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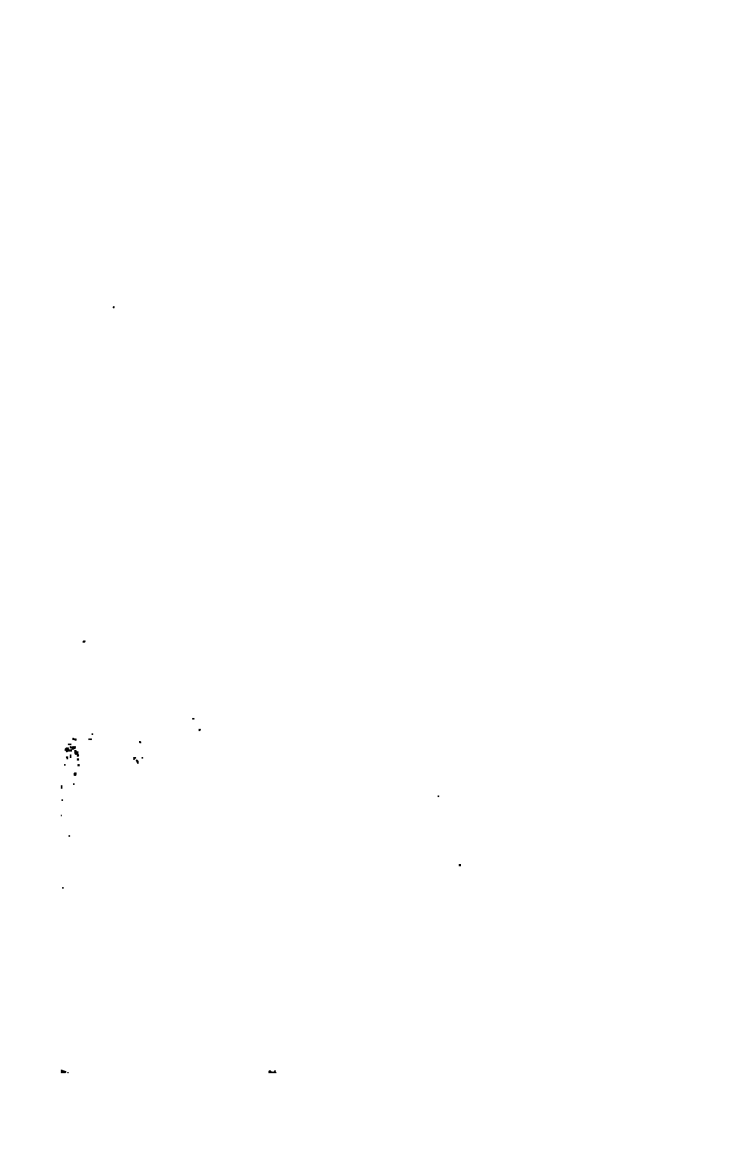
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1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations (1) for a given set of data.

2. The second part is devoted to the construction of a numerical algorithm for the solution of the system of equations (1) for a given set of data.

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~~★ MRS. C. H. K. ...~~

~~★ MRS. S. V. HUNTINGTON~~

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WILLIAM C. BROWN NELLE TAD.

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POPERY,

AN ENEMY TO

CIVIL AND RELIGIOUS LIBERTY;

AND

DANGEROUS TO OUR REPUBLIC.

BY W. C. BROWNLEE, D. D.

Of the Collegiate Protestant Reformed Dutch Church, N. Y.

Fourth Edition.

———"Go to your bloody rites again;
Preach—prostrate damnation in your den;
Then let your altars, ye blasphemers! peal
With thuds to heaven, that let you loose again,
To practise deeds with torturing fire and steel,
No eye may search, no tongue may challenge, or reveal."

Thomas Campbell.

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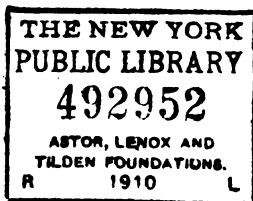
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TO THE
AMERICAN YOUNG MEN,
THE
FUTURE CITIZENS, AND MAGISTRATES, AND MINISTERS
OF THE
UNITED STATES.

YOUNG GENTLEMEN:—I come before you not as a sectarian; nor as a polemic. I come before you to beg a hearing on a subject, not only of the deepest interest to our holy religion, but involving, as I verily believe, the very existence of our liberties, and the perpetuity of our Republic.

In the Roman Catholic religion, we have detected an invading enemy, audaciously conspiring, under the mask of *holy religion*, against the liberties of our country: we have dragged it forward into the light; we have stripped the vizard off its face; and have brought it up to your tribunal, for public judgment in the case.

It is a system of mere human policy; altogether of foreign origin; foreign in its support; importing foreign vassals; and sending a most baneful foreign influence over us. Its pope, and his priests, are politicians; men of the world, and mere men of pleasure. It is, as a system, in the hands of a foreign despotism, precisely what the Koran is in the hands of the

grand Turk, and his muftis. It is a tremendous weapon wielded against peace and good order—the hilt of which is at Rome.

It is as intolerant in politics as it is in religion; it claims to tax the subjects and citizens of every country; it has interdicted nations; dethroned chief magistrates; dissolved civil governments; suspended commerce; annulled civil laws; and, to gratify its lust of ambition, it has thrown whole nations into utter confusion. It waxes a war of extermination against the freedom of the press; and against the rights of human conscience, and the liberties of man. It aims at universal power over the bodies, and souls of all men: and history proclaims that its weapons have been dungeons; and racks; and chains; and fire and sword! It is now annually pouring in upon us, its armies of resolute men,—prelates, priests, monks, nuns, and hundreds of thousands of the very offscourings of the European Catholic population! And be assured, young men of America, that just as certainly as these sons of Belial shall reach the power which they lust after, in this land, they will enact upon us all the bloody scenes of Roman Catholic Europe; which will make the ears of every American citizen to tingle! Under ALMIGHTY GOD, the protector of our Republic, it is in your power, young men of America, to cause *this enemy's* "arm to be clean dried up, and his right eye to be utterly darkened!"

I am, Young Gentlemen,
Your fellow-citizen, and humble servant,
W. C. BROWNLEE

New-York, Nov. 1835.

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INTRODUCTION.

EUROPE has been chained down in mental slavery for more than a thousand years. Popery, and its vassals, the despotic princes, forged those chains, and have rivetted them.

But a gigantic struggle for liberty, and the rights of man, is now going on there. The holy fire which was so religiously preserved alive on the pure altar of truth, in the darkest ages, by the Christians and gallant spirits who lived in the Alpine valleys, kept up a dim, but steady light, in the midst of the obscurity. It gleamed forth, for a season, in the days of HUSS, and JEROME of Prague; it blazed out splendidly at the ever blessed Reformation of LUTHER. And it is now rolling onward, with an irresistible intensity of light and heat, over every kingdom of Europe. Even Spain is happily beginning to be convulsed, notwithstanding the unparalleled pressure of darkness and priestcraft on her.

The despotic powers, who facetiously style themselves *the Legitimates*, are summoning to their aid every means which conscious guilt and terror can suggest, to crush the rising spirit of liberty. Their present struggle with the people, is for the retention

of their plunder, and the perpetuity of their usurped power. No effort of genius and skill, no labour nor expense, no sacrifice of even millions of lives, will be spared to extinguish the last rays of liberty; and to drive the people back to their dungeons, to slumber another generation, in the deathlike stillness of mental slavery. "As long as I live," said one of the despotic princes lately, "I will oppose a will of iron to the progress of liberal opinions." And these military powers will bring brazen heads and iron hearts to the terrible conflict!

No member of the Holy Alliance is ignorant of the fact, that this sacred light was rekindled by gallant and religious spirits in the United States; and has thrown its radiance across the Atlantic with an intense and alarming brightness. The French officers and soldiers, who served in the war of our Revolution, learned here a lesson which could not easily be forgotten by them. They perceived the spirit that is breathed by a Protestant people; and tasted the sweets of that liberty which the gallant citizens of the United States secured to themselves. They went home: the painful contrast, which their trodden-down Catholic country forced upon their hearts, rendered the love of American liberty doubly dear. And they hastened to reduce the lesson they had learned to some practical use.

Unhappily for France, neither the leaders of her Revolutions, nor the great mass of the population, understood pure republicanism. It is certain that *they were morally* unfit to be republicans: they

understood not the noble theory of self-government; they were too ignorant, and too vicious, for the enjoyment of the holy boon of self-government. Leaders of mobs are not fit to be reformers: riotous tumults are not meetings of a free people: brutal licentiousness is not liberty: the demon of proscription and massacres is not the genius of reformation. An enlightened, steady, reflecting, and moral people alone, are capable of self-government. Such was the character of the Americans of the Thirteen States of '76. Such was *not* the character of the French; such is *not* the character of our neighbours of South America and Mexico.

No intelligent politician wondered at the failure of the French Revolution. No one is surprised at the endless counter revolutions and mobocracy of South America. History and painful experience have confirmed the fact, that no nation, which has been long overruled, and consequently paralyzed, by the genius of popery, the nurse of ignorance and slavish principles, can possibly become republican all at once. There must be a resurrection before the dead can move: there must be light and life, before there can be action: there must be a perfect regeneration of the national mind and spirit from all that is strictly popery, before a nation can take its rank as an enlightened and free people, among the kingdoms of the earth. The history of the Spanish republics in the south, makes it manifest to every one, that if THE OLD THIRTEEN STATES had been thoroughly imbued with popery, neither the

potent influence of **THE OLD CONGRESS OF '76**, **NOT** the profound wisdom, and military skill of **THE IMMORTAL WASHINGTON** himself, could have saved them ; far less given them independence !

Every crowned head in Europe rejoiced at the fall of the abortive republic of France. And over its ruins, they repeated with the greatest self-complacency and gratulation, the old maxim, that *No republic ever yet possessed sufficient stability to endure long!* While, as shrewd politicians, they hastened to adopt measures to perpetuate the reign of those elemental principles, that are so congenial to despotism, and so fatal to the rights and liberties of man.

“The schoolmaster,” said they, “is abroad ; but we shall put him under a salutary espionage ! The press has the temerity to utter the most dangerous maxims : it must be gagged ! The pulpit has been the potent auxiliary of liberalism in popular assemblies : that must be subsidized ! The whole Roman priesthood shall be our soldiers. Our military shall, in return, be placed in his Holiness’ service, and will prove themselves admirable illuminators of the public mind ; and the most judicious censors of our religion, and national morals. Fanatics may reason by the rules of logic, and the gospel. Our bayonets will certainly exhibit a shorter process ; and reach more convincing arguments to the hearts of fanatics, and republicans !”

This is the genuine doctrine of popery and despotism, wherever they have a foothold in the old

world. While, in Rome, Naples, and Austria, the clanking of the chains, and the sound of the hammer, rivetting them on their writhing victims, has been heard louder and louder than ever, from the dreary dungeons. And the cordon of guards has been doubled, to prevent the importation of literature, and liberal principles; and stop the march of the schoolmaster over the land!

Now, what nation is it that continues firmly to give the lie to the cherished maxim of tyranny, *That no republic possesses the elements of stability in it?* What nation is it that continues to demonstrate the fact, that a people can govern themselves; and be a mighty people, without a standing army: a religious people, without a state religion; and a glorious people, without kings or popes; shavelings or nobles! What nation is it, to which all the people of Europe turn their eyes with longing desires after our freedom, in spite of the frowns of their oppressors, or their *cordon sanitaire* of steel? It is our republic, whose free institutions they have long admired; to whose happiness and prosperity they look with feelings of envy, and the hope that makes the heart sick: whose books, and free constitutions, they contrive to obtain; and study with the feelings of men who burn with eager desires to achieve their rights and liberties. "Behold," say they, "one great nation which has made itself free. And every other nation might, in like manner, make itself free, were they only as willing, as united, as intelligent,

and as virtuous, as were the brave Americans of seventy-six!"

Now, I put it to our fellow-citizens to say,—if the despotic powers on the continent of Europe can be supposed to be so very ignorant as not to know all this; or so utterly indifferent to a sense of their own safety, as to shut their eyes against the influence which the very existence—not to say the successful operation of our flourishing republic—has visibly wrought upon their subjects? Can we conceive any thing more calculated to keep alive, and to stimulate to the highest degree, that virtuous restlessness and salutary agitation, which the people, there, are constantly exhibiting and cherishing under their galling yoke? The truth is this,—not one of the *Legitimates* of Europe feels himself firmly seated on his throne; or even safe in the midst of his steel walls of bayonets, so long as our happy republic stands out before the eyes of his subjects, in its growing strength and increasing glory; and holding out an inviting asylum to the oppressed of all nations. Its very existence is a standing memorial before his eyes of what man's wisdom and courage *can* do, when he *wills* to be free. Its very existence seems to every despot, in his just fears, to beckon upon all men to rise likewise in their strength, and vindicate their natural rights!

