

**LETTERS, DESCRIBING ROMANISM IN
ITS ORIGIN, CHARACTER AND END;
ADDRESSED TO REV. E. C. FABRE,
ROMAN CATHOLIC ARCHBISHOP OF
MONTREAL, PP. 1-239**

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Letters, Describing Romanism in Its Origin, Character and End; Addressed to Rev. E. C. Fabre, Roman Catholic Archbishop of Montreal, pp. 1-239 by Marcus

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MARCUS

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CHARACTER AND END;

63-136
ADDRESSED TO REV. E. G. FABRE,

ROMAN CATHOLIC ARCHBISHOP OF MONTREAL.

BY

MARCUS, *pseud.*

"TEKKEL: THOU ART WEIGHED IN THE BALANCES, AND ART
FOUND WANTING."

The Holy Spirit by the Prophet Daniel.

MONTREAL:

WM. DRYSDALE & Co., BOOKSELLERS AND STATIONERS,
ST. JAMES STREET.

1887.

TO THE READER.

The object of the writer of these letters is to awaken attention, particularly that of Roman Catholics, which may lead to a proper understanding of that system of religion to which they are giving an unreasoning devotion and obedience.

Misapprehending its character and oblivious or blind to its influence as a powerful agency of evil, they uphold it with such zealous earnestness as to enable its abettors to compass many of those evils in this country which have worked most perniciously in every part of the world where they have been allowed to operate. History, as in other instances it has done, will repeat itself in this country with terrible effect if the present course of events is not turned or checked.

But it is in the effects of this system on the spiritual condition of its followers, on the cause of divine truth and the author of that truth, that concern is especially felt. The highest and dearest interests of men, of all classes and countries, are involved in that which affects the teachings of revelation and through such the kingdom of our Lord Jesus Christ; and that Romanism does this in the most serious and signal manner these letters will show to be the deep conviction of the writer. It will not be surprising, therefore, that he feels solicitous that the reader should give them a careful and impartial consideration.

MAT, 1887.

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LETTERS DESCRIBING ROMANISM.

LETTER I.

THE CLAIM OF THE CHURCH OF ROME TO BE REGARDED
AS CATHOLIC, OR UNIVERSAL, REFUTED.

My Dear Sir,—Having satisfied myself, after long and patient investigation, that the high and far-reaching assumptions of the Roman Catholic Church do not rest upon a safe and solid basis, I have resolved to put my reasons for such a conclusion before you, and through you before the public generally. I thus act from a deep conviction that such is a duty I owe to interests of the most sacred character, affecting the Redeemer's Kingdom, and of every member of the community of whatever creed or position in life. The very practical application which your church is giving to her assumptions, especially now, in "this Canada of ours," presses home this sense of duty upon my mind, to refuse attention to which would I believe, be censurable in the highest degree.

In a series of letters to your address, Reverend Sir, I intend to state my views, and therefore, without any apology or further preface on the subject, I enter upon my task.

For the Roman Catholic Church, it is claimed, that she is the mother and mistress of all churches; that, indeed she is the only true church; and being such, is the Catholic and Universal Christian Church. That, by divine appointment, the Apostle Peter was the head

and foundation of the church, its Pope, or Pontiff, and Christ's vicar, or visible representative on the earth. That he, St. Peter, lived in Rome for the last twenty-five years of his life, during which time, as the possessor of the keys committed to him by the Saviour, he bound or loosed, opened or shut, in Heaven, Earth, Hell, and Purgatory, as seemed right in his sight. That each Pope since then is the true successor of St. Peter, invested with equal authority and power; and that to be subject to him, and in full and hearty connection with the church, he personally, or through the authority he delegates to bishops, priests, &c., &c., rules, is necessary in the highest degree to Salvation.

Now, Reverend Sir, to each of these propositions, I offer a strong and emphatic protest; assured, that neither by the Holy Scripture, nor by reliable Church history can your theologians sustain any one of them. Indeed I look over them with no small measure of surprise, asking myself the question, how any person could be so bold as to assert them in any place where the Word of God circulated, or, that access was had to the relations of authentic history, either ecclesiastical or profane. One is strongly tempted here to believe, that to avoid the discovery which such authorities would supply, the Holy Scriptures, and many of those histories which are most reliable and instructive, are so determinately suppressed and forbidden by your church.

That the Roman Catholic Church is not, and never was, the Mother and Mistress of all churches; the only true Church of Christ, and, therefore, the Catholic or Universal Church, must strike the mind of every one who gives but the most casual reading to the Acts of the Apostles and their Epistles as addressed to the several churches which they name. Mosheim, in his justly esteemed ecclesiastical history, tells us: "the