

VALUABLE HISTORICAL & STANDARD WORK.

TO THE READING COMMUNITY.

GRIFFITH & SIMON,

No. 188 NORTH THIRD STREET, PHILADELPHIA,

ARE NOW ISSUING IN NUMBERS,

# THE HISTORY OF THE POPES

TO A. D. 1758,

BY ARCHIBALD BOWER, ESQ.

Formerly public Professor of Rhetoric, History and Philosophy, in the Universities of Rome, Fermo and Macerata, and in the latter place Counsellor of the Inquisition,

WITH AN INTRODUCTION AND A CONTINUATION TO THE PRESENT TIME, BY

REV. SAMUEL HANSON COX, D. D.

Professor Extraordinary of Biblical and Christian History in the Union Theological Seminary, New York.

This work was originally issued in England, and occupied its author nearly *fifty years in preparation*, and was published in seven quarto volumes, at a heavy cost.

The undersigned propose to furnish the work in handsome style at *Twenty-five Cents* per number, to be completed in twenty-four numbers, making *three handsome volumes*,

AT THE LOW PRICE OF SIX DOLLARS;

Thereby placing it within the reach of all who may desire a correct and faithful History of the Church of Rome, from its foundation to the present time.

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## THE FOLLOWING ARE SOME OF THE RECOMMENDATIONS OF THE WORK:

*From the REV. DR. BERO, Pastor of the German Reformed Church in Philadelphia.*

Bowers' History of the Popes is a work which has heretofore, from its voluminous character and its scarcity, been accessible to few; and although its high reputation has always kept it in demand, it has never been fairly brought within the reach of the reading public. The work embodies a vast amount of historical information which may be relied upon as authentic. The author having enjoyed the very best opportunities of consulting manuscripts and other documents, in order to verify his statements. The fact that Bower commenced his work an ardent Romanist, and ended it a most zealous Protestant, is in itself sufficient to create an interest in his book. It affords the undersigned great pleasure to commend the work to the favourable notice of all who desire a circumstantial history of the Popes.

JOSEPH F. BERG, D. D.

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WE fully concur with REV. DR. BERG in his opinion of the above work,

Rev. Cors. C. Cuyler, D. D., pastor of the Second Presbyterian Church, Philadelphia.

Rev. John Chambers, pastor of the First Independent Church, Philadelphia,

Rev. Theophilus Storke, pastor of the Evangelical Lutheran Church, Philadelphia.

Rev. Wm. Urie, pastor of the Fifth street Methodist Episcopal Church, Philadelphia.

Rev. L. Scott, M. A., pastor of the Union Methodist Episcopal Church, Philadelphia.

Rev. Leonard Fletcher, pastor of the Central Baptist Church, Philadelphia.

Rev. J. B. Hagany, pastor of the Ebenezer Methodist Episcopal Church, Philadelphia.

Rev. Wm. Cooper, pastor of the Wharton st. Methodist Episcopal Church, Philadelphia.

Rev. John L. Grant, pastor of the Eleventh Presbyterian Church, Philadelphia.

Rev. James Flannery, pastor of the Sanctuary Methodist Episcopal Church, Philadelphia.

Rev. John Street, City Missionary, Philadelphia.

Rev. John McDowell, D. D., pastor of the Central Presbyterian Church, Philadelphia.

Rev. A. D. Gillette, M. A., pastor of the Eleventh Baptist Church, Philadelphia.

Rev. Robert Adair, pastor of the First Presbyterian Church, Southwark.

Rev. George B. Ide, pastor of the First Baptist Church, Philadelphia.

Rev. W. Loughbridge, pastor of the Fourth Presbyterian Church, Philadelphia.

Rev. John J. Kerr, M. D., rector of the Advent Episcopal Church, Philadelphia.

Rev. Joel Parker, D. D., pastor of the Clinton st. Presbyterian Church, Philadelphia.

Rev. J. Castle, pastor of the Nazareth Methodist Episcopal Church, Philadelphia.