Can any reflecting man suppose that these are not reasons sufficient enough, to rouse each despot on the European continent to the most desperate hatred *against our republican government and free institu-*

tions? Can any thing be conceived, amid all the movements, and revolutions of nations, more calculated to do this, than such a republic, in an unexampled state of prosperity, being always before the eyes of these jealous and alarmed princes? And is it not quite idle to suppose that such men, having at their command such resources, will stop short of the most determined and persevering opposition, not merely to our prosperity, but even to the very idea of tolerating our existence? Well does each one of these despots know, that *they* soon must fall, or *we* must fall! There is no possibility of a compromise. What the mouth-piece of the Holy Alliance said of their purposes against liberty in Europe, discloses their intentions towards us. "The present generation is lost; but we must labour with zeal and earnestness to improve the spirit of that to come. It may require a hundred years: I am not unreasonable: I give you a whole age; but you must work without relaxation."

If these princes have the usual feelings of human nature, as they certainly have, and possess only a tithe of the shrewdness of those who are deeply initiated into the mysteries of kingcraft, and priestcraft, can any one imagine that this common fear, and hatred, will not combine them in a league to destroy us, as the common enemy of all *the legitimate governments* of Europe? Just as surely as a well-grounded fear will prompt a man to instant self-defence, will those princes persist in following out, with *desperate effort*, the object of their "*Holy Al-*

liance:" and seek to destroy us, in order most effectually, to check the fatal growth of "Liberalism," which is threatening the stability of every throne in Europe!

This is no conjecture. The following note from Lord Brougham, written in January, 1824, was published in a respectable Journal, the *S. C. Observer of Charleston*. It is valuable as coming from such a profound politician; and as explaining, in a most rational manner, the motives which led "the Holy Alliance" to their conspiracy against our liberties.

The act of the American government to which he alludes in the note, was that of our late distinguished President, Mr. Munroe, who, in his message to Congress, announced it as his intention to take no part in the contest between Spain, and the South American states, unless the sovereigns of Europe interfered against these states. If they did, he recommended it to Congress to act with these states against Spain. Here is the note:—

"Lord Brougham to Dr. Parr:

"I heartily congratulate you on the admirable conduct of the American government. This is a real cordial to the spirits of all friends of liberty, and a wormwood to its enemies. Whether the Holy Allies will be mad enough to persist in spite of it, remains to be seen. I believe, however, that they are in a dilemma; for, *if they remain passive spectators of the complete establishment of democracy all over the new world, the despotic thrones of the old will be held by a somewhat frail tenure!*"

We have still stronger evidence. In 1828, M. Schlegel, who has stood foremost amongst the literary men of Catholic Europe, in his *Lectures on the philosophy of History*, has laboured to demonstrate the mutual support which *popery* and *monarchy* lend to, and receive from each other. Church and state he insists, must always be united: and it is essential to the existence of each, that a pope be at the head of the one, and an emperor, absolute of course, at the head of the other. He takes occasion to show that Protestantism is absolutely the enemy of all good government; and that it is, in fact, the ally of republicanism, the source of all distracted Europe's disorders, wars, and distresses. In short, that it is the cause of all the calamities with which *the legitimate* governments of the old world are now being visited. In Vol. ii. Lecture 17, p. 286, this cunning politician thus breaks out against our republic. "*The real nursery of all these destructive principles, the revolutionary school for France, and the rest of Europe, has been NORTH AMERICA. From that land has the evil spread over many other lands, either by natural contagion, or by arbitrary communication.*"

But does this man, who has, at length, just discovered the relation between protestantism and republican liberty, and between popery and monarchy, hold official connexion with the Austrian government, and the Leopold Institution? Having apostatized from the Protestant, to the Roman Catholic church, he became a favourite of Archduke Charles

in 1809. In 1812, he became a marked favourite of Prince Metternich. In 1818, he was made secretary of the court, and counsellor of legation. Thus he has held office, and been a part of the Austrian government; he has long been a member of the Austrian cabinet, and the confidential counsellor of Metternich! In 1828, he delivered his lectures on *the philosophy of History*, avouching these despotic principles. And, shortly after this, was formed "*The Leopold Institution*," for the express purpose of extending the Roman Catholic religion in America, and the undermining of Protestant principles in our republic.

I put it to any professional gentleman to say, if any further evidence on this matter, can be obtained, short of the open avowal by the conspirators;—an evidence, by the way, which we cannot obtain while they retain their senses!

Now, it is as clear as noon day, even to Schlegel, and to Prince Metternich, that no military power, which, at any one time, can be thrown upon our shores, is able to work our ruin, in the present state of our unity, our numbers, and resources. Our invaders will never appear, therefore, in the form of an "*Invincible Armada*;" or an army of "body-guards."

It is equally clear that our invaders will not venture out upon us in the form of a "Political Holy Alliance" in this country, to attack our free press, our political opinions, or republican institutions; and bepraise the consolidated and omnipotent sys-

tem of monarchy and absolutism. Their ill-trained and blundering partizans may blab a dangerous secret, occasionally. But their masters know that even here, amid our generous and unbounded liberality, there is, after all, no toleration for overt acts of high treason! We are liberal to excess; and, it is almost incredible, what we will not bear from these self-sufficient, and audacious foreign Jesuits. But, after all, we are not absolutely, fools! There is a certain point to which our patience *may* be stretched; but wo to the men who would put us on the rack to stretch us beyond that point. Hence, it is very evident that *the Legitimates* will not attack us *openly*, or by *force*.

There is one assailable point: one plausible mask, under which, as they have assured themselves by means of their sacerdotal spies, they can very successfully assail us without exciting our suspicions, or even jealousy. It is this:—by our constitution and our liberal habits of thinking, the greatest possible freedom is allowed; together with an unbounded mutual toleration to all religions in the United States. Of the least encroachment on this, we are jealous even to excess. So much so, that when we undertake to expose the appalling evils of Popery, and to show that it is, in fact, but a mask which foreign emissaries throw over their political and daring conspiracy against our republican institutions, some who profess to be Protestants, refuse us even a hearing, under the plea that we are interfering with the religious liberty of others!

The Roman Catholics understand this exactly. Hence say they, "we can approach these Protestant republicans, under a mask which will effectually lay every suspicion to rest. We shall assume the imposing attitude and sanctity of *religion*: we shall place ourselves before them as *the church of God*. We shall then be *legally protected*. Under the holy veil of most religious and devout ceremonies, we can find *legal protection* for any course of conduct we shall choose to adopt. Should our operations happen to appear *wholly political*, and our priests *busy interferers in politics*, we can soon silence the illiberal fanatics by louder, and more earnest claims to exclusive holiness. Can men, such as our priests, so immaculate and heavenly as they are, in soul and body, that they will not even stoop to *the unholy earthliness of marriage*, ever be conceived capable of dabbling in vile politics; or of ever thinking of any thing on earth, but the good of their flocks! We may not *soon* be the *majority*; but we have it in charge from our masters in Vienna, and Rome, to watch the two great political parties here: we are not to care for the one or for the other, on any conscientious preferences of either of these sturdy republicans. We are of neither party in our principles. We care not which predominate in the meantime. Our faithful Jesuits are instructed by their masters, simply to applaud, to the heavens, that party alone which is, for the time being, in power: or that party that will offer the best terms to us, and give us the greatest *facilities of promoting our mission from Vienna and*

Rome. Our object prescribed to us is *gradually to ruin both of the American parties!* Whatever party now, or in future, shall favour and caress us, and prove their liberality, by placing our partisans in offices of emolument, and power; and by aiding our peculiar institutions, by liberal contributions, from their own private purses, or from the public purse,—that party we will, *as a body*, sustain by our votes; and we will laud them to the skies, as the only liberal and enlightened republicans!

“And it is not for nothing that we boast of the *unity* of Holy Mother. This *unity* is a potent political engine. No protestant sect has this *unity* of ours. We move *in a body*—*one religious and political body*, on a small scale, or a national scale. In a state, we all move as the priests bid us; and we and the priest move as the bishop bids us. On a great national question, or vote, the archbishop moves all the bishops—these, the priests; and no Catholic will ever dare disobey the priest in temporals, or spirituals! Each of the great American parties knows this invincible result of our *UNITY!* And the leaders of each, know how to move us, *as a body*, at the polls!

“Having obtained political favour and confidence with these American republicans, we shall soon be enabled to render effectual service to our masters in Europe.

“A republic can flourish, as these sturdy republicans have shrewdly said, only among an enlightened, and moral, and religious people. We shall co-

operate with the Holy Father, with Austria, and Ireland. They will pour in, annually, upon this nation, *two hundred thousand* of our proper materials,—namely, the ignorant, vicious, degraded, turbulent, and mob-making people, from foreign lands. Every commotion of these useful and restless elements, will, from time to time, create disturbances, and shake, by degrees, the very foundation of this too free government. We have every facility to do this: there is no espionage; no European police; no passports required. We can throw in paupers, Jesuits, criminals escaped from justice, murderers, and the most apt knaves to work treason, while these unsuspecting republicans are fast asleep, and refuse to be awakened. We shall soon demonstrate to Europe how weak their republican laws are, and how inefficient their free government is.

“There is another class of persons who must not be neglected. These are the people of taste, and wealth; and also ‘the sober-minded Protestants.’ They can all be won over to the Holy Catholic cause: if not to favour us *openly*, at once; at least to keep silence; except so far as to oblige us by administering wholesome rebukes to those who busy themselves in reproaching, and writing against us. Every half Protestant, and all those who care for no creed of religion, we find, will be won over to go with us. To these we need only hold up the protestant religion as too crabbed and severe; nay, as so shockingly illiberal, as to denounce all innocent *amusements*, such as gambling, card-playing, and

carousing. Hence, it is easy to see that they will all be grateful to us, for this exposure, and will all combine their influence with ours against *the common foe*. We shall even gain our object, if we prevail with their prejudices, so far as to induce them to remain perfectly neutral. We must divide the protestant world, in order effectually to conquer it. Hence, we call on every dutiful Jesuit to mark those '*religious Protestants*' who are active and spirited in declaiming against their people and preachers, who are strenuously opposing us, and let them be careful to caress them, and applaud them, as the truly liberal, noble, and generous Christians!

"Let us lose no chance, whether in the chapel, or in the parlour, or lady's coterie, to make frequent appeals to the gay, and the religious. Let us secure all their sympathies, by praising their well-known liberality; and by representing the Catholic religion as the old, and, therefore, the holy and *only* religion; as being all love and all forbearance: it never persecuted; never hurt any one; it has been continually giving martyrs to heaven; but it never shed a drop of blood! Represent it as so weak, so lowly, so pure, that it neither *will* nor *can* do the nation any harm; and that the protestant religion is the only persecuting religion in the world!

"We have had another capital project on foot. These stern republicans, and even the body of the religious, are not readers of history, philosophy, or theology. We are so far safe in this light and novel reading generation. Hence, there is very little

danger that the body of the people will listen to our opponents, or be induced to search after the books which contain our avowed tenets. And what is very fortunate, *they are in Latin!* And the fanatics who write volumes against us, will not be read. Hence we have *two* happy ways of eluding these stern and eternal polemics. *First*, we put forth certain declamatory, and simple books, *in English*, with certain scraps of doctrines, and prayers, altogether adapted to the meridian of a protestant community. To these we point, as our *standard books*, containing our true principles. They succeed admirably among the simple and half Protestants; while our own people are well instructed at the confessional, to give no heed to them whatever;—*the priest alone being the only rule of faith and practice, to the devout consciences of the faithful!* *Second*:—We train up Jesuits to the exercise of the most accomplished manners of the gentleman; and the most accommodating liberalism of the infidel; and we send them out as bishops and priests, and instruct **them** to become literally *all things to all men*; to put the courtier's mask over the ferocious inquisitor's face; to conceal, under the cloak of the most charming polish of manners, and fascinating morals, all that is repulsive in Catholicity. And our people are charged to say to all opponents,—'*Judge our tenets and doctrines by these men: look not into our Latin books, as these fanatics clamorously demand; but look to these holy bishops and priests.*' Bishop Cheverus wooed over, simply by his pretty

exterior, and polished manners, no less than the Puritans of Boston. Dr. Dubourgh was as successful in this line in New-Orleans; and Dr. Kelly at Richmond. The Jesuits know admirably well, the secret of human nature. Your Brutuses, with their walking canes of gold, covered over with horn, are all nonsense! We put the whole of the gold on the exterior! The smile, and the courtier's bow, and the fascinating manners, will make a thousand Catholic proselytes out of the gay and thoughtless assembly, before the dull audience have got half through their sleep under a fanatic's argument! Our secret is this:—the people must be constrained to take our doctrines and religion,—not from our mis-sals, or canons, or decretals; but from the lips of our gay Jesuits, and lady-priests, and their persuasive pupils! Then all is well. After we have gained the ascendancy in America, which we have had in Spain and Austria, we shall, *then*, woo them as the lion woos his bride!

