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2. Essay on Shylock . 31 p.
3. Corrections for an essay on the Negro. 60 p.
10. Copy of "Altem Verses" by O.W. Holmes and an untitled essay by John Ruskin.

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Aurantown, Kentucky.
The subject before us is of one of the highest interest. Whether or not we are Protestant Christians, seeking to disentangle our holy faith as it was taught to the ancient fishermen on the shores of Galilee, from the pagan superstitions in which it almost lost its identity, or whether as mere gardeners after knowledge or understanding, to live the Agape, P. T. P. Clay's book is unrivaled as a curious and important one.

It is known to all, the organization styling itself the Roman Catholic Church, claims that the authority which it now exercises and for ages has exercised is of divine appointment. Then we reflect upon
The wonderful power and influence it has at times over almost the whole of the civilized world on an conditioned to make invidious before denying its claims. The fact of its rapid growth and almost universal dominion, so long as it is about as great a miracle as any for which the church lays claim, asks credence. There is not in the annals of history, a work of human policy (or say human misfortune) of the claims of its adherents, the occident of the decline as well as growing investigation as the Roman Catholic Church. For long yet it was the most conspicuous figure in the world's history. It stands at the connecting link between two...
great civilization. The ancient and the modern. The great forces of the earth, and the sea of the Mediterranean. One had examined before fallen into popular decay. Greece had fallen a fable to Rome and now Rome having reached her zenith—under Augustus was just ready to begin her fall but still declining.

The church of Rome alone of all religious institutions carries the mind back to the times when the smoke of sacrifice rose from the Pantheon and when camels, spurs, and eagons bounded in the Flavian amphitheatre. The profoundest royal houses are but yesterday when one can find with the line of the
Supreme Pontiffs. The line
on trace in an unbroken
series, from the Pope who crown-
ed Napoleonic in the 19th
century to the Pope who crowned Pepis
in the 8th century, and far
beyond the time of Pepis
this august dignitary reposes,
still it is lost in the dimlight
of fable. The republic of Venice
came afoot in antiquity.
But the republic of Venice
was modern when compared
with the Papacy, and the
republic of Venice is gone
and the Papacy remains
not in decay, not a mere
anemic but full of life
and youthful vigor.
The Catholic Church is still
sending forth the faithful
ends of the world, missionaries.
are jealous as those who landed in Kent with Augustine and still confronting hostile tribes with the same spirit with which the confessor Atilla. The number of her children is greater than in any former age. She claims that her acquisitions in the new world have more than compensated for what she has lost in the Old. The number of her communicants is certainly not fewer than 150,000, and some claim as many as 218,000. And it will be difficult to show that all other Christian powers united amount to 120,000,000. May we mean only how do we in any way that the time of her long
dominion is approaching its end. The end of the commencement of all the governments and of all the technological establishments that now exist in the world. Am I assured that she will not see the end of them all? She was great and respected. For the same lead act fort on Palestine. Upon the track had crossed the Rhine. Were German slovenly still flourished at Aulis and when Inchonot had not yet stricken idols in the temple of Mercu. Will she still expect when some transgressor from some country yet obtained decline state prestige in the future shell in the midst of a
not polities. Take his stand on a broken arch of London Bridge to dedicate the Ruins of St. Paul. If she must insists her claims are true. Is Leo XIII is the successor of the Vicar of Peter by divine appointment, but if these claims are false, if this is only a human machination, despite wonderful skill and invention like all things human, she is declining to 10 dying though long life she can not be everlasting. The church founds her claim first upon the language of the New Testament and confirms it by the tradition of the church handed down as it is asserted in unbroken continuity from apostolic times. The great
age. According to that theory Peter the Apostle was indicated by Christ himself as superior to the rest of the twelve in faith and spiritual discernment and as the one of the number whom it was his design to invest with especial pre-eminence, in like manner the church itself which Peter was to found and to preside over was predestined to a like superiority among other churches, while his personal superiority was to be valid in his successors for ever in conformity with this divine design. Peter accompanied by the Apostle Paul went from Rome after Christ's death and founded there a church which he presided over as its bishop for thirty-five years.
From the first year of the reign of Claudius, 47 A.D., he eventually suffered martyrdom on the same year and on the same day as St. Paul in the persecution of Nero. If we accept the record preserved in the Roman Church, we shall believe that St. Peter's successors, so long as Christianity was the object of state persecution, continued heroically to encounter the same glorious fate, the distinction of martyrdom being assigned in the Roman calendar to all but two of the bishops of Rome from times to eternity. Succeeding held the office in 305 A.D. The Church then became Roman in the extent of the evidence in support of this theory is frequently ambiguous and conflicting.
Sometimes of more than doubtful genuineness, the question whether or not Peter was designed for pre-eminence among the apostles rebels itself into one of our Fundamental criticisms. Each reader must interpret for himself. Matthew 16-18.