Rev. Anson Rood, pastor of the Central Presbyterian Church, Northern Liberties.

Rev. J. Lansing Burrows, pastor of the Broad st. Baptist Church, Philadelphia.

Rev. Wm. A. Wiggins, pastor of the Western Methodist Episcopal Church, Philadelphia.

Rev. Samuel Stevenson, pastor of the Reformed Presbyterian Church, Fair Mount.

Rev. James W. Stewart, pastor of the Union Presbyterian Church, Philadelphia.

Rev. Willis Lord, D. D., pastor of the Seventh Presbyterian Church, Philadelphia.

Rev. G. B. Perry, D. D., pastor of the New Market st. Baptist Church, Philadelphia.

Rev. E. J. Richards, pastor of the Western Presbyterian Church, Philadelphia.

Rev. Ezra Stiles Ely, D. D., pastor of the First Presbyterian Church, N. Liberties.

Rev. E. L. Jaues, pastor of St. Georges Methodist Episcopal Church, Philadelphia.

Rev. Wm. Ramsey, pastor of the Cedar st. Presbyterian Church, Philadelphia.

Rev. John S. Inskip, pastor of the Salem Methodist Episcopal Church, Philadelphia.

Rev. John S. Taylor, pastor of the Mariners Church, Philadelphia.

Rev. John Newland Maffitt, professor of Elocution and Belles Letters.

Rev. Stephen H. Tyng, D. D., rector of the Epiphany Episcopal Church, Philadelphia.

Rev. Wm. Shadrach, pastor of the Sansom street Baptist Church, Philadelphia.

Rev. James Smith, Presiding Elder of the South Philadelphia District, of the Methodist Episcopal Church.

W. G. E. Agnew, M. D., late Principal of Zane st. Public School, Philadelphia.

## RECOMMENDATIONS.

As *Bower's History of the Popes of Rome*, all of them, 245 from the beginning, to Benedict XIV. who died in 1758, and with the continuation, to include the remaining seven to the present reigning Pope, Gregory XVI. the 252 inclusive, are to be published by *Messrs. Griffith & Simon*, of Philadelphia, *Mr. William Moore* being their agent in New York; the undersigned are happy to recommend the work, and the manner of publishing it, and its pre-eminent cheapness, as incomparably valuable and worthy of the patronage of all American Patriots, Protestants, and Christians. There is no other work in the world like it or to compare with it. It is a dictionary of most useful and entertaining knowledge, readable and authentic, and such as every scholar, not only, but every respectable family, that loves knowledge or knows how to value it, ought to possess. As such, we pray for its success through all this nation, and throughout the total English world in both hemispheres, as a standard and an excellent work, which almost any one can better afford to buy than to want.

New York, Dec. 18th, 1844. ]

Rev. Samuel H. Cox, D. D., pastor of the First Presbyterian Church, Brooklyn.

Rev. Thomas H. Skinner, D. D., pastor of Mercer st. Presbyterian Church, New York.

Rev. Joseph McElroy, D. D., pastor of the First Reformed Dutch Church, New York.

Rev. Thomas E. Bond, D. D., Editor of the (Methodist) Christian Advocate, New York.

Rev. Henry Davis pastor of the Cannon st. Baptist Church, New York.

Rev. William Patton, D. D., pastor of the Spring st. Presbyterian Church, New York.

Rev. J. W. M. Lane, D. D., New York.

Rev. Mason Noble, pastor of the Eleventh Presbyterian Church, New York.

Rev. W. J. Cleland, pastor of the Second Associate Reformed Presbyterian Church, New York.

Rev. N. Bangs, D. D., pastor of the Green st. Methodist Episcopal Church, New York.

Rev. George Potts, D. D., pastor of the 9th st. Presbyterian Church, New York.

Rev. W. W. Phillips, D. D. pastor of the First Presbyterian Church, New York.

Rev. Erskine Mason, D. D., Pastor of the Bleecker st. Presbyterian Church, New York.