“Finally, when we are in danger of having our projects disturbed, by the busy fanatics who watch us with the perseverance of blood-hounds; our faithful Jesuits have it in charge from their masters the Pope and the emperor, to act with caution. Betray no passion, nor consciousness of guilt. Though caught even in the act, *crimine flagrante*, give the lie to the very evidence of your enemies' senses! DENY EVERY THING, ADMIT NOTHING! And, when the worst comes to the worst, assume the touching attitude of injured innocence, and raise the hue and cry of

PERSECUTION FOR OUR HOLY RELIGION ! Become, all at once, ardently devoted republicans ; expatiate in raptures on the infinite superiority of these free and blessed institutions ; give, for effect, a side-blow, now and then, at the wicked despot of Austria ; and declaim, with passionate eloquence, even against the Pope's *temporal* power, as utterly insufferable in this glorious republic ! *Mental reservation* can prevent any damning guilt in these lies ; or, absolution can be readily obtained at the holy and refreshing confessional ! **THE END ALWAYS SANCTIFIES THE MEANS.** And a few lies for the benefit of our suffering Holy Mother will never damn any man ; or even incur the fires, and steam, of purgatory ! The Pope hath said it !

“ It is an essential part, also, of our priests' religion, to spare no pains in deliberately ruining the character of an antagonist, especially if he has had the audacity to write and preach against us. These heretics have, it is true, by some mysterious judgment of divine providence, obtained possession of our genuine books ; and, on account of the fatal absence of the inquisition, they have learned out of our own writers, things that heretics should never have been allowed to know, without being sent to the stake ! These calamities could have been averted, if our Inquisitor General of this province of America could only have plucked up courage enough to do his duty. As it is, we cannot deny these doctrines, nor contradict these facts, so industriously *gleaned out of Baronius*, and others. But one thing

we can do. We can ruin the public and private characters of our opponents, these daring heretics, by charging on them every conceivable crime and enormity; and, in particular, those very crimes of which they convict us! This plan has a capital effect: this our church has most successfully pursued with regard to every one of the reformers. All of them we have gibbeted in our pious book, entitled, '*The Judgments of God on heretics.*' And this course we must vigorously pursue here, in order to put our enemies to silence and confusion. And should they be so wise as to withdraw from the field, as every half Protestant and Catholic are urging them honestly to do, we shall then applaud them in our turns, as the most pious, and the most liberal of men! For our one grand aim is simply this: to be allowed, in silence to do our own work, in our own way, quietly serving our blessed masters who are—not in heaven, but in Vienna and Rome—in undermining heresy and liberty, and this republic, which is an insufferable eyesore in the eyes of our *Lord God the Pope* (noster Dominus Deus Papa,) and the Pope's master, Prince Metternich, whom God long preserve!" * * * * *

That these are the popish plots projected at Vienna, and consecrated, very sincerely, by his Holiness's benediction, and now being actually executed over our country, has been very satisfactorily proved by our distinguished fellow-citizen, who writes under the signature of BRUTUS, in his proofs of a "*Foreign Conspiracy against the Liberties of the*

United States." And every traveller in Europe knows that the subjugation of the United States is the subject of daily, and earnest conversation, in every circle of society in Rome, Naples, and Vienna.

I shall not repeat what has been so clearly and fully set forth on this conspiracy, by our townsman; particularly in the *second* edition of his work. It is my object, at present, to demonstrate the alarming truth, that *Popery is precisely that very weapon that is every way calculated, in the hands of foreign despots, and their busy emissaries, the Jesuit and Dominican priests, to work out the ruin of our government, and our free institutions.* I beg leave to offer to the candid attention of all my fellow-citizens, an argument to prove that **POPERY IS THE FATAL ENEMY OF CIVIL AND RELIGIOUS LIBERTY AND IS, THEREFORE, DANGEROUS TO OUR REPUBLIC.** And this, I beg it to be observed, is precisely what Schlegel, in his *Lectures* on History, has laboured to prove, at Vienna; though with a very different object in view!

May I be permitted one word to those Protestants who are opposed, or, at least, indifferent, to the present national controversy carried on with Popery, by the pulpit, and the press? How can you, as *Christians*, be neutral in this matter? Do you not believe in the Revelation of St. John? How can you as *patriots* stand by, and refuse to share in the glory of your country's deliverance? I shall rehearse to you the anecdote of the bishop of *Brandenburgh*, and Luther. "You will oppose the

church!" cried that timid friend of the reformer:—
" *You cannot think in what a trouble you will involve yourself! You had infinitely better be quiet and silent!*" Luther replied to his kind, but timorous friend, by his writings against the Pope, and by preaching, and by his glorious defence before the Diet of Worms; and by burning the papal bulls! And hence, "the ever blessed Reformation!" Half Protestants, and timorous friends, may hang on by the bishop of Brandenburgh's skirts and apron strings; and strive to hold us back, and frighten us with the renewal of papal threatenings of assassination! But we *will* write, and preach, and declaim against popery, and burn the papal bulls, as heretofore! Sustained by God, and the whole body of THE NATIVE AMERICAN YOUTH, the word *fear* we do not know! Let *them* fear who will, ere long feel a nation's wrath; and the terrors of an eternal world! The Protestant's rallying word was uttered in the Diet of Worms,—"**HERE STAND I: I CANNOT DO OTHERWISE: MAY GOD HELP ME; AMEN!**" And it is re-echoed from Maine to Georgia, from New York to St. Louis, by every good man!

W. C. B.

New York, November, 1835.



POPERY,

THE ENEMY OF CIVIL AND RELIGIOUS LIBERTY.

PART FIRST.

CHAP. I.

Popery ever the same evil—This denied by Jesuits, and half Protestants—Our duty to expose this evil—It is no persecution—Popery a dangerous evil to our Country, as well as to Religion—Popish intolerance is immutable—Cry of no danger—A question proposed respecting half Protestants in our land.

“I shall go to Worms, should I encounter, there, as many devils as there are tiles on the houses.”—LUTHER.

POPERY is the same, this day, in America, that it was in Europe in the Dark Ages. It does, indeed, want, as yet, the power to execute its sanguinary dogmas. But its fiery genius, and uncompromising intolerance has, in no respect, been changed, or even modified, for the better, by the growing light and improvements of the age. The returns of its power would, therefore, be the return of the savage condition and barbarism of the Dark Ages.

This truth I am anxious to impress on the youth of our country. And it is a truth to which every Christian, and every American citizen, will open their eyes soon. There are some Protestants, it is true, whose interests and habits, immovable

by age, will not permit them to yield on this point. These take the same ground in this, which many others did formerly to the great and benevolent institutions of the day, when the church began to move in them. And had they lived in the days of Luther, they would have assailed, and opposed his *innovations*; and lauded Holy Mother, and remained, with great complacence, zealous supporters of immutable old errors!

In the present national impulse we can succeed without them. We shall pursue the same course towards them, which missionaries do towards certain adult and aged Indians. Incapable of moving them from their incurable habits of former thought and action, we shall drop our tears of regret over their unreasonable prejudices, and betake ourselves with prayer, and dependance on God, to gain over all the rest, especially the youth.

Already, indeed, does the great body of our ingenuous young men go decidedly with us. And we shall not rest contented until every youth, male and female, throughout the breadth and length of the land, be won over to the holy cause. And we here give the solemn warning, that before the present young generation be old, the grand moral and political conflict shall have to be fought between them, and the household troops of the foreign despotism, that is pouring in its legions by hundreds of thousands, upon our shores!

And, sons of your gallant fathers, let me tell you, that the issue of the approaching conflict will be most eventful. These questions will soon have to be answered and determined, young republicans of *America*; and that, too, at no remote day. Is

this glorious Republic to be perpetuated, with all our civil and religious liberties, unimpaired? Or, will you succumb, and tamely submit to become slaves and vassals, on your own soil, to the foreign despotism that is now invading us, and undermining our free institutions, under the mask of the Roman Catholic religion?

Our ingenuous youth, we are confident, will not permit themselves to be turned aside from the defence of their country by the imposing cry of "*Persecution for religion.*" "It is an affair of religion; a mere question of polemics; a trial of strength between priests of different sects: it is not a question of politics," cry these foreign partisans, "and all religions are here allowed to have an equal and unbounded limitation. Every discreet citizen is bound, therefore, to let the Roman Catholics alone!"

This ludicrous outcry seems to assume that we have actually commenced butchering the innocent Roman Catholics, as these did the Waldenses! Why, we are "letting the Roman Catholics alone." What Jesuit's wit, I pray you, has contrived to make people believe that an attack on dangerous principles, is an attack on a man's body and soul! It is a singular fact in the history of all impostors and false religionists, that this has always been ingeniously resorted to. If you attack a man's folly with wit, or argue to reclaim him from a false religion, "he bellows as he'd burst the heavens;" and cries out upon you, for an assault and battery! Soberly, we do say it, that the history, or logical demolition of a man's errors and heresy, is by no means a bodily assault. And no man resorts to this outcry

but bigots and impostors, who cannot reason, and know not how to repel an argument.

But this is not all. This objection which we meet with, at the very threshold, is incorrect in point of fact. The controversy between us and the foreign emissaries is by no means an affair purely of religion. We certainly do oppose the Roman Catholic religion as one of the most anomalous combinations of fanaticism, idolatry, and absurdities conceivable! But not in the present question do we oppose the Papists on the ground of their religion, merely. So far as they are merely religionists, we claim the same protection for them that we do for ourselves. Men may make and sell as much *holy water* as they please. If men choose to buy that, they certainly have as good a right to do so, as I have to prefer Cologne water. Men may put on the dress of a charlatan, and go through their manipulations of the mass, with their backs turned to the congregation, while they sport a huge *black* or *red* cross on their *white* muslins; or their white cross over their black robes. They have the same right to turn their backs on the people, and preach by a dumb cross, as I have to stand with my face to my people, and speak face to face. Men may play off their wafer gods, and convey grace by the doctrine of *Intention*; and sell masses for what they are worth in the market, and trade in purgatory's fire and steam. No man has a right *forcibly* to stop this; people can trade in their own houses, in whatever article they may, by solemn convention, please. The tradesman, or farmer, converts the fruit of his labour into silver, in the *market*. The priest converts his *masses*, and *wa-*

fers, and *absolutions*, into silver, in his own peculiar market. If people voluntarily choose to take his wares for the stipulated price, no law can stop it. The Turk, the Jew, the Papist, the Christian, has, so far as it respects man's interference, a perfect and inalienable right to worship Almighty God in his own way. It is to his God, NOT to man, that he is accountable; only, he must not injure his neighbour, or trench on the rights of society by his extravagances.

But I shall resist all "gag laws." No man shall rob me of my right to investigate my own, or my neighbour's public creed of religion, and expose its errors, and labour to bring myself and him to what is right, that we may both be saved. And if there be suspicions of danger to the state, lurking under the gaudy robe of a plausible religious system, then it is not left to my choice to be silent. I shall not be a good citizen if I do not forthwith give the alarm to my country. Every man is bound to labour in this respect: "*NE QUID DETRIMENTI RESPUBLICA CAPIAT*:" that the republic sustain no damage.

But the voice of a thousand years' history has uttered the solemn and alarming fact, that the Roman Catholic religion, in every kingdom and country where it has had the majority of numbers, has invariably grasped the civil power; and, uniting church and state, as it invariably does, makes a tool of it, so as to destroy every trace of liberty. For the evidence of this I appeal to the voice and history of all Europe.

Those who claim neutral ground, and profess to study peace, exclaim,—“It is incredible that such

a small number of men, as the Roman Catholics are, can ever do us any real injury, were they even willing." It is a singular coincidence that these "peace men," do actually re-echo the very words of the foreign Jesuits, who betray much anxiety to induce the public to believe this: "What can such a small number do, were we even willing to conspire against the republic?"

I submit to my fellow-citizens the solution of two questions, in answer to this imposing question, so often reiterated in every company, and on all occasions, among us.

1st. How came it to pass that the pope of Rome, originally the smallest, and most contemptible aspirant of all the powers of Europe, even "the little horn," contrived to worm himself into consideration, and finally bring into his subjection *ten* of the most potent kingdoms—even all Europe?

And, 2d. How came it to pass that the smallest and most contemptible power of Europe, in point of dominions and physical force, has contrived to keep men of all ranks, in all these kingdoms, under the most servile and cruel bondage, for upwards of a thousand years?

I reply to each of these,—this was done, not by force of arms,—not by the gospel of Christ,—not by holiness, or light, or truth; but simply by the same species of foreign emissaries; and by darkness; and by brutalizing the human mind; and by strong delusions: in one word, he effected it precisely by the same agency, and by the same means, whereby he is actually, this day, labouring to subdue us under his sway!

I beg my fellow-citizens, again and again, to be

persuaded, that there is as much danger now to us, from the unchanged genius of popery, as ever there was in past ages to the people of the old world. It does, indeed, adapt itself to a Protestant community; it wears the mask by rule and command; it draws its nicely adjusted vizard over its face; it conceals the horns of the beast; it modestly drops the robe over the cloven hoof; and it walks forth with the solemn gait of an angel of light. But all this is in violence to its natural genius; and it is only assumed for a time. It submits to this restraint like a spy in the camp. It is sustained by the joyful hope of a glorious carnival. The Romish church has actually recorded this of herself. I allude to her memorable words in the notes of the Rhemish version, in Matthew xiii. 6:—
“The good must tolerate the evil, when it is so strong that it cannot be redressed without danger, and disturbance of the whole church.....otherwise where ill men, be they heretics, or other malefactors, may be punished without disturbance, and hazard of the good, they may, and ought, by public authority, either spiritual or temporal, to be chastised, or executed.”

