

**ROME IN MANY LANDS; A
SURVEY OF THE ROMAN
CATHOLIC CHURCH WITH AN
ACCOUNT OF SOME MODERN
ROMAN DEVELOPMENTS**

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Rome in many lands; a survey of the Roman Catholic Church with an account of some modern Roman developments by Charles Stuteville Isaacson

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COMPILED BY THE
SAME AUTHOR

Roads from Rome

With a Preface by the
Bishop of Durham

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Rome in Many Lands

A SURVEY OF THE ROMAN CATHOLIC CHURCH
WITH AN ACCOUNT OF SOME MODERN
ROMAN DEVELOPMENTS

COMPILED AND EDITED BY THE

REV. CHARLES STUTEVILLE ISAACSON, M.A.

*Rector of Hardingham, Norfolk, and late Fellow of Clare College, Cambridge
Compiler of 'Roads from Rome'*

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PREFACE

IT is not intended or desired in this book to attack the Roman Catholic Church, or in any way to bring a railing accusation against Roman Catholics. Only two objects have been kept steadily in view. First, to give a fair and unbiassed account of the exaggerations and distortions of Christian doctrine, which have been produced partly by giving heed to the visions and hallucinations of overwrought ascetics, and partly by scholastic subtleties, deducing and sub-deducing, refining and arguing, until at last a totally false superstructure of dogma has been reared up on the smallest possible foundation of inference from simple truth.

Secondly, to show that throughout the whole Roman Church, in every civilised country, in both the old and new world, there is a movement towards better things. Reform is in the air. In German-speaking lands thousands have joined the *Los von Rom* movement. In France, hundreds of priests have thrown off the yoke of the Papacy. In Spain, Portugal, Italy, Brazil, Argentina, and other countries, Protestant places of worship have been erected, where none were in existence a quarter of a century ago. More important still, in the bosom of the Roman Church, among those who have no intention of leaving her, there are many lifting up their voices who are

speaking in new words and new tones, protesting against ultramontane obscurantism, and pleading for liberty and light.

It is believed that much in this book will be new to those who read it. They will find in several cases a history of the origin and growth of superstitious practices now in vogue, and they will be astonished to see the authoritative sanction which is still given to the foolish legends of the Middle Ages. The greatest care has been taken that nothing shall be set down in malice or with exaggeration. Authoritative documents have been consulted throughout, and reference made to them. It is a favourite device of Roman writers, when appealing to Protestants, whom they hope to win over, to declare that the extreme statements concerning the Virgin Mary and other saints are not dogma, are not of the faith, but are only enthusiastic expressions of pious, well-meaning persons of no authority; and that it is by no means necessary for a Romanist to believe in such doctrines as the Assumption or Coronation of the Virgin. This is the line of argument taken by Lady Herbert of Lea in her book on *Anglican Prejudices*, published by the Catholic Truth Society. It is a purpose of these pages to show that such statements of the case are a complete fallacy. *The Glories of Mary*, and *The Manual of St Joseph*, were authorised, sanctioned, and put forth by Cardinal Vaughan and Archbishop Walsh, the heads of the Roman Catholic Church in England and Ireland. I have quoted largely from these and other authorised manuals, in order to show exactly what is the sanctioned teaching of the Roman Catholic Church, especially in Great Britain and Ireland.

Moreover, I shall show in this book that all the modern cults and devotions to which I refer are encouraged and supported by the Indulgences attached to them by the Sovereign Pontiffs; more particularly by the late Pope, Leo XIII., and his predecessor, Pius IX. It is vain therefore to assert that these modern devotions are 'not part of the Catholic faith,' and that 'no one is obliged to believe in them.'

Lady Herbert acknowledges that 'there is much in the language used concerning Mary which grates upon one, and appears excessive,' but she consoles herself by saying, that 'these devotions are not enjoined on any one. They are, as Dr Newman says, suitable for Italy, not for England.' A perusal of these pages will unhappily show that they are taught in England and Ireland, and that, whether they are technically *de fide* or not, they form an important part of the authoritative teaching of the modern Roman Church in these Isles.

The statements made in this book will, it is believed, form a complete justification for those who have left the Roman Church, and have given their personal narratives in my earlier volume, *Roads from Rome*. It is hoped that they may also act as a deterrent to some, who, from imperfect knowledge of the subject not realising what the doctrines and practices of modern Romanism actually are, may be fascinated by her historic claims and pretensions, and may be meditating on the fatal step of submitting to the Papal authority.

My thanks are offered to all who have so kindly helped me in the preparation of this book, and very especially to Canon Meyrick, of Blickling Rectory,