Rev. Samuel D. Burchard, pastor of the Houston st. Presbyterian Church, New York.

Rev. J. Owen, D. D. principal of the Corneliu8 Institute, New York.

Rev. A. Wheelock, pastor of the 16th street Baptist Church, New York.

Rev. D. B. Coe, pastor of the Allen street Presbyterian Church, New York.

Rev. George Duffield, Jr., Pastor of the 3rd Presbyterian Church, Brooklyn.

Rev. S. T. Spear, pastor of the 4th Presbyterian Church, Brooklyn.

Rev. Edwin F. Hatfield, pastor of the 7th Presbyterian Church, New York.

Rev. J. Spaulding, Secretary of the Seamen's Friend Society, New York.

Rev. John Hassel, pastor of the primitive Church, New York.

Rev. Charles Read, pastor of the Second Presbyterian Church, New York.

Rev. S. H. Cone, pastor of the First Baptist Church, New York.

Rev. David Bellamy, pastor of the Stanton st. Baptist Church, New York.

[From Rev. John N. McLeod, D. D., N. Y.]

The proposed republication of "Mr. Bower's Lives of the Popes," is, in my estimation, deserving of all encouragement. Let the American people see what the heads of the Roman apostacy have been from age to age, and they will be greatly aided in determining the moral character of the system they represent, and its ruinous influences on the civil and religious liberties of man. From a gentleman so entirely competent to the task he has undertaken, as is the Rev. Dr. Cox, a continuation of great value may be reasonably expected.

JOHN N. McLEOD.

[From Rev. Thomas De Witt, D. D., N. Y.]

I have for some time been acquainted with "Bower's History of the Popes." I esteem it one of great value, being the most full and thorough work of the kind that can be procured, and wish that the proposed republication may meet with adequate patronage.

THOMAS DE WITT.

New York, Dec. 23d, 1844.



From Rev. John Dowling, A. M., pastor of  
Berean Baptist Church, New York.

New York, Dec. 20th, 1844. }  
Berean Parsonage, Bedford, L. I. }

MESSRS. GRIFFITH & SIMON,

GENTLEMEN:—Allow me to express to you my pleasure and gratification at the enterprise you have undertaken, in publishing in a form and at a price accessible to almost every body, that valuable and authentic record of the abominations of the papal antichrist as exhibited in the lives of the boasted successors of St. Peter, "Bower's History of the Popes." For many years past this work has chiefly been confined to the shelves of public libraries, or the collections of the curious and the wealthy. During some twenty years of reading and research upon the subject of ecclesiastical history, and especially upon the history of popery, I have found no work so rich in important facts, *confirmed invariably by the citation of original authorities*, as this erudite and valuable work. Papists it is true, because they were unable to confute his facts, have labored hard to blacken the character of the author. But this is no more than they have invariably done, whenever they found themselves unable to reply to facts, or reasonings fatal to their anti-christian system. If Bower were as bad a man as the worst of his popish adversaries represent him, still the facts he adduces would be equally valuable, because they are confirmed, as I have before remarked, by references to the original authorities. A recommendation of such a work as "Bower's History of the Popes," would be both superfluous, and for me at least, presumptuous. Suffice it to say that its author was a man of astonishing erudition and eminently qualified for such a work, and that this is the great work of his life. The work ought to be read and studied by every protestant, and especially by every protestant minister. Yours, respectfully,

JOHN DOWLING.

#### BOWER'S HISTORY OF THE POPES.

MR. EDITOR:—Permit me, through your columns, to say a word in commendation of *Bower's History of the Popes*, the American edition now appearing from the press in 24 numbers, at 25 cents per number, Messrs. Griffith & Simon, Philadelphia, publishers, and sold at Messrs. Saxton & Miles' Bookstore, No. 205 Broadway, Mr. WILLIAM MOORE being agent in this vicinity for subscriptions, at Messrs. Miller's Bookstore, No. 645 Broadway. I am desirous that all our Protestant countrymen, and especially the Protestant clergy of our country, should possess so rare and incomparable a work. What I think of its great value, I have sufficiently expressed in the published Introduction accompanying the first number.