Thus, they proclaim by this document, which is in the hand of every one of their priests, that they bear with us while we are the “strongest;” that they will, as soon as they obtain power, “CHASTISE OR EXECUTE US.” It is impossible to mistake the frankness, and spirit of this public avowal of Rome!

Besides, the Romish church claims infallibility. And no stronger insult can be offered to her than to insinuate that she has, in the least degree, deviated

from a single doctrine or practice of her own, since the days of the Council of Trent. And it is manifest that she never has retraced one step; never confessed an error; never revoked a foolish dogma; nor condemned a bloody decree! No; nor has she shed one tear, or uttered one sigh of penitential regret, over the millions of Jews, Moors, and Christians which her priests have butchered in cold blood; as we shall see in the progress of our discussion.

And on no other principle can it possibly be explained, why the body of the Romish peasantry, poured in upon us by hundreds of thousands, neither do amalgamate with us, nor express a wish to do it! Nay, they are enjoined by their masters not to think of it. They are kept as distinct a people from the American family, as the Jews or Turks are, in Europe, from the Christians. For no other reason is this so managed, than to prepare the way for the ascendancy of popery. Did they amalgamate and be *Americanized*, the spell of priestcraft would be broken in one week, and this foreign party,—foreign in its allegiance,—foreign in its subjection of mind and affections,—foreign in all its aims and pursuits,—would be dispersed; and the scheme of Vienna, and Rome, utterly defeated!

And, finally, every sober-minded Christian now admits, without one solitary dissenting voice, that the Romish church is "*Babylon the Great*," of St. John; and "*The Man of Sin*," of St. Paul. Now, in no one of these predictions uttered from on high, by our Lord's servants, is one word uttered, or one expectation breathed, that this *Great*

Apostate Power is ever to be reformed, or changed for the better. No; he is to go on in his immutable, and unfailling apostacy, crime, and blasphemy. Then he is to be "consumed with the spirit of our Lord's mouth; and *destroyed* with the brightness of his coming." Hence, it is contrary to all historical fact, and all the holy revelations of her future fate, to imagine that popery is ever to be improved, or reformed.

Hence, I beg leave to draw the attention of my reader to two inferences from this. 1. Every intelligent Protestant, and every Jesuit, cannot help smiling at the simplicity and awkwardness of the gratuitous excuses made by our half Protestants, on behalf of the Roman Catholics, "that they are unquestionably improved, and materially reformed in their views and feelings, from those of the Dark Ages, and even from those of the present day, in Europe; and that they will be still more thoroughly reformed, by mingling with our intelligent republican fellow-citizens."

2. Hence we arrive at a conclusion, having an essential bearing on our argument. It is this:—Whatever in the course of our researches we shall prove to be held, *at one time*, as a dogma, or practice in the Romish church—that dogma, and that practice, it must be admitted, she still clings to, with all the pertinacity of one who will never surrender her infallibility, and immutability, but with her existence.

And I have one question to propose to our American youth, in reference to those "Protestants," who cease not to plead the cause of this foreign party of Roman Catholics; and represent them

as "about as good as any of their neighbours." The question is this:—*Whether do these nominal Protestants render the foes of our country, and of our holy religion, more effectual service, by remaining in our camp, and acting as they do; or by publicly going over to the enemy?* The answer, I think, is plain and obvious.

CHAPTER II.

Popery is a fatal enemy to RELIGIOUS liberty; and is therefore a dangerous enemy to our Republican Institutions.

"Timeo Danaos et dona ferentes!"
 "I fear the Jesuits, with all their plausibilities!"

IN our happy republic, true liberty is clearly distinguished from licentiousness. Every citizen has his inalienable rights; for instance, to life, liberty, and the pursuit of happiness in his own way. He is accountable to man, and under legal control, only so far as it is necessary to secure the general good of the community. But, in reference to the divine government, man, viewed as a religious and immortal being, is accountable to Almighty God alone. He only is lord of the human conscience. No man has a right to dictate to my conscience: I have no right to dictate to his. Church and state are two distinct things; and ought for ever to be independent of each other, in their respective policy. No prince, king, pope, or fanatic, has a right from God, or man, to make or impose a religious creed on any human being. Man's soul is not the property of man; he is the property of God only, in body,

soul, and conscience: he only is the judge of our souls; he only has the right to dictate a religion to us. And, hence, every man is, and ever ought to be as free of all these fanatical and diabolical usurpations on the human conscience, as is the wind on our mountains; or the tide that rushes along our shores!

By the national and state constitutions, our religious liberty is as carefully guarded, and secured to us, as is our civil liberty. Had this not been the case, we could have no rational claims to be a free people. The knave who would lord it over my conscience, and dictate a religious code, by force, on me, will also labour to rob me of my civil liberty, and all that man holds dear.

That man, therefore, who infringes upon our religious liberty, is a conspirator against the rights of man, and is publicly aiming a blow at the existence of our republican institutions. That man who, under any pretence whatever, supports, and patronises a *religious* creed, which necessarily tends to deprive the humblest citizen of his religious liberty, is to all intents and purposes, a conspirator against the liberties of this republic. And hence, that man whose rage for proselyting, and chaining his blind votaries to the car of his own sect, prompts him to corrupt public morals, and brutalize the public mind, in order to perpetuate ignorance, imbecility, and subjection, so that man can neither claim nor enjoy civil liberty, is the very pest of civil society, and a dangerous traitor to our country!

Now, 1st, we do charge on popery this necessary and fatal tendency. By one of its fundamental

laws, it takes away from the people the very fountain of religious liberty. It absolutely prohibits the laity the free use of the Holy Bible; or even access to it, without the haughty permission of a priest! No fact stands out more prominently than this, in the history of popery. And the clamorous zeal of every priest, and his votaries, in denying it, argues the consciousness of its truth. It is painful to be compelled to notice this sheer hypocrisy in denying one of their essential dogmas. But here is the decree of the Council of Trent; Rule IV. of the Congregation of the Index. "*Cum experimento, &c. It is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the rashness of men will cause more evil than good to arise from it.*" Here I beg my reader to notice an imposture universally on the lips of the papists. They avow that they prohibit only "Protestant and heretical versions of the Bible." Whereas this decree of Trent positively prohibits the use of the Bible in any vernacular tongue of the people.

Hence Pope Pius VII., in 1816, in a bull, denounced the Bible Societies as "*a pestilence,*" "*a crafty device,*" "*a defilement of the faith, most dangerous to souls.*" See his Letter to the Archbishop of Gnezn. And Pope Leo XII. utters his curse against them in the most intemperate language. By this promiscuous distribution of the Bible to the people in their own tongue, says he, "*the gospel of Christ is turned into a human gospel; or what is worse, into the gospel of the devil!*" See his Circular Letter of 1824, pp. 16. 54—57. Cramp, p. 60.

To the least reflecting, it must be very manifest that the religion of the pope's followers is as different from the religion of the Bible, as is Islamism. In one point the system of Mohammed is superior to it,—I mean in the strict *unity* of the object of its worship;—“*There is one God.*” This is its first article: but popery has as many objects of worship as had the pagans of Greece and Rome. Popery is, strictly speaking, deism in its first and prominent article, which is this:—“*The Bible is not the only rule of faith and morals.*” It adores an infinity of *ghostly* idols, as Greece adored its *heroic* idols: *the Virgin* has more prayers and offerings made to her, than Christ. The atonement of Christ is displaced by the thing called *the mass*. Our Lord's intercession is displaced by that of the saints and *saintesses*! In one word, it is the only perfect specimen of ancient perpetuated paganism. Every one of its articles, by which it differs from Protestantism, is, by sheer plagiarism, derived from the ancient pagans. I refer, for proof, to Middleton's *Letter from Rome*; and my *Letters in the R. C. Controversy*, pp. 293, 130, 288, 280.

This is the religious system imposed on the consciences of the papists, and enforced on them in all popish lands, by fire and sword, as in Spain, Italy, Naples, Austria, and wherever they have the majority of numbers. Had it even been the true religion of Jesus that was thus enforced, it would have been an outrage on reason, on man's honour, and on God's prerogative. How much greater is the outrage, to enforce on man's conscience, a system of sheer idolatry, and fanaticism, by the violence of civil pains!

2d. The inventors of popery knew this much of human nature, that *sound morality*, and *freedom of thought*, were fatal to their system of ghostly despotism. With the prostration of sound morals, they seek the destruction of man's religious freedom.

Hence, the fact revealed by the history of popery, that wherever it reigns, even the decency of morals, chastity, and holiness, are absolutely unknown, or laughed to scorn! Every one of the ten precepts of God's law has been entirely set aside. I need not set down the proof of this, which I have exhibited in my *Letters*, p. 288, 289: to which, for the sake of brevity, I beg to refer.

This measure of revolting impurity, it fills up weekly, and daily, in the infamous scenes of the Confessional; where the trodden down victim, is humbled before the priest; and who, as a god, affects to dispense pardon; and as the high priest of Astarte, holds the most licentious discoursings! No human being can frequent the impure temple of the Confessional, without being initiated into pollution, like the ancient females of Babylon! Did our citizens only know even a tithe of the corruption of public morals continually going on, by the daily Confessional, every one of them would be forthwith indicted by our grand juries!

You ask for evidence. Hear the narrative of our travellers in Spain, Austria, Mexico, and the South; but especially at the fountain head,—the pope's city, and the pope's court of holy cardinals, and holy priests; and the pope's public licensed temples of Venus!!

At the Confessional the priest has the whole

torrent of the Dead Sea of Sodom and Gomorrah, poured into his ears, and polluted imagination! It is impossible that a priest that hears all the abominations of all *the five points* in our cities, poured on his ears, and soul, and heart, can be ever supposed to remain long a man of decent and passable morals! Causes must cease to produce their necessary effects, if he can remain pure!

Then, only think of the victim of the priestly imposture. He has his sins pardoned "by a *judicial act*" of the priest sitting in the seat of God, his judge. This pardon is settled by the *tariff* price of sins, laid down in the pope's chancery book. Thus the most atrocious sinners are sustained by a false peace; and there is not only no reformation of morals, but a positive increase of vile appetite, and capacity for fresh crime, is continually engendered in his soul. The confessional alone, with the infamous questions there put to its victims, is enough to pollute, not only our youth, but even the worst class of all pagan criminals! I need only refer to the morals of Paris, of Spain, of Vienna, of Ireland, and Rome. No country that is overwhelmed by the immorality of popery, either can achieve, or even enjoy civil liberty. The French Revolutionists never could be republicans. Mexico, and South America, never can be republics, until purified of popery and crime. Hence, ignorance and immorality are the pillars of priestcraft, and the fatal enemies of our liberties.

Popery, by its immoral tendency, dissolves the very bonds of civil society. True religion promotes order, peace, purity, and happiness, in exact proportion to the extent of its diffusion in a

nation. Popery, on the contrary, spreads vice, disorder, crimes, and universal confusion, just in proportion to the extent of its influence. We need only appeal to facts. Compare Spain with Holland; Italy and Austria with England; Ireland with Scotland; Mexico and Canada with the United States. In all Protestant lands property is safe, and life is respected; the law reigns. "In Ireland," says Mr. Beresford, "the assassin walks out in noonday; and murders are committed in cold blood, even before multitudes; and terrified juries dare not convict, as they would share the same fate." "Compare even Ireland with herself," says that native of Ireland,— "Ulster is nearly all Protestant; Leinster, Connaught, and Munster, are almost entirely popish. In Ulster crime is rare; the law takes its course; life is safe. There are more murders in some of the single popish counties in one year, than there are in Protestant Ulster in five years; notwithstanding this additional appalling fact, that in nineteen cases out of twenty, the criminals in Ulster are papists! !" And over our own land, crimes, mobs, and endless scenes of disorder, increase in every city, town, and village, in proportion as papists congregate and increase! This fact is perfectly obvious to every American citizen. I have myself watched the progress of popery and crime for nearly the last thirty years, and have observed that the influx of popery is, to the most appalling degree, rapidly assimilating our morals to those of the papal districts of Europe!

There are, besides this, *two* principles of popery, which necessarily lead to dissolve even the bonds of civil society. The first is, "that no faith is to

be kept with heretics." It is true, both priest and lay papist are anxious to deny the existence of this dogma. The reason is obvious,—they are at present the minority. And it is one of those dogmas that are to be scrupulously carried into practice, only when they are the majority, and have the power. I beg to refer to the note of the Rhemish version of Matt. xiii. 6, for proof of this. This dogma has been enacted into a doctrine by popes, saints, and councils. I shall give a specimen of each. Gregory IX. in Decret. Greg. Lib. v. Tit. 7, enacted thus:—"Be it known to all who are under the dominion of *heretics*, that they are set free from every tie of fidelity and duty to them; all oaths and solemn agreement to the contrary, notwithstanding."

Pope Innocent VIII., in his bull for the extirpation of the Vaudois, "commands persons of all classes and ranks, reverently to obey the apostolical orders, and to abstain from all commerce with the said *heretics*;"—"that they who are bound by contracts, or in any other manner, to pay or assign any thing to these *heretics*, are not, henceforth, obliged to do so, nor can they be, in any way, compelled to do it." These bulls have never been revoked; they are in full force as the common law of papal lands, to this day. I challenge all the bishops of the Roman Catholic church to produce a bull of the pope revoking them, or even disapproving of their spirit.

