

**DR. WISEMAN'S
POPISH LITERARY
BLUNDERS EXPOSED**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649228898

Dr. Wiseman's popish literary blunders exposed by Charles Hastings Collette

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CHARLES HASTINGS COLLETTE

**DR. WISEMAN'S
POPISH LITERARY
BLUNDERS EXPOSED**

DR. WISEMAN'S

POPISH LITERARY BLUNDERS

EXPOSED.

BY
CHARLES HASTINGS COLLETTE.

"The gentleman's name was Mr. WORLDLY WISEMAN. He dwelt in the Town of Carnal Policy."—*The Pilgrim's Progress*.

LIBRARY ST. MARY'S COLLEGE

LONDON:
ARTHUR HALL, VIRTUE & CO., 25, PATERNOSTER-ROW.
MDCCCLX.

P R E F A C E.

“ IN the person of his Eminence [Dr. Wiseman] is recognised, not only a Prince of the Church, but the illustrious head of the Hierarchy of England; the people of Ireland also recognise a champion of whom [Roman] Catholic Europe is proud.”

Such is the testimony of a leading London Romish newspaper, *The Weekly Register and Catholic Telegraph*, of the 28th of August, 1858.

There is no doubt that Dr. Wiseman has the reputation of being a learned man, and on a merely superficial examination of his controversial works, we cannot be surprised that he should pass as such; for he appears to possess an extensive knowledge of the writings of the early Christian divines, commonly called the “Fathers of the Church.” In the character of “Champion” of Romanism, he has undertaken to establish by the testimony of these Fathers, the antiquity and apostolicity of the peculiar “doctrines and practices” of his Church, against which we, the children of the Reformation, protest.

The *object*, then, of the following letters, addressed to Dr. Wiseman (reprinted from the *National Standard* and *Dublin Warder*), is to prove:

First: That whenever Dr. Wiseman seeks to esta-

blish his case as founded on the testimony of antiquity, these very Fathers are, with few and unimportant exceptions, misquoted or misrepresented.

And, secondly: That Dr. Wiseman, practically and personally, knows nothing of the writers he so confidently, and with such apparent erudition, cites: or, if we give him credit for a *knowledge* of the authors from whom he quotes, we have a very unpleasant inference forced upon us. It is, however, a matter of opinion with some persons, in what character they would prefer to appear before the public, under the circumstances in which Dr. Wiseman is now placed.

The *subject* derives importance, therefore, from the fact, that it exhibits the chief functionary of the Papal Church in this country, a CARDINAL ARCHBISHOP, in a very equivocal light.

As legitimately coming within the scope of the title I have adopted, I have added my "POPISH FRAUDS EXEMPLIFIED IN DR. WISEMAN'S LECTURE ON PURGATORY," the former edition being out of print. In this, the reader must be prepared to find a few repetitions, which, under the circumstances, could not be avoided.

I would wish it to be observed, that the examples adduced of Dr. Wiseman's "POPISH LITERARY BLUNDERS," are samples, merely, of similar misquotations and misrepresentations, plentifully dispersed throughout his controversial works.

C. H. COLLETTE.

CONTENTS.