To correct an error of some persons, permit me to say that the work of *Professor Ranke*, of Berlin, will not compare with it; and however valuable for its purposes and limited modern scope, it is wholly another, and wholly inferior in its design, its character, its magnitude, and its utility. Nothing but ignorance of the facts can induce any gentleman to con-

found or even to compare them. Bower's is the History of the Popes, all of them, from the beginning, according to the whole numerical calendar of Rome, making 245 to the death of Benedict XIV. inclusive, in 1758, while Ranke's in its very title-page, shows the difference, being only modern, "during the 16th and 17th centuries."

The work of BOWER is every way a great one, with no equal or rival in the English language, or any other in the world. Its second edition in England, London, appeared in 1776, at a very high price, near 25 dollars a volume, and in 7 volumes quarto. It is now scarce, dear, and impracticable in the markets. The mode of the American publishers is perhaps the only one which could insure its sale, and vindicate their enterprise in undertaking it, in this country; and it justly invokes the aid and patronage of all scholars, gentlemen, and Christians, and especially of those who appropriately combine in themselves these three honorary appellations, the Protestant clergy. It is preeminently cheap at \$6 for the whole. And it is indeed one of those incomparable works, a thesaurus of events, facts, dates, and authorities, on the whole of Popery, including biography, literature, philosophy, ecclesiastical changes, and hierarchal impieties, in due order digested and displayed, which almost any one can better afford to own than to want. And yet it is to a wonder little known, even by the clergy of this hemisphere.

A distinguished and excellent nobleman of the Church of England, recently, in a letter to the writer, says, "I agree with you that in these days of reviving Jesuitry on the Continent, and of priestly assumption in England and America, authentic information respecting those pretended successors of the apostles, is much needed. I therefore heartily wish your publication success. \* \* \* I hope some copies of your proposed edition will make their way into our Booksellers' shops, for it is more needed in England than in the United States." I am happy to introduce another recommendation, an *instar omnium* from the *Rev. Dr. Miller*, of Princeton, an authority with us, in his appropriate department of Ecclesiastical History and Polity, of deserved eminence and excellent worth. The manner in which our work is published, and its wonderfully reduced price, is, I think, an apposite reply to the very natural queries in his last paragraph. I may just add, gratefully, that I have also received very valuable testimonials from other eminent persons in our country, especially from the *Rev. Dr. Murdock*, of New Haven, and formerly Professor of Ecclesiastical History in the Theological Seminary at Andover.

It is but justice to state that I have no pecuniary interest in the work, nor has any one even asked me to make this manifesto in its favor. I do it from love to the cause of truth and righteousness, and from a high conviction that the forthcoming publication is a grand measure to subserve their triumph in our country, against the unique and tremendous organizations, and the fatal but stealthy encroachments of Papal wickedness, and in

favor of that eternal system, which, if it be *Protestant*, is such only because it is identically and primitively *Christian*, and, as such, of an antiquity divine—infinately anterior to the prophesied developments of papal treason against God. But please read the letter of Dr. Miller. I sincerely thank him for it! It is a document to be perused and preserved—one worthy of the mature learning, the large and ripe experience, the sincere patriotism, and Protestant piety, of the venerated writer. Its sentiments ought to be universal among Americans and Christians, *for they are worthy.*

I simply add that now is the time to subscribe, and that, at 25 cents a number, its possession may be facilitated to all. The last two numbers are to be occupied with the seven remaining Popes, namely, Clement XIII., Clement XIV., Pius VI., Pius VII., Leo XII., Pius VIII., and Gregory XVI., the present Pope, although in consequence of the difficulty of procuring the requisite materials, it is possible that their appearance may encounter some delay, yet as little, the writer promises, as may consist with the propriety of things, and his own duties and engagements.

SAMUEL H. COX.

Brooklyn, N. Y., Dec. 11th, 1844.

FROM REV. SAMUEL MILLER, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary, Princeton, New Jersey.