St. Thomas Aquinas taught, "that a Catholic might deliver over a heretic to the judges, even although he had pledged his faith to him by an oath." See Bruce's *Free Thoughts*, &c. p. 119.

The Council of Constance enacted this law in reference to the immortal HUSS. "The emperor who gives him the safe conduct to come hither, shall not, in this case, be obliged to keep his promise, by whatever tie he may be bound," &c. And they gave a flaming illustration of their meaning, by enacting that HUSS, to whom the emperor's solemn faith and oath were given, for his safety *to* and *from* the Council, should be burned alive!— And every one knows, that every priest "declares upon oath, without mental reservation, his faith in all the doctrines and canons of the church." And he is sworn, also, "to make all under his care to believe, and do the same."

The *second* is this: the pope, and his agents claim the prerogative to *dispense* with an oath, and absolve his subjects, the Roman Catholics, from every obligation of an oath. This dogma is also to be denied by every priest until Rome gains the power. But I declare that this is as solemnly an article of the Romish faith as is the doctrine of the mass.

Pope Gregory VII., in a council at Rome, thus enacted,— "We, following the statutes of our predecessors, do, by our apostolic authority, absolve all those from their oath of fidelity, who are bound to *excommunicated persons*, either by duty, or oath; and we unloose them from every tie of obedience," &c. Decret. 2. part. caus. 15. quæst. 6. These laws were ratified by other three popes. See *Bulla Corp. Juris Canon. præfixa*. And history informs us that no crowned head in Europe escaped the thunder of the Vatican, who rebelled against the pope. And in every extremity, the people were

absolved from all allegiance to their rulers, and all obedience to the laws of the land. The atrocious tyrant, Pope Clement VII., in 1524, dispensed with the coronation oath of the emperor Charles V., by which he was solemnly bound to protect the Moors. And, in consequence of this, he compelled him to deliver up these miserable men, by millions, to the infernal inquisition! See Geddes' works *On popery*, vol. i. p. 36—39.

Now, this doctrine and practice are of the very essence of popery. It can never be annulled except where its votaries are *not* in power; then, in that case, the law lies dormant until the season of opportunity arrives. For, it is an historical fact which no Jesuit can gainsay, that every Protestant, be he a magistrate, or a private citizen, is excommunicated every year by the pope, at Rome. And the sentence is re-echoed by every priest, in every chapel, on Thursday before Good Friday. It is obvious, therefore, that every Protestant magistrate is, by the laws of the Romish church, "an excommunicated heretic." In this light every priest, and every private conscientious papist, views every Protestant magistrate, whether in the State, or the General Government of the nation. For, says the *Glossa of Lindewood*, in Demoulis, p. 31, "*Nam excommunicatus est diaboli membrum*—The excommunicated man is a member of the devil!" And no heretic can be a lawful ruler over the pope's subjects. Hence no oath that he can administer, is a lawful oath; and no such oath is binding on them to tell the truth. Hence the notorious maxim of the Jesuits,—"*Jura, perjura, &c.*"—Swear and forswear, and deny the truth." And

They are painfully consistent in carrying the principle into practice, just so far as interest prompts, and a well-timed respect for personal safety will permit them.

This *imperium in imperio*—this foreign papal power over men within our republic, claimed by one whose laws are paramount to all civil laws, is calculated to dissolve the very bonds of society, in every kingdom and republic. And it actually did so in King John's time, in England; and in Germany, in the time of Frederick II. It was only for want of power that it was not again effected in the days of Henry VIII. ; and again in the time of Queen Elizabeth. And it is merely for want of the power, and not the want of the law, and the hearty good will, that it is not done in our own land, and in every Protestant country in Europe! The evidence of this is irresistible. The law has never been revoked; and the dogma stands forth in their own Rhemish Bible, "that the good must tolerate the evil when it is too strong for them." Matt. xiii. 29, note.

CHAPTER III.

*The Roman Priests can never be true Republican citizens.
Popery, the uncompromising enemy of popular education.*

“Hail! holy darkness, parent of our church!”

3d. THE Romish priesthood are, as a body, utterly disqualified, by their very office, to become republican citizens. This I shall notice more fully in Part II. I simply remark, that they are bound by the only oath which they will honour, to the only sovereign which they *can*, in conscience, recognise, as claiming imperiously the homage of their fidelity. That sovereign is the pope: that oath is administered by the servants of his legitimate sovereign; and this supersedes all other oaths, and all other allegiance. Hence the whole soul, mind, heart, and feelings of the Romish priesthood, are utterly, and for ever, alienated from our republic, and free institutions.

The priests' oath contains this clause:—“*Omnia a sacris, &c.*—All things defined by the canons, and general councils, and especially by the synod of Trent,” [and these have declared the pope their absolute sovereign in temporals, and spirituals,] “I undoubtedly receive, and profess; and all things contrary to them, I reject, and curse,” &c.—“And, this Catholic faith I will teach and enforce on my dependants and flock.” See Bulla P. Pii. IV.—The popish bishop's oath begins thus:—“*Ego ab hac hora, &c.*—I from this hour will be faithful and obedient to my Lord, the pope,” &c. And he is as much a *temporal* prince, as a *spiritual*. And

this is the closing sentence:—"To the utmost of my power, I will observe the pope's commands,"—temporal, of course, and spiritual, for so the pope explains *his own* oath,—"**AND I WILL MAKE OTHERS OBSERVE THEM:** and I will impugn and persecute all heretics, and all rebels, to my Lord, the pope." See *Pontif. Roman. De consec. elect. in Episcop.* p. 57.

As members of this spiritual household, under the absolute crown of the pope, these vassals of a foreign despot look upon all civil rulers as their inferiors and servants. It would seem really incredible to any man who has not examined the Latin pages of the decretals, and popish doctors, how haughty and insolent these priestly claims have been, and still are. Here is a specimen.—*Taberna*, vol. ii. p. 238, says, "A priest cannot be forced to give testimony before a secular judge." *Emmanuel Sa*, in *Aphor.* p. 41, affirms, "that the rebellion of priests is not treason, for they are not subject to the civil government." *Bellarmino, Controv.* lib. v. cap. 6. p. 1090, teaches—"that the spiritual power must rule the temporal, by all means and expedients, when necessary." But the most sublime claim set up, is that which is stated in *Stanislaus Ozichorius*, in his *Chimæra*, folio 99. "A common priest is as much better than a king, as a man is better than a beast: nay, as much as God Almighty excels a priest, so much does a priest excel a king" or supreme magistrate. "He who prefers a king (or chief magistrate) to a priest, does prefer the creature to the Creator!" See *Demoulin*, p. 19, and *Morn. Exer. on Popery*, p. 67.

And how admirably this haughty insolence is played at their engine of despotism,—the Con-

fessional! In popish lands, kings, princes, nobles; rich, and poor; man, woman, and child, must kneel in the dust at the insolent priest's feet! Every Roman Catholic does homage to this lieutenant of their *Dominus deus, noster papa*, the lord god, the pope! No laws of man are paramount to the law of this priest, residing at Rome; no patriotism, no zeal for his native, or adopted country, can possibly move him to obey human laws, at the expense of this ghostly despot's laws! Whenever his country's claims come in collision with his spiritual sovereign, the pope's claims, he must promptly obey the latter, on the pains and penalty of the mortal sin of perjury! Can such men ever be good citizens, or republicans?

Then, I beg my fellow-citizens carefully to observe how this foreign power, and tyranny, are organized. The pope, at Rome, regulates all his "*Catholic subjects*" by his word of command. The papists are the pope's army, at quarters, in the land; the priests are his officers; the bishops, his generals; the vicars, his ghostly colonels; the archbishops, his major generals! The pope claims to hold in fee simple, all church property here. The bishops, by Dr. England, their mouth-piece, have publicly advocated this. The more zealous republican laymen fiercely deny it. There has been a hot and protracted debate in this matter, between the priests and laymen, who insist on having lay trustees. A solemn deputation is *now* gone to Rome, to have this settled; together with other *delicate points*, which no law of any "heretical republic" can possibly settle! And none but their own lawful, native, and legitimate prince, the pope, can settle these *temporal* matters, and other things touching certain priests in our city!

The pope appoints all the bishops, by his sovereign decree; and without consulting the will, or even the wish of *the people*. And he has actually sent over his own creatures, lordly and aristocratical in their manners. The bishops appoint all the priests to each of their chapels, without deigning to consult the people's choice. And the priest, in his turn, lords it over every soul in the chapel, as a most skilful lieutenant of his *Holiness's* viceroy. Men may palliate this as they can. But it requires little reflection to perceive that this is worse than Austrian, or Russian despotism. The latter lords it over the body, property, and liberty. But the former lords it over men's bodies, and property, and liberty, and *souls, and consciences!* Can any man soberly believe that these persons would obey our laws and government, in opposition to the simple word, or even the nod of their master, the pope? Can any grave politician, imagine that men, thus mutually, in their turn, tyrants and vassals, can ever be honest citizens, and sound republicans?

I am fully aware that every Jesuit, and every half Protestant, affect to believe that no papist admits the pope's *temporal* power in the United States. Of course, as it may well be supposed every criminal pleads *not guilty* to every charge even the most manifestly evident one! But every man who knows popery as it is in the pope's books and as it has been displayed in practice, on the faithful page of history, is fully aware that this is all idle rant, put forth merely for effect, to lull our jealous suspicions asleep.

The fact is this: the pope has been a temporal prince since the year 756: he wears the triple

crowns, surmounted by the cross, the emblem unblushingly held out, of the *temporal* power in subordination to the *spiritual*. He has declared himself *dominus totius orbis*—*the lord of all the globe*. He never has surrendered this bright gem in his crown. If he has, show us the bull; and confess his *infallibility*, now made *fallible*. If he has given a dispensation to our Roman Catholic fellow-citizens to deny his *temporal authority*, show us the bull, and we shall instantly do you justice; and confess that the papal claims of the Dark Ages, are quite modernized, and rational!

Yet, to be serious, I shall even admit your creed, that the pope claims no *temporal* power; that he is simply invested with *spiritual* power, as the head of the Christian church, in "the capital of the Christian world." Does this mend the matter? If possible, it makes it even worse. You give the pope, and his government, your soul, and your heart: you give our republic, your bodies and mere presence. Why, this is all that the despot can claim, until he obtains the majority in numbers, and secures the power. This is all he wants. Only let a despot, at the head of a foreign government, have the *spiritual*—that means the most potent and unbounded power over the souls and consciences of credulous men; only let them be gulled into a belief that their foreign sovereign is **A GOD ON THE EARTH**, and can forgive their sins, and open the only pathway through purgatory, into heaven, at a very reasonable compensation; and, depend upon it, you give that despot an absolute and unbounded power over the bodies, property, and allegiance of all the papists in our republic! Popery is a ter-

rific weapon, to strike a terrific blow on us; and the hilt of it is at Rome!

4. Popery is the uncompromising enemy of **POPULAR EDUCATION**. There is, perhaps, no one point, along the whole line of assault, between protestant and papist, which the untiring spirit of Jesuitism labours more to fortify than their citadel of darkness and ignorance. They seem to take no pains to conceal their convictions, that if **POPULAR EDUCATION** be admitted universally among their people, they are ruined beyond the hope of remedy. Nothing can be more evident. Only illumine a people by religion and science, and you scatter delusion, and effectually crush priestcraft and tyranny, in church, and in state. Knowledge is strength. Create an intelligent people, under the holy labours of the schoolmaster, and the minister of a pure religion, and you put into motion an irresistible engine, which crushes, and sweeps away, as by a whirlwind, the *Schlegels*, and the *Metterniches*, and the *Hildebrands*, together with all the infernal works of darkness—the horrid accumulation of a thousand years! Well do the political and ghostly tyrants of Europe, and their emissaries among us, know all this. And the utmost pains have been taken to prevent the spread of knowledge. No one maxim is more current among the well disciplined troops of Rome, and Austria, than this,—“*Ignorance is the mother of devotion, and order!*” By *devotion* they do not mean the pure and elevated piety of the enlightened Christian. By *order*, in the political sense, they do not mean that beautiful spectacle of a moral and well educated people, yielding the supremacy of the public mind,

in an exact obedience to righteous laws. *Devotion*, in their vocabulary, means, simply that absolute slavery of heart and soul to papal doctrines, and rites, which is found in the simple and sentimental devotee, the lean and lank fanatic, and in "fat contented ignorance," which performs its labour of thinking and praying, all entirely by proxy. Or, it means, "that mechanical piety," as Archbishop Carrol judiciously called it, "without which," said he, moreover, "there would not be left one solitary spark of religion in the Roman Catholic church." By *order*, they mean that revolting state of mental and bodily slavery exhibited around the conqueror's car, and throne, where liberty is extinguished; and men move on as automata, under the goading of the bayonet, and the scourge of the priest! Hence it is essentially necessary to priestcraft, and despotism, that the devoted victims should live in darkness, and move in darkness, and have their being wholly in darkness!