Regarding Peter's preeminence in Rome and lengthened labors there as the head of a Christian congregation, it is maintained by the great majority of Protestant scholars that there is no proof that he was ever in Rome at all.

Even if his preeminence in Rome be admitted, his arrival there must have been long subsequent to that of his brother apostle, and his labors of subordinate importance. In conclusion, I conclude my paper by the complete silence.
observed in the Acts of the Apostles, purporting both to him and his work in the capital of the nation. On the other hand, it is urged that, as no becomes tradition as signs the martyrdom of Peter is any other place than Rome, any allusion to that event is implicitly an argument for his visit to the capital, and of the most recent and authoritative source. "We refer to the conclusion that he both visited Rome and taught there, but that his labors were carried on in a spirit of rivalry not day antagonism, of those of Paul, being bestowed upon a Judaizing church while those of his fellow-ascetic were directed to the Gentile communities. In Gal. II. 11-14, it would seem that the early church at Rome.
was largely made up of Jews that they were expelled from the city about the middle of the 1st Century and that after their return they took care not to bring themselves again out of foreign notice. For this reason the church is little heard of for the first 200 centuries of its existence. Numerous lists of the bishops of the see were made prior to the close of the 3rd Century. In all of these there are considerable discrepancies. But while the discrepancies from that the Roman bishop at this period could not have been as important in its relation to the other Christian churches as his position shows, the fact that
the list more made clear that before the close of the 3rd Century the office was held in such importance that its succession was a matter of unusual interest, being in distant parts. The epistle of Clement, Rome, or rather to the Church at Corinth on the latter part of the 1st Century, purports to come from the Church at Rome and not from the Bishop of Rome. The tone of the letter suggests that the Church at Rome early began to assume a position of authority over the other churches. The letter is characterized by a certain admonitory tone such as could hardly have been assumed if the community by which it was sent had not been held to possess a recognized superiority over the community.
to whom it is written, but
this superiority is not greater
than would naturally belong
to the church in imperial
Rome as contrasted with the
Church at subject Corinth.
Though at first the early churches
were characterized by moral pur-
ity—and great zeal, they were
sounded by a multitude of popes
whose lords had been disgrace-
d by Roman conquest. The church
by degrees departed from the sim-
ple Pauline teaching, in impre-
se with earnestness and
policitude the passage from
liberal miter with so much
latent sarcasm. For example, the theo-
logians may indulge the pleasing
task of describing Religion as she
descended from heaven arrayed
in her mantle purity. The historian
must discern the inevitable
mixture of error and deception which she contrived in a long residence upon earth among a weak and degenerate race of beings. Error is her doctrine, the church her deity of the Apostles. It is not strange that the Jewish councils to Christianity first looked to Jerusalem as the head church. After the downfall of Jerusalem it is perhaps not strange that all the churches looked to Rome for spiritual leadership. Was it as a child or the foliated heart. All contemporary writers that Rome laid claim of supremacy over the other churches, but from the first protests were made and as each new intrusion on the part of the Roman see was put forward
it was called in question by some one or other for
reason of the Christian community. Tertullian did not
approve the assumption by the Roman
bishop of the title of Pontifex
Maximus, and espoused episcopacy.
Again he distinctly impugns the
idea made by Zephyrinus who was
bishop of Rome from 202-218
of a certain superiority in
the Roman see derived as a
tradition from St. Peter.
Instances are numerous in
the annals of the Church during
the 2nd and 3rd centuries in which
some essays to assume superior
ity and is opposed in this
day.
Jamee expressly attributes the institution of the episcopate in order to the necessity which had arisen of repressing the numerous schisms in the church. He declares the central episcopal authority not in the person of a single individual but in a matter of expediency and not of divine appointment. It is according an inevitable inference that by one of the greatest of the Polish fathers, writing at the close of the 4th century, the Roman theory of the papacy was urged.

