

**THE TRUTH, THE WHOLE
TRUTH, AND NOTHING BUT
THE TRUTH: THE CATHOLIC
CHURCH IN TWO LETTERS**

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The truth, the whole truth, and nothing but the truth: The Catholic Church in two letters by T. L. Green

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T. L. GREEN

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CHURCH IN TWO LETTERS**

THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT
THE TRUTH:

THE
CATHOLIC CHURCH VINDICATED,

IN
TWO LETTERS,

ADDRESSED TO THE
VENERABLE GEORGE HODSON, M.A.,

PROTESTANT VICAR OF COLWICK,
ARCHDEACON OF STAFFORD, CANON RESIDENTIARY OF LICHFIELD, ETC.

IN REPLY TO HIS PAMPHLET ENTITLED
"THE CHURCH OF ROME'S TRAFFIC IN PARDONS,"

BY
THE REV. T. L. GREEN,

CATHOLIC CLERGYMAN OF TIXALL.

Letter E.

LONDON:
T. JONES, 63, PATERNOSTER-ROW.
BOOKER AND DOLMAN, 61, BOND-STREET; KEATING AND BROWN, DUKE-
STREET, GROSVENOR-SQUARE; AND P. AND M. ANDREWS,
DUKE-STREET, LITTLE BRITAIN.

PRINTED BY J. T. WALTERS, MARKET-PLACE, RUGBEY.

1838.

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INTRODUCTION.

THE Reader of the following pages, who may not have seen the pamphlet to which they refer, may probably wish to know something of the circumstances to which they owe their origin. They are as follows:—In the early part of the present year Mr. Archdeacon Hodson had circulated, in the Parish of Colwich, a variety of Tracts containing the most odious and unjust charges against the Catholic Church. Several of these Tracts, delivered by the Archdeacon's own hands, came into the possession of the present writer. They imputed to the Catholic Church certain infamous doctrines which she never held, and which every member of her communion would repudiate with horror and detestation. One of these imputed doctrines was, that the Catholic Church "believes that pardon for sins past, present and to come, may be sold by her clergy, and that they have the power to grant such pardons unconditionally for money." This charge he selected from amongst the rest, and in a letter, submitted it to the Archdeacon's consider-

ation, disclaiming the same on the part of the Catholic Church, and avowing, that the church which should believe or teach such a doctrine, must essentially be in damnable error. Inasmuch, however, as he was not a member of his parish, he did not consider himself authorized to require the Archdeacon to defend or discuss such a question in writing. He requested, therefore, merely a personal interview, and proposed, for that purpose, to call upon him at his residence, with two friends as witnesses from his own parish of Colwich, on any day that he would appoint in the course of the ensuing fortnight; and pledged himself solemnly to abjure the Catholic religion if she could be proved guilty of teaching such impious doctrine. He signified, moreover, that in the event of the Archdeacon's declining the interview, and not suggesting an equivalent in its stead, he should consider it a duty to expose forthwith the incorrectness of the statement; and he should feel himself authorized to publish his own letter and any reply that might be sent.

Mr. Archdeacon Hodson, however, suggested an equivalent; he proposed to discuss the question in writing; the proposal was cheerfully accepted; and the acceptance duly signified: and from that moment, it had ever been the impression on the mind of the present writer, that until the discussion should be fairly closed, neither party could, con-

sistently with honourable feeling, claim the right of publishing.

From the nature of the pledge which he had given, and from other considerations, the writer of the following pages did not consider himself obliged, and for reasons which will afterwards be stated, he did not consider it advisable, to reply argumentatively to the Archdeacon's letter, until some, at least, of the arguments in support of the *whole* proposition should be laid before him. These arguments were progressively stated in three letters, bearing date, respectively, April 30th, May 15th, and June 30th. Sundry intermediate letters, chiefly on the subject of references for quotations, had also passed between the parties.

No sooner, however, had Mr. Archdeacon Hodson completed his own part of the argument, than, to the utter astonishment of the present writer, without waiting for a single argument in reply, and before even he had supplied his correspondent with half the references for his quotations, he announced by public advertisement in one of the County Newspapers, that three of his own letters (the correspondence consisted of *ten*,) were in the press, and would be published in a few days.

His correspondent having publicly complained of this proceeding, Mr. Archdeacon Hodson in his preface to a second Edition, by way of vindication, asks the following questions: "Will Mr. Green

"affirm, that if I had not published myself, he
 "would not have published them for me in any
 "way which might best have suited his purpose?
 "—Was he not in fact preparing to do so?—Did
 "he not assert in the hearing of my own parish-
 "ioners, and of others, that I had not defended,
 "and could not defend, the position in the little
 "tract of which he complained; and that he intend-
 "ed to lay my letters before the public, as soon
 "as I had completed the correspondence on my
 "part?"—To the first query Mr. Green replies;—
 that until the discussion should have been closed,
 had it lasted even for years, without Mr. Arch-
 deacon Hodson's consent he certainly should not;
 that whether he should have published them then,
 or not, he can neither affirm nor deny—it must
 necessarily have depended upon circumstances; that,
 in a partial or mutilated state, or in any way what-
 ever not strictly and conscientiously honorable, most
 assuredly he would not. To the second and third
 queries he answers unequivocally, "No"

T. L. GREEN.

Tivall, September, 24th 1838.

N.B. The scriptural quotations, in the following Letter, are most of them taken from the Protestant version.

LETTER.

TO THE VENERABLE ARCHDEACON HODSON, M. A.

Venerable Sir,

You have recently published a pamphlet, intituled, "The Church of Rome's Traffic in Pardons," the purport of which is to prove that the Catholic Church (or as you choose to call her, "The Church of Rome,") "believes that pardon for sins, past, present, and to come, may be sold by her Clergy, and that they have the power to grant such pardons unconditionally for money." The outline of your argument may be briefly stated as follows:—1. "The Council of Trent sanctions the doctrine of indulgences."*—2. "Indulgences are to all intents and purposes synonymous with pardons."†—3. "It has ever been, and is to this day, the practice of the Church of Rome, to sell indulgences."‡—4. "There have been heretofore, and for aught you know to the contrary,

* "Traffic," p. 3. † Ibid. ‡ Ibid.