Popery is, therefore, from strict principle, an immoveable enemy to popular education. The priest trembles at the approach of the schoolmaster. He has the same emotions of terror, in view of him, which the pirate feels, who sees the light of day, and the officers of justice bursting in suddenly upon his crimes, his revelry, and mangled victims! The canons of popery proclaim a war of extermination against the schoolmaster, wherever he appears abroad. I call on my reader to cast his eyes over all popish lands; and look at the painful evidence of this fact. The great mass of the people in all these lands, are universally ignorant, degraded, and brutalized. Let any well read man contrast the

Spaniard, with the Hollander; the Irish Catholic, with the Irish and Scottish protestant; the Mexican, with the American citizen; the New Englander, with the Canadian. The countries of the last two mentioned were settled nearly about the same time; and there was no *physical* cause operating to prevent the progress of Canada from keeping pace with that of New-England, in morals, religion, and literature. But, here we have a painful and most instructive fact—New-England was Protestant; Canada was Roman Catholic. Here was a fair and favourable trial of the influence of each,—even the Roman Catholic priests themselves being judges. For New-England was under the influence of the stern old puritans: Canada under the influence, not of the barbarous Austrian, nor of the wild Irish Catholics, but of the more liberal *French* Catholic. Now, what is the fact of their present relative progress in morals and literature? The people of New-England stand foremost among a most enlightened nation. The papists of Canada linger on the verge of the Darkest Ages—one fact shall prove it. A petition was lately sent to the British Parliament, signed by 88,000 persons of Canada. Of these, about 78,000 could *not write their names*; they appended their cross as their mark! And of the rest, say 10,000, a great proportion could simply write and read their own names only!

Who ever heard of parochial schools in Spain, or in Austria? These are the glory of Protestant Europe alone. Who ever heard of public schools in Roman Catholic Mexico, or South America? *These are the glory of Protestant America.* And

where is the patriot in the South, that dares come forward and establish them? Let my fellow-citizens note it well. If any daring WASHINGTON come forward, there, and venture on the holy enterprise, it will be seen, that if the priests cannot, by threatenings, defeat him—the assassin's poniard will!

In Ireland, the whole weight of the popish priesthood is pitted against every benevolent effort,—and even against the national government itself,—to defeat, and prevent every attempt to educate the wild Irish to read and write!

And, even in New-York, the popish priests use their utmost efforts to prevent the children of their people from availing themselves of the glorious facilities of our state, to educate themselves, gratuitously and thoroughly, in our public schools! If they accept the boon, it must be on a *sectarian* principle; and under the dictation of priestcraft, if practicable!

Another melancholy proof of the hostility of popery to POPULAR EDUCATION, is displayed in the rules of the *Indexes Expurgatory, and Prohibitory*. These Indexes I have examined; and I find, in some instances, certain portions,—in other instances, the whole, of the most valuable books, prohibited, as well as the Holy Bible. Yes, the Holy Scriptures, and the standard English works on theology, and moral philosophy, and in poetry, are condemned and prohibited books! And no *true* Roman Catholic may dare to have these works in his house, or read them, without a written license from the spiritual keeper of his conscience. The following are among the proscribed:—Addison, Algernon Sydney, Lord Bacon, George Buchanan,

Sir Mathew Hale, John Locke, Milton, Mcsheim, Robertson's Histories, Roscoe, Cowper, Young, Walton's Polyglott, Usher, Jeremy Taylor, and all the worthies of the Presbyterian, and Episcopal churches! See Cramp's Text Book, p. 376. And here I shall subjoin the Canon of the Council of Trent, *De Libris prohibitis, Regula 10*: "Finally, it is enjoined on all the faithful, that no one presume to keep, or to read, any books contrary to these rules; or prohibited by these Indexes."—"And if any shall do so, he incurs the sentence of excommunication." For, "it is a mortal sin."

And if our literary and professional men will only turn their attention to the literary attainments of the Romish priesthood; and to the real merits of the popish schools, and colleges, in our land, they will discover, without much effort, that priests, and ladies superior, and even their bishops, and professors, are, at least, one hundred years behind the Protestant ministers, teachers, and colleges, in point of literary and scientific acquirements. In every department of the higher branches of literature, Roman Catholic countries, are centuries behind the brilliant progress of Protestant countries. This is confirmed by the united testimony of every traveller who chooses to speak out. Nay, the catalogues of British and American booksellers, compared with those of a Vienna, Madrid, or Rome bookseller, exhibits an overwhelming proof of this. So late as 1633, Pope Urban, and his learned inquisitors, condemned the philosophy of the immortal Galileo, in the following words:

"1st. The proposition that the sun is the centre of the world, and immoveable from its place, is

absurd, philosophically false, and formally heretical; because expressly contrary to the holy Scriptures. 2d. The proposition that the earth is not the centre of the world, nor immoveable; but that it moves, and also has a diurnal motion, is also absurd, philosophically false, and theologically considered, at least, erroneous in faith." See the Life of Galileo, published at Boston, 1832, pp. 179, 180.

Being found guilty of teaching this *dangerous* doctrine of modern astronomy, he was left to his choice, to recant, and so make the sun roll round the earth, or, to go to the dungeon, and thence to the stake. The venerable philosopher was not so full of zeal as to become a martyr to the first elements of astronomy. Leaving the honours of science to be cleared up by other men, and in happier times, he threw himself on his knees, and recanted, in the best way he could, before the pope's *elite* of literary men! But, such is the force of science on a scholar's conscience—as he raised himself slowly from his knees, Galileo muttered in the ear of a friend,—“*But the earth moves yet, though!*”

So late as 1703, this modern astronomy was solemnly condemned as “unphilosophical, and heretical.” Since that time, no public notice has been taken of it. It has been simply allowed to drop into neglect. But Galileo's sentence has never been reversed to this day; and the modern astronomy has never received any countenance of public approbation from pope, or inquisitor, officially. The fact is, papal infallibility was fairly committed. And Galileo, and modern astronomy, must stand condemned for ever; or papal infallibility will be sacrificed before heretics!

The following extract from Doblado's *Letters from Spain*, p. 109—111, throws much light on the influence of popery on popular education. "To expect a rational education, where the inquisition is constantly on the watch to keep the human mind within the boundaries which the church of Rome, with her host of divines, has set to its progress, would show a perfect ignorance of the character of *our* religion. Thanks to the league between our church, and state, the Catholic divines have nearly succeeded in keeping down knowledge to their own level. - Even such branches of science as seem least connected with religion, cannot escape the theological rod. And the spirit which made Galileo recant, upon his knees, his discoveries in astronomy, still compels our professors to teach the Copernican system, as an hypothesis. The truth is, that with Catholic divines, no one pursuit of the mind is independent of religion. Astronomy must ask the inquisitor to see with her own eyes: geography was long compelled to shrink from them. Divines were made the judges of Columbus's discovery; as well as to allot a species to the native Americans. A spectre monk haunts the geologist in the lowest cavities of the earth; and one of flesh and blood watches the philosopher on its surface. Anatomy is suspected, and watched closely, whenever it takes up the scalpel; and medicine had many a pang to endure, while endeavouring to expunge the use of *bark*, and *inoculation*, from the dark catalogue of mortal sins! You must not only believe what the inquisition believes, but yield implicit *faith* to the theories, and explanations, of her *divines!*"

CHAPTER IV.

The popish priesthood wields a tremendous power over its victims, by its doctrine of Intention:—by the Confessional:—by its claim of power to damn men:—and by its lucrative fiction of Purgatory, which is a species of Life Insurance against hell fire!

Auri sacra fames! Accursed lust of gold!—Vma.

THE minds of their victims being thus subjugated, and utterly paralyzed, by the too successful efforts of priestcraft to prevent popular education, they became, thence, the easy prey of every imposture of popery. I now observe:

5thly. By the doctrine of INTENTION, the Romish priesthood wields a tremendous despotism over the human mind. It puts in claims over man, superior to those of all human laws. It is surpassed by no pagan, or Mohammedan claim on human credulity. It has no parallel, saving in the monstrous usurpations of Brahminism. It is thus set forth in the decree of the Council of Trent; session VII. *De sacr. in genere; Canon XI.* “*Si quis, dixerit, &c.*—If any one shall affirm, that when ministers perform, and confer a sacrament, it is not necessary that they should, at least, have the INTENTION to do that which the church does,—*let HIM BE ACCURSED.*” I beg to subjoin, also, the words of the Trent Catechism, as they throw a singular light on the reason of this unparalleled dogma of Rome:—“Representing, as he does in his sacred function, not his own, but the person of Christ, the minister of the sacraments, *be he good or bad, validly consecrates and confers the sacraments, provi-*

ded he make use of the matter, and form, instituted by Christ, and also observed in the Catholic church, and INTENDS to do what the church does," &c. p. 150. Cramp. 416.

Now, let any one soberly reflect on this power, lodged by the church of Rome, in the priests' hands, over her victims; and let him go over each of their *seven* popish sacraments, and he cannot fail to see what a tremendous instrument of despotism he wields over the souls, and bodies of his flock. The maniac impostures of the fanatic may excite laughter, among a people too enlightened to be corrupted by him. But when he succeeds in imposing upon millions, and in ruining whole kingdoms, his impostures excite the deepest sorrow, and commiseration; as we weep over the miserable vagaries and frailties of human nature!

A wretched priest is called in, *to confer the grace of baptism*,—an article, by the way, which he makes no grave pretensions, himself, to possess, either *genuine*, or even *counterfeit*! Well, if by chance, or out of mischievous design, he wants **THE INTENTION** in soul and conscience, to do that which mother church does by it, then, alas! the unhappy victim of the craft is still in his sins, by the mistake, or the mischief of his priest!

A whole popish vicinity are assembled to receive *the mass*. This is the whole of a Roman Catholic's religion. It is the total amount of his faith, and morals, and decent habits. It is the *sublime substitute* for them all! Divine homage to *the mass*, and bodily prostration to the eternally eaten, and *eternally new created wafer god*, are the most *per- substitute for temperance, and charity, and bro-*

therly love, and patriotism, and all the virtues, and all the graces! Hence, it is of infinite importance that the thing be well done, when it is done. Now, if the INTENTION be wanting by some melancholy accident, of which a whole chapter is laid down in the pope's bible, called *the Missal*, or by the mischief of an unfriendly priest, then, as every soul of the faithful is told by the pope, and the Trent Council, to believe, the sacred wafer is *not* "the body, and blood, soul, and divinity of Christ." And, hence, O! melancholy and fatal mishap, when they all bow down and adore *the wafer god*,—that, alas! through the wicked priests' want of THE INTENTION, being still but *a wafer*,—and really *not* a god, the whole assembly—the whole vicinity, even to a man—priest and all—by their own admission, are under the damning sin of idolatry, which is a mortal sin! And all this appalling mischief is continually in the power of an unprincipled priest, who can thus wantonly send a whole parish to the bottomless pit,—or, purgatory, at least, according to the grave admission of every papist! !

A young couple apply to the priest to be united by "the grace of the matrimonial sacrament." Here is a threefold danger of a miscarriage, and of getting involved in mortal sin, according to Popery. THREE DISTINCT INTENTIONS of three persons are indispensable, nay essential to the marriage—namely, that of the priest, that of the groom, that of the bride. "For," says the Trent canon, "the receiver's INTENTION, is as necessary as that of the priest!" I refer in proof of this to *the Abridgment of the Christian Doctrine*, p. 76. New York, 1833.

Here the priest has it in his power to withhold the INTENTION; thence "the grace of the sacrament of matrimony" is not conveyed. Hence the victims of the priest are not married; but are living, all their days, and finally die, in a mortal sin! But this is not all the mischief. The priest teaches the man and the woman that THEIR INTENTION is essential to the formation of their marriage union. If this can be shown to be wanting; or if either party chooses to declare, in court, upon oath, that they really had no INTENTION of marrying, when they stood before the priest, the Roman law dissolves their union. Many a divorce, says Bishop Burnet, has he known sued out at Rome, on this infamous allegation!

The dying Roman Catholic receives the sacrament of penance and extreme unction. He has a perfect assurance, just in proportion to the flaming zeal of his popery, that his priest "*can confer grace*" to his departing soul, whatever may have been the revolting immorality, and the atrocious crimes of his past life; or that the priest *can* withhold grace from him, just as he chooses to have, or not to have THE INTENTION! As a genuine Papist, he solemnly believes, if he believes any thing, that he is, soul and body, entirely in the priest's hands, and entirely at his mercy, for time, and for eternity! He feels himself on the brink of an awful change. His priest can, by his INTENTION, send him to heaven, or to purgatory; or, by his want of INTENTION, to hell, without remedy for ever! Can any power, or any influence on earth, be *conceived* paramount, or even equal to this power of a priest! The claims of God Almighty, his

prerogatives, and his awful judgment to come, seem merged and lost in the Roman Catholic's god on earth, uttering his sentence from his throne of imposture! At the priest's feet every Papist is chained down in most abject vassalage; heart, head, soul, body,—all are at his dictation; none of these can the priest-ridden slave truly call his own! Heaven is at his disposal; and it is his, if he can only please him, and bribe him! Hell follows his anger and revenge! And he is lost, if he die under the curse of the priest!—Such is the power of modern priestcraft, over the dark chaotic soul and heart of the Papist, by his free choice!

6th. **THE CONFESSIONAL** is another potent instrument by which this power is consolidated and perpetuated.

