

THE STORY OF PAPAL ROME

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649518661

The Story of Papal Rome by E. S. A. & John H. Broome

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E. S. A. & JOHN H. BROOME

**THE STORY
OF PAPAL ROME**

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STORY OF PAPAL ROME.

BY E. S. A.

EDITED BY THE
REV. JOHN H. BROOME,
VICAR OF ROUGHTON, NORFOLK.

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- PART I.—The Story of Papal Rome in her Earliest Day; or, Rome's Antiquity in error.
PART II.—The Story of Papal Rome in the Middle Ages; or Rome enslaves soul, mind, and body.
PART III.—The Story of Papal Rome in Modern Times; or, The Famous Council of Trent.
PART IV.—The Character of Popery in the 19th Century Considered.
PART V.—The Creed of Pope Pius Tested by Holy Scripture.
PART VI.—England's Protestantism.
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LONDON:
WERTHEIM, MACINTOSH, AND HUNT,
24, PATERNOSTER-ROW,
AND 23, HOLLES-STREET, CAVENDISH-SQUARE.

1862.

100. R. 93.

INTRODUCTORY REMARKS.

WHAT is Popery? There was a time when the common people of England could answer this question better than they can now. We have so long rested among our Protestant privileges that it is to be feared we have settled upon our lees, under the proud persuasion that Englishmen are too enlightened in our day to be deluded by Popery. But we have been startled from our fancied superiority by late events, and have discovered to our surprise that the body of our people have very little idea of what Popery really is, or why they call themselves Protestants.

Amidst the discouragement which this discovery must occasion, there is one pleasing feature in the case. We find the *feelings* of the people are on the side of Protestantism; and where an intelligent people give their affections, they will soon be ready to learn all that is needful.

The difficulty is to teach. Popery is so slippery a thing—so ready to say and unsay, as it suits its purpose—so speaking like a lamb to

ensure an entrance into the fold, that we straightforward Englishmen are staggered by its protestations of innocence, and can scarcely believe it is only waiting till it has the ascendancy, in order to devour like a lion.

There is also a strange ignorance among us as regards the very facts themselves, connected with the rise, progress, and present state of Popery—an ignorance which is the more extraordinary when found in those who are otherwise well-informed, since modern history must be a riddle unless unfolded by a knowledge of the machinations of Papal Rome.

Yet should any man of but little leisure desire to inform himself on these subjects, or should a father wish to make such things a part of the instruction of his children, where will he find books giving a general view of the character and design of Popery, written in a scriptural, concise, and yet sufficiently explicit manner? That we have many excellent works on these subjects is readily allowed—these are well-suited to the scholar, but are far too voluminous and expensive for the general reader; and were it otherwise, they assume, for the most part, far too much previous information.

It is to meet this acknowledged want that the present little book has been prepared.

All reading persons will at once recognise the standard authorities from which the historical facts embodied in it have been derived; and should living authors condescend to look into it, they may also find their most striking thoughts or arguments occasionally borrowed.

As the great object aimed at is *usefulness* among that class of readers who are apt to consider a book must be difficult of comprehension, if they find continual reference to unknown works, the author begs permission by this general acknowledgment to meet the charge of plagiarism.

Indeed we *have* no *new* weapons against Popery, and it is encouraging to find ourselves—while fighting the battle of the Reformation once again—using the same arguments and the same scriptural truths with which the Reformers met the foe—and conquered.

But to accomplish what *they* were the means of accomplishing, we must not be satisfied with inculcating or disproving mere tenets and creeds. We must endeavour to teach that real Protestantism is a living active *principle*, and while showing the subtlety and unscriptural nature of the great apostasy, to lead those who boast of the name of Protestant to feel, that as their privileges are great, so is their responsibility.

This has been the aim of the writer, and though the critic will doubtless discover many failings in this work, yet the result will be considered satisfactory should it be permitted to benefit even one soul, and thus to promote (however feebly) the glory of God.

E. S. A.

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