LETTER

- I.—(1—4.)—Introductory.
- II.—(4—13)—*Tittman's* "Meletemata Sacra." *Dr. Turton's* reply. *Dr. Wiseman's* extraordinary blunders, 5. *Origen's* "Saint Worship," four blunders, "the Lamentations," "the Lament," and "Commentary on the Book of Job," 6—12. Genuine sentiment of *Origen* on Saint Worship cited, 13.
- III.—(14—20)—"Annunciation of the Mother of God" attributed to *Athanasius*, to prove Worship of the Virgin Mary, spurious, 15. His genuine writings cited, 19.
- IV.—(21—30)—*Ambrose* on "Purgatory," "Com. on Epist. to Corinthians," spurious, 23. *Chrysostom* on "Transubstantiation," "In Predicatione Juda," and "De Pœnitentia," spurious, 23. *Basil* on "Purgatory," "Commentary on Isaiah," spurious, 23. *Augustine* on Matt. xli. 32, on "Purgatory," spurious, 24. *Methodius* on "Virgin Worship," spurious, 24. *Gregory Nazianzum*, "Christus Patiens," "Worship of the Virgin," spurious, 25. "Encomium S. Mariam," spurious, 26. "The Acts of St. Mary of Egypt," false date assigned, 27. *Augustine*, "Saint Worship," *De Cura Gerendâ*, doubtful, 29. *Ephrem*, "The Praises of the Virgin Mary," spurious, 29.
- V.—(31—35)—Allegation that Peter was first Bishop of Rome, 31. *Cave*, 32. *Pearson*, 33. *Usher*, 33. *Young*, 34. *Blondel*, 34. All perverted.
- VI.—(36—46)—As to Peter's alleged visit to Rome, 36. *Bull-Barrow*—*Spanheim*—*Salmacijs*, 37. *Sealiger*—*Cranmer*—*Flaccius Illyricus*—*Hiero. Zanchius*—*Ranke*, per contra, 38. Monuments no evidence, 39. *Irenæus* as to Peter being first

LETTER

- Bishop of Rome, misquoted, 39. And mistranslated, 42.—
Matt. xvi. 18. That Peter was *the* rock. Interpretation con-
demned by sixteen Fathers, 44. *Augustine's* testimony op-
posed to Dr. Wiseman's theory, 45. *Launoy's* evidence as
to four interpretations of text, 46.
- VII.—(47—52)—*Cyril of Jerusalem* on "Transubstantiation" inge-
niously perverted, 48. *Origen* on "Purgatory," strange use
made of, 48. *Epiphanius*, 49. *Cyril of Jerusalem*, 51. On
"Purgatory" misquoted.
- VIII.—(52—57)—*Ambrose* on "Purgatory" and "Prayers for the
Dead," "De Obitu Theodosii" glaringly perverted, 52.
- IX.—(58—63)—*Cyprian* on "Saint Worship," Epistle lvii. mis-
translated, 58. *Irenæus*, "Worship of the Virgin," strange
perversion and blunder, 60—62.
- X.—(63—66)—*Augustine* (no reference) on "Purgatory," his sen-
timents examined.
- XI.—(67—74)—*Augustine* on "Psalm xxxiv.," on "Transubstan-
tiation," passages explained and his true teaching and mean-
ing proved.
- XII.—(74—91)—*Irenæus* on "the Rule of Faith." Rome's teaching,
76. "Tradition," *Dr. W.'s* theory, 77. His quotation
examined and opposed, 79. What *Irenæus* meant by tra-
dition, 88.
- XIII.—(91—108)—*Tertullian* on "the Rule of Faith," "on the pre-
scription of Heresies," *Dr. W.'s* statement, 94. Misrepre-
sentation exposed, 95. *Dr. W.'s* quotation and *Tertullian*
placed side by side, 102. *Tertullian's* sentiment as to the
sufficiency of Scripture, 107.
- XIV.—(108—135)—*Origen* on "the Rule of Faith." His true sen-
timents on the sufficiency of Scripture, 109. Dr. Wiseman's
perversion exposed, 113 *et seq.* Apostolical tradition not
rejected by us, 115. The rule followed by Reformers in this
respect—*Bishops Patrick, Kaye, Faber, Rose, and Leslie*, 116.
Origen's 7th Hom. on Levit., perversions of, exposed, 117
et seq. and 125 *et seq.* *Dr. W.'s* theory on tradition, 119.
A citation from *Cyprian*, 123. His theory of tradition as
explained by *Suicer* opposed to *Dr. W.'s*, 124, and opposed
to Peter's primacy, 125. *Dr. W.'s* interpretation of John vi.,
128, contradicted by *Origen* in the very passage cited, 130.

LETTER

who relies on the interpretation of the Church, 133. *Origen* held lightly by Romanists, 134. Opposed to transubstantiation. Prayers in a foreign tongue, 135. Image worship. The Romish interpretation of Matt. xvi. 18. The Immaculate Conception, and the Apocrypha, 135.