What a contrast is there between the follower of Christ, and the disciples of the Italian Pope! The Christian betakes himself into his closet; and, there, throwing himself, with the tears of penitence, and deep humility, at the foot of the throne of grace, he confesses unto God alone; and obtains pardon, and peace, through the blood of Jesus. God is his *confessor*; into his merciful ears alone does he sincerely pour forth all his sins and sorrows: Christ grants him absolution, “without money, and without price;” while the Holy Spirit conveys into his wounded conscience, an exhilarating, pure, and abiding joy. But the Papist turns away from God's throne of grace, to the confessional of a human and unprincipled dictator! He confesses,—not directly to Almighty God, but to a priest! He obtains absolution,—but not from

Christ; he is pardoned by the priest,—not by the court of heaven. He obtains a placid self-complacency from his having pleased his ghostly father; and settled all the church's dues! He is too clearly and irretrievably involved in "the snare of the fowler," to see through the arts of the ghostly trafficker in the souls of men; who, with all the deep solemnity, and perfect earnestness of a man pursuing a godly and profitable business, pronounces his absolution from all sins, and receives the wages of the deed, and hurries away to the demolition of fresh victims! Nay, such is the amazing force of a false religion, on the minds of men, that even while their deceiver is ready to be convulsed with laughter, and his ill-adjusted mask is ready to drop off, before his very eyes, he clings to his fond delusion; and strangely chooses to believe "*The lie*," in opposition to the remonstrances of friends, and the very evidence of his senses!

And this fearful mockery of the divine prerogatives, is enhanced by the fact, that the Popish priest does not profess merely to pronounce absolution over man, only when he is penitent before God. He arrogates the function of pronouncing the pardon of sin by a formal judicial act. Some affect to represent this function as a mere *declaration* on the part of the priest, that God pardons the sin upon man's penitence. The highest authority in Rome, the Trent Council, has pronounced it to be not "a bare declaration that sin is pardoned by God to the penitent; but *ad instar actus judicialis, &c.*, really a *judicial act* of the priest sitting on the judgment seat, representing Christ, and *doing what Christ does.*" And this doctrine the

fathers of Trent seal with the usual anathema; inasmuch as they pronounce the man accursed, who shall even gainsay it! See *Session XIV.* chap. vi. And the *Trent Catechism*, p. 260. Cramp, 195, and 427.

Now, what, I pray you, is the effect of all this on the mind of our Roman Catholic population? It crushes it to the dust. Conscious that the priest knows his secret thoughts, and heart, and all his propensities, and his weaknesses, and his crimes, the Papist no longer feels himself a man! This spiritual master he cannot look in the face! He cannot assert his natural rights, and his honour, as a man, in his presence! He is abashed and confounded before the haughty and impudent usurper, as any miserable pagan is before his idol god! His labour, his property, his wife, his children, his body, his soul, are all at the priest's disposal! He crouches at the priest's feet with abject submission. He dares not complain of his wrongs! Wo is unto him if he does. Though he is cuffed, and kicked, and even lashed by the priest's whip, and beaten as a child, as is done habitually in Ireland, he does not, and he dares not resist. "What, Sir!" exclaimed a stout Irish labourer to Mr. D. in the village of Saugerties, N. Y., when he was asked why he did not resist, and defend himself against his brutal priest, who had publicly boxed him, until his face was covered with blood,—"*What, Sir! strike a holy praste! What a wickedness! Sir, had I touched the holy praste, mine own arm would have withered from my shoulder-blade!*"

And every time the unhappy victim of priest-

craft finds himself at the expense, and purchasing his absolution by "offerings" to propitiate his master, he finds these chains of slavery tightened, and riveted more and more closely. He would sink in despair under his intolerable yoke of bondage, were it not for this,—that he never tasted the liberty of the true Christian, nor felt the noble swellings of a freeman's soul! Besides, he comforts himself that like all others of his religion, he is working out his salvation by the salutary pains and inflictions of despotism! The cuffs and kicks of his priest help him to climb up the narrow way to heaven!

7th. This fatal vassalage is sustained, farther, by the terrific claim gravely put forth, over men's souls, by pope, bishop, and priest, "*to damn the souls of all refractory and rebellious men!*"

It is highly instructive, if not amusing, to see with what imperturbable gravity the Jesuit priests among us affect to deny this; and with what perfect incredulity the half Protestant smiles at the mere enunciation of this proposition. They even deem it slander in one who happens to be somewhat better read than they are, to set forth this veritable, yet shocking dogma of Popery!

It requires but a small knowledge of Popish decrees, and of civil and church history, to see the manifest truth, that Popish prelates have, for a thousand years, claimed this terrific prerogative. Why, they rear it on the first element of the system. Every priest represents the bishop; and every bishop represents the Pope: and the Pope is "*Filii Dei Vicarius,—the Vicar of the Son of God upon earth.*" Hence, whatever Christ does,

that does the Pope, or his vicars. This doctrine is unequivocally laid down by the Council of Trent, in their *Catechism*, p. 260,—“In the minister of God, who sits in the tribunal of Penance, as his legitimate judge, the penitent *venerates the power and person of our Lord Jesus Christ: for in the administration of this, as in that of the other sacraments, the priest represents the character, and discharges the functions of Jesus Christ.*”

The creed of Pope Pius, which every Roman Catholic admits to be of the highest authority in his church, has also pronounced the sentence of damnation on all of us. “This is the true Catholic faith, out of which there is no possibility of salvation.” *Canon. et Decret. Concil. Trid. Appendix.* p. xxii. See Cramp, p. 451.

In accordance with this doctrine of Popery, has been the practice of Popes to utter their bulls of excommunication; and these included the exclusion of heretics from heaven, as well as from the church on earth. Let any one look into these bulls, and he will at once perceive the truth of this. The bull against Henry VIII. is,—“the excommunication and damnation of Henry.” The bull against Queen Elizabeth is—“The excommunication and damnation of the Queen,” &c.

To the same infamous class of doctrines belongs that which she teaches respecting infants that have not been baptized by her. “Whither go infants that die without baptism? Ans. *To that part of hell where they suffer the pains of loss; but not the punishment of sense; and shall never see the face of God!*” *Abridgment of Christian Doctrine.* New York edition, p. 109. But this in-

fantine perdition can be completely prevented in the easiest manner possible, by the priest's enacting his baptism on the infant, or any lay substitute, male or female, at his bidding, doing the same, in his absence! Even heretics baptize correctly.

Now, is it supposable that a people who look up to a priest, armed with the power of damning men, women, and infants, at his will; and who believe, as every true Papist does believe, that he really possesses, and actually exercises such a power, can ever be disposed to resist the despot's will; or can ever have a heart to vindicate its natural rights and liberties? And, moreover, is it to be wondered at, that, even in our own happy republic, a wretched priest should actually have unspeakably more power over the Roman Catholic population than any one, or all, of our magistrates, though backed with the police, and sustained by a troop of soldiers? And tell me, fellow-citizens, can liberty, can republican principles flourish, or even exist in a land where such villanous principles are tolerated openly, and unblushingly taught and practised?

8th. The *Purgatory* of the Papists is another tremendous instrument of this ghostly despotism. The rise and progress of this lucrative dogma of popery we have traced in another book.* The only wonder attending it is, that it was so late in its invention! The utmost efforts of the fabricators of novel opinions, and legend-mongers, could not succeed in getting purgatory enacted into a regular dogma and article of faith, before the Council

* *Letters in the N. Y. Roman Catholic controversy*, p. 249.
250.

of Florence, in 1430. But that wonder will cease, if we only reflect that it required all the ignorance and infidelity of all the Dark Ages, sufficiently to prepare the brutalized mind of the men of those days to receive, or even to listen, with any degree of gravity, to the fiction of purgatory, so manifestly stolen from the Pagan religion!

It was the Council of Florence that pronounced the dogma "that saints go to heaven; sinners to hell; and the *middling* class to purgatory." *Labbei Concil.* Tom. xviii. p. 503; and Tom. xx. p. 170. In this "middling class," the priests artfully contrive to include almost *all men*. They had two sufficient arguments for this:—1st. It is quite manifest that but very few Papists can die saints. 2d. It would cause the loss of immense wealth to send all sinners, small, as well as great, to hell. It is exceedingly convenient for an immoral man to have the comfortable persuasion that he may take all the pleasures which the world, the flesh, and the devil, can administer to him, while he lives; and can, nevertheless, have at last, for a portion of what he cannot take with him at any rate, a secure house in Paradise, in fee simple for ever! "It would be too bad," said Bishop England, in his discourse on this favourite topic, "to send men to hell for telling small or venial lies? or for doing small sins; and, then, they are not ripe for heaven! Therefore, we put them into purgatory."

"Well, be it so," a child might say, "but the blood of Jesus cleanseth us from all our sins, small and great. Thus the dying thief on the cross

was cleansed from all his sins: you had better refer them to the blood of Christ, than to purgatory!"

"Ah! my child, this is all you know; you are too young to comprehend our theology. *Distinguish*, I distinguish! There is *bare* truth; and there is truth that begets a good deal of gain! *Bare* truth wants the omnipotent reason and argument with us! Mother church could reap no advantage from it! But by allowing sinners, especially rich sinners, to go on in sin, we gain clearly a double—nay, a treble advantage. We chain our subjects to *the faith*, by a most liberal indulgence granted, on our part, to their "seeking pleasure a little out of the ordinary way:" and then we succeed in persuading all who have any worldly goods, that every one who is put into our purgatory, does get at length infallibly into heaven, on the church's dues being paid. Hence we easily unlock the treasures of the rich dying sinner. He feels it perfectly reasonable to buy his soul, and heaven itself out of the proceeds of those estates which he certainly cannot carry hence with him. And, lastly, we can woo proselytes over, who are mourning over the dead. The Protestants have no charm of this kind to fascinate the ignorant and simple. When their sinners die, why there is an end to them. Their religion does not go after the wicked sinner into the other world. But our religion holds out this glorious superiority; we can by masses, if well paid, bring up the greatest profligate out of purgatory,—provided that he—is—in—purgatory. And, he is *certainly* there,—that is to say, providing—he—*died—free—of all—mortal* sin!! But no priest

can tell who is, and who is *not* in purgatory! We err, however, on the safe side. We do suppose them all in purgatory; hence with a good grace we have a great and ready market for our masses! And, at any rate, if there be any mistake, we take care to place purgatory in the other world! And *dead* men do not come back to tell any tales!"

The origin, design, and use of purgatory, is perfectly manifest to every one. It is the grand bank of Rome. It is an insurance office on a magnificent scale; and it is as safe, as it is lucrative! Your earthly life insurance companies have fearful chances of loss; and these they must pay; for they have *living* men to deal with. "But, we," say the priests, "have infinitely more advantageous premiums. We dictate, in fact, our own terms. And nothing can be more pleasing to friends than, as Doblado says, in his *Letters from Spain*, to have the privilege of sending, through our hands, a species of *habeas corpus*,—or, more properly speaking, a *habeas animam* writ, to any of his friends, or relations, in purgatory! And, then, we are perfectly secure against all loss, or possibility of being called upon to refund, in case of loss; for, as we said, *dead* men do not come back to trouble us with tales! Hence, we have always been insuring souls,—and have never paid one loss!!"

"But, your reverence,—what an eternal reckoning, and payment you may, probably, have to make, when you meet them, at God's bar, face to face! Where's your insurance stock, then?" "Ah! well,—well.....But—my child, did you never hear the famous prayer of the soldier at the battle of *Blenheim*,—it was this,—'O God! if there be a

God,..... save my soul,—if I have a soul!" You know the application, and my meaning?" "So! I understand you—you will deliver our souls,—if we have souls,—out of purgatory,—if there be a purgatory,—into heaven,—if there be a heaven!!"

This terrific weapon of spiritual usurpation, as it was among the latest of its fictions, will be the last that will be surrendered by priestcraft. There are *two* reasons for this: 1st. The fiction of purgatory has been absolutely more lucrative to popery, than all the South Sea schemes, or any other successful "humbug," in all the records of imposture, has been to its inventors. By this imposture, the pope and his "shavelings," have plundered, and pillaged, every nation of Europe, and Mexico, and South America, of sums that rise above the calculation of human arithmetic!!

2d. It has, with its attendant penances, masses, and absolutions, spread pauperism to an almost unlimited extent, over all lands which have implicitly submitted to this system of extorting enormous sums from men, under false pretences. For proof, just look at the Irish Catholic population in Ireland, and all the lands of their exile!