The political organization of the empire, from its establishment and universally recognized territorial divisions, its system of intercommunication, and its arrangement of the executive power, seemed to furnish
The most practicable outlines for the administration of large and growing ecclesiastical communities, the chief cities of the Roman provinces were accordingly from the first selected as the seats of the principal Christian churches. Joltock, Corinth, Ephesus, and Thessalonica respectively representing the chief ecclesiastical centers of Syria, Achaea, Asia, and Macedonia. And when again under Constantine and his successors, the distribution of civil authority was further modified by the creation of patriarchates, subdivided into certain dioceses or major provinces, these changes were soon followed by corresponding modifications on the part of the church organization. In this manner...
Very sincerely
we are able to understand how it is that we find the bishop of Rome successively as
parning, as in the pontificates of
Urbanus and Cornelius (236–253)
the more extended authority of a
metropolitan and, as in the
days of Julius the I and Sixtus
(337–398) the authority of a patriarch.
The remonstrance of the ear of
inherited power to Constantinople
threatened a downfall of
Roman ecclesiastical power.
The idea of ecclesiastical supremacy and the idea of political
importance were closely associated
for more than a century, it was
not a little doubtful whether
the Modern Pontiff might not
be compelled to refer to the
influence of the Pope of Rome.
From this time it was the supre
In the utterance of the Roman pontiff, it is implied that his supremacy as a tradition from apostolic times could never depart from him and his successors, and that, as representing the authority of the two chief apostles, it had claim upon the obedience and reverence of the whole Christian church and all other churches could produce the authority of the bishop of Rome become more and more firmly established in recent times. During the fifth century, the church greatly expanded her dominion, the character of the men who filled the papal chair during this century must of them by conspiracies, strife, and intrigue, owed alone suffice to constitute it a memorable era. Upon the mind of Innocent I
moral first distinctly
have learned the most conception
of Rome's universal ecclesiastic
al supremacy. In 412 he ap-
pointed the archbishop of Milan
his vicar-general over the extensive provinces
of Albigensia, and when the
bishops of the province deemed
themselves less amenable than he
had anticipated, he meted out
unprecedented indulgences on the jur-
pisdiction of his diocese as head of
all the churches. O, the great St.
Paul, the Bishop of Rome, held the office of Primacy in 440,
461. He was a channel defender
of the faith orthodoxy having been
indulged unto him before his election
by Augustine. He was the first
author of the Collect of Synods con-
vened at Rome during the pontifi
cate of Symmachus, formally dis-
cussed in 674 night before he
judgment on his administration. Eusebius bishop of Panaea declared (670) that the Roman pontiff was to be judged by God alone, and was not amenable to any earthly potentate or tribunal. If it is true evident that the doctrine of papal infallibility though not yet formulated, was also by virtually recognized from the time of Constantine the Great the Church the Church had possessed the right of acquiring landed property by request from individuals, and the Roman see had thus become greatly enriched some of its possessions lay far beyond the confines of Italy. It was one of the last acts of Cleonicus to address to the emperor Thraso an appeal for the imperial protection of certain estates in Asia which
a lady named Pitra had
been raised to the Roman see
for the maintenance of the
"clergy, the poor, and certain
advents." Our most pious king
the restriction of the monaster-
monks had emancipated the
ecclasticidal potenti as from
ecclasticidal potenti as from
control the first and
most abiding object of the holy
church, and prayer had been
the acquisition of territorial
wealth in the neighborhood of
his capital. Under Gregory I
(590-604) this territorial wealth
became largely augmented.
The schism of Rome continued
for years in favor until in the
year 752 when Pepin le Bref
assumed the dignity of King of the
Franks. He did so with the consent
and
unction of Pitra the bishop and he
was announced and signed by Boniface—a momentous precedent in relation to European history.

In content with dictating all on subjects relating both to the
king and to church government with large possessions and the
acknowledged rights to retain and take crosses, Nicholas
also forbade the dimes of Lothair, the powerful marquis of the
rect territories which stretched from the German Ocean (the
Mediterranean sea) from his wife
Gertrudigena, thereby establishing
an important precedent for
Jesuit interference in
questions of female morality.

And, in that almost incred-
ible exercise of power, the Pope
Pius IX. continued until almost
The whole of Christendom re-organized. Its claims to being the Supreme Pontiff, Vicar of Christ, Head of the Bishops and Supreme Governor of the whole Catholic Church, from the whole world are the very ordinaries of superior organization and a jealous missionary spirit amounting to fanaticism have been the chief cause of the success of Islam. As sacrifice has been decreed no hardship is great, but it has been gladly borne by countless millions of the Church that they might spread her teaching and swell her numbers. Of the Church as an organization Macaulay says...
The folly of the church of Rome is the very masterpiece of human wisdom. Nothing but such folly could, against such assaults as have been made upon it from time to time, have come up such doctrines. The experience of 1200 eventful years, the ingenuity and patience of 40 generations of statesmen, have imposed such folly. Such perfection that among the controversies which have been named for deciding mankind, it occupies the highest place. The change was conviction that reason and Scripture are most decidedly on the side of Protestantism, the greater is the reluctant admission of this, which we regard as the explicit epitome of all the evidence against which reason and our own experience has been employed.
Edgar
Ethelred, Ethelbert
Edward, Ethelbert, Edmund
Ethelred
Edwy, Edgar
Ethelred the Martyr (Ethelred II)