Princeton, Nov. 25, 1844.

REV. AND DEAR SIR:—When you requested me, by letter, to give my opinion of *Bower's History of the Popes*, I was confined to my bed by a protracted illness, from which my recovery was so slow, that it is only within a few weeks that my returning strength has been such as to render me capable of using the pen with any comfort. I now proceed to fulfil the promise which I then made by the hand of another.

It is about twenty-five years since I became possessed of *Bower's* work, in the original edition, in seven volumes quarto; and I can truly say, that the more frequently I have consulted it, the deeper has become my impression of its great value, as a source of information concerning the rise, progress, and abominations of the papacy. I was not indeed ignorant, before I purchased it, that its credit, as a faithful record, had been called in question; that the life of the author had been considerably erratic; and that the Jesuits, whose society he had abandoned long before the publication of this work, had taken unwearied pains to blacken his character in order to dishonor his history. But so they have, for the last three hundred years, treated every conspicuous man, who renounced and exposed their system of enormous corruption. Those who remember the nefarious calumnies which they circulated concerning *Luther*, *Calvin*, *Cranmer*, *Melancthon*, and all their noble band of protesting associates, will not wonder that their abuse was heaped without stint upon a man less elevated in reputation, and whose departure from their communion was attended

with circumstances peculiarly adapted to provoke their resentment. But, as *Mr. Bower* had the best opportunities of becoming intimately acquainted with the policy, the management, and the selectest archives of the Papal court—as he regularly refers to his authorities for all his statements—and as, in comparing these with documents accredited by all Protestants, I never found him at fault; I must say the more I have examined his pages, the greater has been my confidence in his fidelity.

It was, therefore, with unfeigned pleasure that I was informed of your movement for promoting an American edition of this work. Perhaps there is no Protestant nation in the world in which the public mind has more need to be enlightened in regard to the real character of the papacy, and to be roused from its torpor respecting the real danger to be apprehended from the acts and the influence of that corrupt body, than that in which it is our privilege to live. Our morbid popular sensibility to any thing that looks like an infringement of the rights of conscience, and our long continued and boasted habit of opening our arms to the poor and oppressed of all nations, have really served in some degree, to blind us even to the duty of defending ourselves against the inroads of the most formidable and fatal errors. It has already come to be considered by many as a sort of persecution to remove the veil from the face and the falsehoods of “the man of sin, the son of perdition,” and let his real character be seen. But, in spite of the popular delusion, this painful work must be done; and I know of no more fair and honorable way of effecting the exposure, than simply to bring before the community such authentic exhibitions of the rise, progress, and enormous corruptions of the papal system as the volumes of *Bower* present. For I have ever been of the opinion, with the author of this work, expressed in his dedication to the King of Great Britain, *George II.*, that, “next to the pure light of the gospel, there is nothing that popery has more to fear, than simple historical truth.”

I know that there are multitudes of our fellow citizens who cannot be persuaded to believe that there is any danger to be apprehended, in this Protestant country, from the plausible corruptions and acts of popery. With the writings of the reformers in our hands, and with the high praises of their wisdom, their piety, and their heroic faithfulness on our lips, the popular sentiment seems to be, that the deplorable corruptions and delusions of the antichrist, whom they so worthily opposed, are now harmless. Nay, it would seem that some, who once gloried in the name of Protestant, have become so infected with the views of that soul destroying system, that they are beginning to be ashamed of that glorious reformation for which their fathers were willing to give up all things, and even life itself.