XV.—(136—138)—Concluding Letter. The principle on which *Dr. W.* has pretended to act, and his appeals to the Almighty.

POPISH FRAUDS EXEMPLIFIED BY DR. WISEMAN'S LECTURE ON
PURGATORY.

Introductory remarks, 142—146. Uncertainty of doctrine, 148. Definition of doctrine. Creed of Pope Pius IV. Council of Trent, 149—151. *Dr. Challoner*, 150. Real fire. Trent Catechism. *Bellarmino*, 152. Bishop *Quelen*. Duration of suffering. Ritual of Salisbury, 154. Treasures of the Church. *Leo XII.* on Indulgences, 155. Works of supererogation. *St. Thomas Aquinas*, 156. The Scapular, 156. "Satisfaction" done by deputy. The Trent Catechism. The *Rhenish notes*, 157. *Peter Dens*, 158. Indulgences, a pious fraud, 160. Openly sold, 162.

Doctrine derived from Paganism, 163. *Gregory I.*, theory of, 163. The Gospel teaching, 165. *Veron's* three rules of "Catholic Faith" stated, 166-7. *Dr. W.'s* theological deductions of Purgatory from Prayers for the dead, 168. His theory as to prayers for the dead, 168—9. But early custom differed from the modern. *Jeremy Taylor* quoted, 170. *Usher* on the Liturgies, 171. Apostolic constitution. *Dr. W.'s* admission that the Apostles and *Virgin Mary* were prayed for. *Dr. W.'s* evasion, 172.

Scriptural evidence, 2 Macc. xii. 43—46, 173. Objected to, 176. Non canonical, 177. Matt. xii. 32. Venial and mortal sins, 179. Forgiveness of sins, 183. Rev. xxi. 27, 185. *Dr. W.'s* subterfuge alleging that other doctrines cannot be found by Scripture, as Infant Baptism, 187.

Testimony of Primitive Church, 187. Tradition, *Dr. W.'s* definition of, 187. And the unwritten word, 188.

An historical view of the rise and progress and final adoption of the doctrine of Purgatory, 192—214. Extracts from *Cyprian*,

- 196—203. *Tertullian*, 199, as to commemoration of the dead. *Irenæus* as to a future state, 203. *Erasmus* put in Expurgatory Index for his honest acknowledgment, 205. *Tertullian* and *Maldonat* on "Abraham's bosom," 205. *Clement*, *Ignatius*, 206. *Justin Martyr*, 207, on an after state. *Augustine's* opinions, 210. *Hilary* on works done by proxy, 212. *Bishop Fisher's* testimony against Purgatory, 212. Not admitted by Greek Church, 213. *Alp. à Castro*, 213. Indulgences, 213. *Cajetan* against, 214. *Councils: of Florence*, 213, and *Ferrara*, 214.
- Dr. Wiseman's Testimony from the Fathers, *Tertullian*, 215. *Cyprian*, 221. *Origen*, 225. *Basil*, 233. *Ambrose*, 234. *Epiphanius*, 240. *Cyril of Jerusalem*, 242. *Jerome*, 252. *Augustine*, 255.
- The text 1 Cor. iii. 15, 253.
- Conclusion, 266.

ERRATA.

- p. 41, note 1, line 1, "manifestam."
 67, note 2, line 10, for "ut" read "est;" line 12, "portamur."
 68, note 1, line 4, for "ἀνθρώπων" read "ἀνθρώπων."
 73, line 24, "fideles."
 90, line 2, for [], place (); note 1, line 12, "quibus."
 97, line 23, "Scripturis."
 102, line 22, "thou deniest," read "thou affirmest."
 110, note 1, line 7, "nos omnia."
 111, note 2, line 2, "rapacitatem;" note 3 for "et," read "ad."
 114, line 22, for "ete," read "et a."
 118, note 1, "divinam"—"homines edocent"—"excogitari"—"sed Dei"—"immortalis."
 124, line 15, "shall not depart."
 132, note 1, line 3, "occidit;" line 16, "perstringamus."
 160, note 2, line 2, "specialmente."
 209, note 1, lines 1 and 5, "penitentis," line 8, "delictis."