advice of local priests who in turn became incensed. The Roman Catholic hierarchy began to harass Kalley and his converts, reviving laws that were established during the local Inquisition in the year 1603. He was arrested in 1844 and remained imprisoned for four months having obtained release solely due to the intervention of the British government. But the persecution did not cease. Even Roman Catholic citizens suffered corporal punishment for offenses as slight as missing Mass or avoiding confession. As matters worsened Dr. Kalley fled Madeira fearing that he was about to be re-arrested. Upon arriving in London he learned that the British government had convinced Portugal to drop all charges. Shortly after this he returned to Madeira having full faith in the promises made to him, but within days of his arrival a warrant was issued for his arrest. He decided to leave all missionary work

in the hands of others and by keeping a low profile he was no longer bothered by the hierarchy or officials. Several months later he happened to overhear a conversation detailing his assassination planned for the next day. With the help of friends he was able to escape dressed as a peasant woman, hidden in a hammock. While on the way to the pier the mob that had descended on his house to assassinate him discovered his escape and also made their way to the pier. Dr. Kalley was safely delivered to the boat with no time to spare, the angry mob missing him by a matter of a few feet. With his escape the Catholic populace became even angrier and this Inquisition increased in severity. As a result approximately 800 of Kalley's converts fled the island to spare their lives, temporarily settling on the island of Trinidad in the West Indies. Eventually most of them immigrated to the United States and permanently settled in the Illinois/Missouri region where their descendents remain to this day.

“Pastor Thummel” is Friedrich Wilhelm Thümmel (1856–1928) a Lutheran minister and Professor of Practical Theology at the University of Jena in Germany. He gained fame by his frequent legal trouble for his boldly anti-Catholic polemics. In his 1887 booklet *Rheinische Richter und Römische Priester* [*Renish Judges and Roman Priests*] he not only condemned worship of Mary and transubstantiation, but also claimed that the judges in the local district courts who had sentenced him the previous year for a newspaper article wherein he referred to the Eucharist as “a baked god” were under the control of the Roman Catholic hierarchy. He was arrested for libel and put on trial in the Criminal Division of Elberfeld in June 1887. He was found guilty, and on the 13th July 1887 was sentenced to nine months in prison on two charges: “Insulting of those judges who last year sentenced him because of a newspaper article, and, Repeated and increased abuse of the Catholic Church.” The booklet publisher was also sentenced to two months in prison. Thümmel appealed the decision to the German Supreme Court but on the 13th October 1887 they upheld the sentence.

“Mr. Doane” is Rev. Edward T. Doane (1823–1890), a Protestant missionary from Tomkinsville, New York. He began mission work in the Caroline Islands in Micronesia, about 600 miles north northeast of Papua New Guinea in the southern Pacific Ocean having been sent there in late 1854 by the American Board of Commissioners for Foreign Missions (ABCFM). In 1886 the administration of the islands was transferred from Germany to Spain by order and arrangement of the Pope. Once in Spanish hands an immediate persecution of the Protestant missionaries began which included the forming of trumped up charges against the 63-year-old Rev. Doane resulting in his arrest on the 13th April 1887 and imprisonment on a ship at dock. He was transferred to the Philippines to be tried for crimes he did not commit. At about the same time a shipment of newly printed New Testaments that had only recently been translated

into the local dialect was set to be distributed to the local population, but it was prevented by the Catholic authorities. Doane was eventually released.

“The Converted Catholic” was a Protestant journal begun in 1883 by James A. O'Connor (1846–1911) and published in New York. The October 1887 issue, page 294 quoted from the **“Watchman”** a Roman Catholic journal properly named *The Western Watchman* published in St. Louis, Missouri begun in 1865 by Rev. David S. Phelan (1841–1915). The actual quote is, “We would draw and quarter it. We would impale and hang it up for crows’ meat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell-fire, but would not lay an ungentle hand on a hair in a Protestant's head.” Many Roman Catholics have come to Phelan’s defense claiming that he was being facetious and sought only the end of the Protestant church as an institution and not the torture or execution of Protestant individuals. However, Phelan on other occasions made his views quite clear and unambiguous. In the 24th December 1908 issue he stated,

“The Church has persecuted. Only a tyro in Church history will deny that... Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of error. When she thinks it good to use physical force, she will use it. She is no better nor holier than God; and God has used physical force to bring people to embrace the truth. If the Church ever again finds herself in the same circumstances as surrounded her in the days of the Donatists and Huguenots and Moriscoes it is very probable that she will defend herself with the same weapons she used before... She has countenanced violence when more human measures would have been of more avail. Her children and her clergy have often been carried away by popular passion. But she makes no promises that such things shall not occur again.”

In the 21st November 1912 issue he stated the following,

“The Lutherans of Germany were hard-drinking fanatics. The Calvinists of Switzerland were canting cutthroats. The Huguenots of France were common thugs... Our heroes are the Duke of Alva and Catherine d’Medici. They knew the Huguenots and drove them off the Continent. You cannot excite any pity in our souls by whining accounts of Catholic atrocities in the seventeenth century. We have never written a line in extenuation or palliation of the Inquisition. We never thought it needed a defense.”

The “**Catholic Banner**” refers to *La Bandera Católica: Revista Religioso-Politica*, edited by E. Le Nindre. As has been the case with many other documents, some sincere but misguided Catholics believing their Church has been misrepresented have doubted its existence or called it a forgery. Its existence was confirmed in 1896 by a Catholic priest from Barcelona who claimed that it was a small newspaper with a limited circulation. He also stated that it had been placed under Ecclesiastical censure and all copies were ordered to be turned over to the local clergy. It is for this reason that no original copy of this article is known to exist. However, allusions to the article which appeared in the 29th July 1883 issue can be found in various journals and newspapers less than one month later. With the advent of computerized library catalogs we find that only three issues of *La Bandera* are known to exist in the world’s libraries, two of them from 1881 are in France and one from 1882 is in the United States. The article appeared in response to the Government-ordered public burning of Protestant Bibles in Barcelona on the 25th July 1883 on the Feast of St. James. This was not an isolated incident as other sources record Bible burnings in Spain in the 1860s.