To obviate the cause of this infatuation, I would employ no other means than those of *light* and *love*. I would humbly say, as the divine Author of truth said, in commencing



the work of creation, "Let there be light." Let sound historical and doctrinal knowledge be every where diffused. Let not the people be blinded by the false statements of ignorant and profligate partizans. Let them know the real history, as well as the real character, of those claims, which, if allowed, will infallibly degrade them in this world, and destroy their souls in that which is to come. And in diffusing this light, let no unhallowed means be employed. Let not the most bigoted Romanist be opposed by any weapons which the most rigid law of Christian benevolence will not sanction. I am willing, in my contest with popery, to bury for ever the recollection of the millions, whom, in different ages, she has burned alive, or butchered in cold blood, because they refused to assent to her corrupt dogmas. I am willing even to forget, that, in every country where she reigns without control, her utter denial of the rights of conscience, are, at this hour, universal and terrific. But if she expects me to believe that her superstitions are innocent, and that her claims and policy are consistent with the liberties, civil or religious, of my beloved country——this is too much! I must lift a warning voice against all such expectation. If she calls this persecution, be it so. I have not so learned Christ. So long as she refuses to let her members search the Scriptures daily, to see whether the things which she tells them are so or not, and, above all, so long as she teaches a system essentially founded on the principle that her priesthood are the "depository of salvation," and that heaven is a part of the domain of the bishop of Rome, to be parceled out, and made over to men for money, just as the avarice or the voluptuousness of that pontiff, or his emissaries, may dictate, I must consider her influence as dangerous, and her reign as fatal, to my country, and to the souls of men.

But, my dear sir, can you prevail on our fellow citizens, and fellow Christians, to *patronize* so large a work? Above all, can you persuade them to read it? May our Master in heaven, who has all hearts in his hands, prosper the undertaking!

I am, reverend and dear sir, your friend and brother in Christ,

SAMUEL MILLER.

The Rev. Dr. Cox.

[From the Rev. Drs. Sprague and Fisher.]

Albany, Jan. 18th, 1845.

We have had an opportunity of examining several of the first numbers of Bower's History of the Popes, now in course of being published by Messrs. Griffith & Simon of Philadelphia, and have no hesitation in saying that we regard it as one of the most important works connected with the papal controversy, that has come under our observation. The amount of labor which it must have cost, and of learning of a certain kind which it discovers, are truly wonderful; and there is nothing, that we can discover, in the general spirit of the work, that is fitted at all to discredit its authenticity. If

there is any work better adapted than this to operate as an antidote to arrest its progress in this country we know not where to look for it.

WM. B. SPRAGUE,  
SAMUEL FISHER.

From the New York Evangelist.

The publishers propose to complete this work in twenty-four numbers of about 100 pages each, at 25 cents a number. It is clearly printed in double columns, and will make a very large and elegant work when completed.

It has long been known, but till now almost entirely inaccessible—this being the only American edition, and taken from an English edition in seven quarto volumes. It possesses a high character for ability, completeness and accuracy, and the publication at the present time in such a form, is certainly a public benefit. Bower, though originally a Scotchman, was for many years a Papist, and a professor in the universities of Rome and other places, and was also counsellor of the Inquisition. By God's good providence he was led back to Protestantism in the latter part of his life, but not until he had enjoyed all possible facilities of knowing both the history and character of Popery, in all its departments. Being a thorough and accurate scholar, his means were made good use of, and the results are here embodied. It may lack some of the erudition and comprehensive learning of Ranke, but it is written in a style better adapted to the edification of English readers than the great work of the learned German.

The additions proposed to be made by Dr. Cox will possess great interest and importance. No man possesses more ample qualifications, by an intimate knowledge of history, enlarged and comprehensive views of men and things, and a thorough appreciation of the character of Popes, and of the genius of the whole system, than he; and but few have the ability in an equal degree, to embody their thoughts in glowing, forcible and eloquent language. The introduction presents some striking and important considerations respecting the present aspect and future doom of that great apostacy, and what may help the public to form a judgment of the work itself, speaks of Bower and his labors, in terms of high but discriminating praise. We hope that the work may realize a sale commensurate to its worth, and to the demand which now exists, for light on this overwhelming subject.

From the Protestant Banner.