354: The “**Roman Catholic writer**” refers to John Nicholas Murphy (1815–1889), an Irishman, who in 1883 was created by Pope Leo XIII the 1st Count Murphy of the Papal States (having no male heir the title expired upon his death), and served variously as Mayor, Justice of the Peace, and Deputy Lieutenant/High Sheriff in the County of Cork, Ireland. Along with a few other works he was the author of *The Chair of Peter* which is used as a source three times by Pastor Russell in this chapter. (the title of the book as given in the footnote is incorrect because “St.” is not part of the title).

–Murphy, page 215

–Fisher, page 262

–White, page 508

355: –Murphy, page 128

358: “**Macaulay, the English historian**” refers to Thomas Babington Macaulay (1800–1859), best known for his *History of England from the Accession of James II* which Pastor Russell recommended in the footnote on page **342**. The quotation given is taken from Macaulay’s review of the *History of the Popes* written by Leopold Ranke. This review first appeared in the October 1840 issue of the *Edinburgh Review*, on pages 227-58. It was widely reported that Pope Leo XIII found Macaulay’s review to be very useful and one of his favorite summations of the history and power of the Papacy and the Roman Catholic Church. The quote here used by Pastor Russell is taken from the issue of the *Edinburgh Review* above cited, on page 247.

uncited Scripture: 2 Thessalonians 2:1-12

uncited Scripture: Isaiah 7:14

uncited Scripture: Ephesians 6:17

uncited Scripture: 2 Thessalonians 2:8

uncited Scripture: Daniel 7:25

uncited Scripture: Psalm 43:3

uncited Scripture: Daniel 12:1

uncited Scriptures: Ezekiel 7:19; Romans 2:5; Revelation 6:17

359: uncited Scripture: 2 Thessalonians 2:9-12

uncited Scripture: Romans 8:17

uncited Scripture: Matthew 24:45

360: uncited Scripture: 1 Timothy 6:15

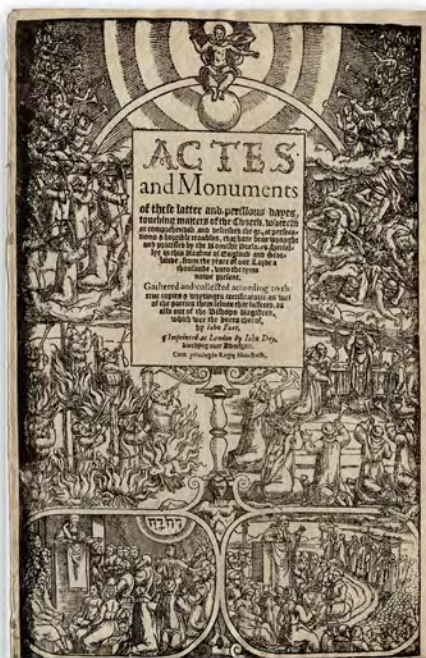
uncited Scripture: Matthew 24:3

361: uncited Scripture: Daniel 12:1

uncited Scripture: Romans 2:5

uncited Scriptures: Isaiah 65:17; 2 Peter 3:13





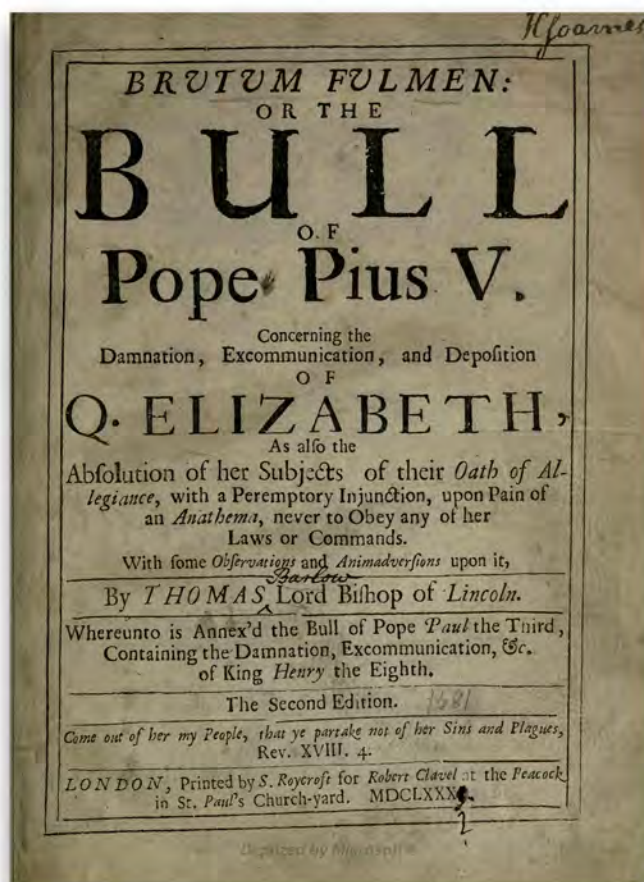
John Foxe's Actes and Monuments



St. Bernard's De Consideratione



Pope Leo X's Bull Exsurge Domine



Bull of Pope Pius V against Queen Elizabeth I



Decretales of Pope Innocent III - 13th c. manuscript

A Few Examples of the Many Historical Documents Utilized in Assembling This Study

APPENDIX 1

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