Bower's History of the Popes, though known by reputation in this country, has hitherto been beyond the reach of those who were willing to purchase it, owing to its extreme scarcity. The history derives interest from the fact, that the author at the time of commencing his work was an ardent supporter of the Papacy, and designed it as an elaborate vindication of the divine right of papal supremacy, but was soon

constrained by conscientious convictions to acknowledge that he had undertaken more than he was able to perform, and finally renounced the Popish system as contrary to truth. The work is an extensive one and is to be published in 8vo. numbers of 72 pages. We bespeak for it a hearty welcome and an extensive circulation.

From the Albany Daily Advertiser.

This work published originally in seven volumes, quarto, at a cost of one hundred and seventy-five dollars, is here proposed to be published in twenty-four numbers, at twenty-five cents per number. Its author, as appears from the title, was originally not only a member but a dignitary of the Romish church, and has given thirty-five years of his life, with the greatest possible facilities, to the preparation of this work: the only marvel we should suppose to be, that any man, in an entire life, could have accomplished it. From the specimen which we have in the preface and the first No., we have formed a most favorable opinion of the manner in which the work is executed, indicating at once the most patient research and the utmost candor and impartiality. It is by the circulation of such works as these, that the eyes of the community are to be opened to the dangers which threaten from the rapid progress of Romanism.

From the Albany Religious Spectator.

November 9, 1844.

It is matter of just congratulation that this great work is about to be given to the American public, and at so cheap a rate as to ensure to it a very extensive circulation. It is the production of a mind trained to a bigotted attachment to the Romish system, which was actually cured of its errors, in the attempt to establish them. The work was originally published in seven quarto volumes, at the enormous price of a hundred and seventy-five dollars per copy; and it is proposed now to publish it in twenty-four numbers at twenty-five cents each. From the number that has already appeared, we judge that the work does full justice to its subject; that it is the fruit of immense research, and is characterized by great fidelity and impartiality. We recommend to our readers to subscribe for it, as they will be more likely to read the numbers coming out at intervals, than they would be to sit down to the whole work, if it were spread before them at once.

January 18, 1845.

We have already had occasion to speak of the great value of this work; and our impressions of its importance are heightened by each successive number. It is the history of

poor human nature in some of its saddest, darkest developments. If it is to gain a circulation in this country proportioned to its deserts, the publication can hardly fail to mark an era in the history of the papal controversy, and to operate, if anything can, as an effective antidote to that terrible evil which it so ably and learnedly exposes.

January 25, 1845.

It is interesting to observe the progress of evil with the progress of centuries. We again recommend to those of our readers who have not already subscribed for this work, to do it, as they would possess themselves of the richest treasure of information on this subject, which the English, and we presume we may add any other language, affords.

From the Christian Observer.

This is the 1st number of a highly interesting and important work, from the pen of an accomplished writer, who was successively Professor of Rhetoric, History, and Philosophy, in the Universities of Rome, Fermo, and Macerata, and a Counsellor of the Inquisition, with a valuable addition from the hand of a well known Master of our own times.

Whoever would understand the Mystery of Iniquity—and the mysteries of our fallen nature—things which are *fully* seen and understood by none but the omniscient Mind—must read the History of the Popes.

From the Boston Recorder.

The author is Archibald Bower, Esq., formerly professor of rhetoric, history, and philosophy, in the universities of Rome, Fermo, and Macerata, and in the latter place counsellor of the Inquisition. The first No. contains an introduction by Rev. Dr. Cox of Brooklyn, N. Y., who will continue the history of the popes down to the present time. The work will be completed in twenty-four numbers, price 25 cents per No. The introduction by Dr. Cox is worth the price of the first number. He speaks of Bower's history of the popes as having been long a desideratum with scholars, and as a work that may now be welcomed by our protestant and christian community. Bower, he states, was born in Scotland in 1685, went to Rome in 1700, and became a Jesuit, became disgusted with the dogmas and corruptions of popery, and fled to England in 1726, where he embraced the protestant faith. In 1747, he published his dissent, and commenced his history of the popes from the ample materials and resources which were at his command. Under the supervision of Dr. Cox, and with the addition which he will make to the history, it will prove a most desirable addition to the protestant literature of this country.