3d. It is a terrific instrument of subjugating the human mind. It does this indirectly, and directly: *indirectly*, by producing poverty; and thence banishing all the opportunities, as far as it can, of education; and all the motives to industry, and economy. And such a trodden down people becomes the prey of the weakest, and most shallow impostor. It accomplishes its end *directly*, by lending all its terrors, and all its hopes, to place man entirely *under the dictation* of the spiritual impostor. The

victim of popery believes, as we have already said, that pope, bishop, priest, have each, as the case may be, the uncontrolled power to send him to purgatory; and procure his liberation from its torments. The words of Pope Clement V., in his bull for a jubilee, are often quoted by the priest, to strike awe, and create hopes, and implicit obedience,—*Mandamus angelis, &c.*—*We command the angels to take his soul out of purgatory, wholly clear, and absolved; and to introduce it into heaven's glory.*"

Now, where is the man who, really believing this, is not filled, at once, with the most terrific fears, and the most joyous hopes:—with *terrors*—because his priest has it in his power to plunge him into this place; and there to ply his poor soul with any species, and any degree of pains, in "the fires," or "the frozen waters," or "the steam," of purgatory, as he sees fit:—with *hopes*,—because, by well paid masses, after his death, the "holy priest" can certainly, and infallibly ransom his poor half "burned," and half "drowned," his half "frozen" and half "steamed" soul, out of all the pains of purgatory!

Now, I put it to our literary, and well read men, to say, if they can discover another system, planned by any of all the most consummate impostors, that ever disgraced the history of the human family,—in any degree calculated like this, so completely to crush the human soul and body, under an intolerable despotism!—Can these victims of popery, then, ever be republicans, or good citizens? They are absolutely at the nod of their spiritual masters; they are abject slaves; they know nothing of liberty; they cannot, therefore, love it, or covet it, or achieve

it, for themselves! At their masters' nod, they are ready to rise against all law; and all order; and all magistrates; and all the officers of government and to perpetrate, in cold blood, the greatest enormities! They are only in the way of their vocation. "They will be the hammer, or the nail they will drive, or be driven!" The least disturbance which they can effect against a heretic government, has in it very great merit. If they cannot overturn,—as yet,—they can, at least, create agitations in their enemies' community. Hence their propensity to riot, and mob, and crime! They are in their element, in the midst of these! They are obeying their appetite for mischief; and they happen, also, to be rendering service to their "god upon earth!" They are working out, by tumult and riot, their own salvation! And if they expire as their forebears did, on the fields of Languedoc, or in the massacres of Ireland, they are taught to believe that through the pathway of mischief, crime, and massacre, they will earn glory equal to that of the heroes of the St. Bartholomew massacre, and the plaudits of their Gregories! The pope has canonized those who fell murdering the heretics!

CHAPTER V.

Popery, an enemy to the rights of Conscience—It professes to give the Bible its divine authority—It enslaves men by its baptism—Papists have no voice in the selection of their spiritual guides—They are denied the use of the Holy Scriptures—Popery, a newly invented system—Imposed on man by pains and penalties.

"Roma lecuta est : causa finita est.
Rome hath spoken : the cause is decided."
The Pope's favourite Maxim.

THERE is perfect unity in popery, in its aim and end. It has pursued wealth, and unlimited power, with a step as steady as time; and with an appetite as keen as death! Having succeeded in impoverishing its victims; in banishing education, and in brutalizing them in an appalling degree, it is only paving the way for a higher game. Hence,

9th. Popery is *an irreconcilable enemy to the liberty and rights of conscience.* This is a main object in its ulterior pursuits. In attaining victory over the rights of conscience, Popery is not only carrying forward its triumphs, but is also securing itself effectually against the danger of losing what it has already gained. Without this, it would not be entitled to that honour with which it is invested by Baxter and Cecil, as being "the master-piece of Satan, who cannot excel himself in fabricating such another." Having usurped the divine prerogative of God over man's soul, and conscience, property, and destiny, in time, and in eternity, the most effectual method by which it could retain the fruits of its usurpation, was to extinguish man's right to know, *and think, and act for himself!* 'The right to do

all this, as a man,—as a human being,—not to say, a Christian, is lodged in the priest's hands, who mounts as sentinel, over man's plundered rights, liberties, and property! The whole system indicates the manifold wisdom, and cunning of super-human agency, in perfecting a scheme that offers defiance to the rights and prerogatives of God, and the liberties and happiness of the human family: a scheme which has been gradually brought to its perfection, since the seventh century, and in which it would puzzle the gravest philosopher to determine, whether the profound sagacity and cunning of its devisers, or its deep and deadly malignity to virtue, religion, and human comfort, do most abundantly prevail!

The pope's maxim determines the fate of all the liberty and rights of conscience,—“*Roma locuta est, causa finita est,*”—what Rome utters is the only rule of faith, and morals, to her subjects. Men have souls and consciences: but they must use them simply, according to papal rules. And it is a mortal sin to think, or speak, or act, contrary to them. The following anecdote, a friend of mine has assured me, is genuine. A certain physician, still alive, when he was a student, went, on a time, to confession, for he had been of Roman Catholic parentage. Howbeit, inasmuch as he was of a reading and reflecting turn, he had ventured to read what he pleased, and to employ his own soul in thinking, in his own way; and he had thus transgressed the Roman Catholic rule of thinking *by proxy!* He happened, inadvertently, therefore, to say to his father confessor, “*I think, Sir, it is so and so!*” The priest, who was somewhat choleric,

instantly kindled up with great zeal, and half choked with rage, exclaimed,—“*you think!* And I pray you, what right have *you* to think? If I ever catch you *thinking* again, I shall place you under a penance that will stop your thinking! !” The young man never again went to confess.

The whole system of popery is based on this article of the Roman Catholic creed, namely, that *laymen have no right to liberty of conscience!*

1st. The pope, or “the church,” meaning the Romish sect, have, for ages, claimed the prerogative of giving to the Holy Bible all the authority which it has ever possessed. Every priest, in fact, maintains, that without *their* church, the Bible has no authority whatever! That without her, neither its authenticity, and genuineness, nor its divine inspiration, can be established! “The church,” or the Romish clergy, has also claimed for ages, the absolute, and exclusive power, of explaining and settling the meaning of the Holy Scriptures, and defining every article of religion! Hence, in every land radically *catholicized*, the body of the people, and even the leading and otherwise intelligent men, usually say, when talked to on the affairs of religion,—“I know nothing about it, or its evidence of inspiration; my spiritual guide transacts all that business for me.” “You ask me about my salvation; I know nothing about my salvation; I trouble not my head on the matter: that business belongs to my confessor: he is paid all the church’s dues to arrange that affair with heaven.” And, we have a striking instance of this, in that singular little book, published by the Duke of Brunswick, on the occasion of his becoming a papist, in the

tolerance of his old age, called *The Duke of B.'s fifty reasons of becoming a Roman Catholic*. He saies, in his fifth reason, that he secured from the protestants what he never could gain from the Protestant ministers. —namely, a guarantee on the part of the Roman Catholic priests, that should he happen to be damned by God, for becoming a papist, they were to step in and take his place, and be damned in his seat. This amazing pledge settled all his grace's scruples, he paid the priests demands, and died in their communion. See *The Duke of Brunswich's Fifty Reasons*, &c., sold in the Roman Catholic bookshops throughout the realm.

How complicity is secretly a religion transacted by money. — How complicity is annihilates all liberty of conscience. — All is thereby made a mere automation — a puppet moved by wires.

¶ By his baptism every Roman Catholic is constrained to forsake his rights and liberty of conscience. In proof of this, I need only refer my reader to the decree of the Council of Trent, session 7th, canon 8, and 14, on baptism. "Si quis dixerit, &c. If any one shall affirm, that the baptized are free from all the precepts of holy church, written, or traditional, so that they are not obliged to submit to them of their own accord, let him be accursed!" "Whoever shall affirm, that when these baptized children shall grow up, they are to be asked whether they will confirm the promise made by their godfathers, in their name, in baptism; and that if they say, they will not, they are to be left to their own choice, and are not to be compelled (genidos) in the meantime to lead a Christian life by any other punishment than exclusion from

the eucharist, and the other sacraments, until they repent, let him be accursed!"

Thus, every member of the Romish church is solemnly bound to believe, that all baptized persons are liable to be *compelled to be, and to remain*, the spiritual subjects of the Italian pope, under civil pains and penalties! And thus, as one has observed, "the Council of Trent has converted the institution of baptism into an indelible brand of slavery."

Hence, the true secret, why "Holy Mother" by a marvellous stretch of apparent liberality, does actually recognise the baptism of all—even of *us heretics!* The validity of Protestant, and even lay baptism, Bellarmine advocates with much show of liberality. See his Book *De Sacramentis in genere*. Lib. i. cap. 27. Now, those half Protestants who conceive this to be an irresistible act of generous courtesy, and in their turn, as generously recognise the papal right of Romish baptism, ought to be disabused on this matter. So far from being an act of liberality, it is an act introductory to unbounded slavery, and violence. By baptism, as they hold, man is made a *Christian*, that is, a *spiritual subject of the pope!* Being thus made a subject, nothing can set him free—say they—from his allegiance to Rome, and popery. Every baptized person she claims as her slave, wherever they may be found; and every baptized person in apostacy from her, she dooms to indefinite punishment, till he bows his neck, and submits to her laws, unconditionally. But, if those who are *not* baptized, do fall into her hands, she cannot, even by her own sanguinary laws, punish, until she has *compelled* them to be baptized. Hence, she recognises our baptism, and

that of all heretics; simply for this reason, that, anticipating the recovery of her lost power over us, she can thence make summary work with every one of us!

This is no idle, or gratuitous supposition. I refer my readers, for proof and illustration of this, to the history of the pope's treatment of the Moors, and Jews, in Spain. He could not bring them under the reach of the inquisition, because they were *not baptized*; and, therefore, were not the pope's spiritual subjects. By means of an army of priests sent out, and the troops of the priest-ridden monarch of Spain, the Moors were actually FORCED to be baptized, by hundreds of thousands. Then, on "their relapsing from Christianity," they were formally delivered over to the infernal inquisition.

These forced baptisms, and the consequent claims which the pope set up over "his slaves," caused the death of *one million five hundred thousand Moors*, and on the most moderate calculation, that of *two millions of Jews*! See Dr. M. Geddes's *Tracts on Popery*, vol. i.

3d. *No Roman Catholic society, or diocese, is allowed the right of choosing any one of its spiritual guides.*

In the early progress of spiritual tyranny, emperors and kings put in claims to the prerogative of selecting, and appointing the officers of the Christian Church. This power was exercised down to the times of Charlemagne. But in the rapid progress of papal usurpations, the pope, as he gradually snatched the sceptral powers from kings and emperors, at length seized upon this doubly usurped power. And he, and his doctors, tell the world

very gravely, that this power *always* belonged to him of right, as God Almighty's Vicar General upon earth! The priests of our day have added the marvellous discovery, that their pope does not only, of right, exercise this unlimited power of appointing all the spiritual officers of the church; but that he has *always* done it, from the days of Jesus Christ!! Hence they do not only rob nations, and churches of their natural, and inalienable rights of choosing their own spiritual guides; but in the genuine manner of bold and daring impostors, they pretend authority from heaven, for their usurpation; and unblushingly palm the imposture upon the Lord of light, and of liberty! This alarming usurpation, popery clings to with the grasp of death. Hence, even in the United States, it is actually displayed and felt. And I call upon my fellow-citizens to accept this, as one of the strongest, and most striking proofs, that popery is not, in any one respect, reformed, or even meliorated from the Dark Ages of European bondage. Had popery been, in the least degree, reformed, most assuredly the reformation must have begun on this point, in this land of freedom; where the people claim, and will for ever retain, the right of choosing their own rulers, and their own spiritual guides in the church!

But, in proud defiance of this free spirit that stirs in the bosom of every republican, and every Christian, a foreign despot, residing at Rome, claims, and is actually permitted by every Roman Catholic in our country, to exercise the prerogative of selecting, and sending hither, his own creatures, as bishops, priests, vicars, to take care of the souls of *republicans!*

It is notorious to every one, that no diocese can venture, under the pains of papal anathema, to choose its own bishop. Every bishop in the popish church in the United States, is actually appointed by the Pope, to each diocese! The people and priests have no voice in the matter. And every one of these *republican* bishops is bound to the Pope, by an oath of allegiance, rendered to him as their supreme head, *temporal* and *spiritual*. And this is paramount to every other oath. Moreover, this hired vassal of a foreign power, having continually before his eyes the prospect of European preferments and honours, if loyal to his master there, has the appointment of all the priests in his diocese. The people are deprived of all their rights to choose their spiritual guides; they have no powers vouchsafed to them, not even to recommend the man of their choice. The hired agent of the despot selects, and fixes down each priest in each chapel, as he sees fit, in his sovereign power; without leave asked of any. Here, verily, is an end to all liberty of conscience! And even the native American Catholics submit to this!!

4th. The papal decree, *denying to the people the right of reading, each man for himself, the Holy Scriptures*, is another proof of what we have said on this matter. The decree is this:—"Cum experimento, &c. From experience it is manifest that if the Holy Bible, translated into the *vulgar tongue*, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise out of it." See Rule IV. of the *Congregation of the Index*; and Cramp, p. 60. and 447.

This rule condemns and prohibits all transla-

tions into any vernacular tongue of any people. Hence it must proceed from ignorance, or some worse motive in the priests who attempt to soften this down, by alleging that the Trent fathers condemn only Protestant versions.

Clement XI., in his bull against the Jansenists in 1713, condemned as heretical the following propositions: "that it is useful and necessary to study the Holy Scriptures, at all times, and in all places." "That the reading of the Holy Scriptures is for everybody." These propositions the Pope actually pronounced "false, shocking, scandalous, seditious, impious, blasphemous." See *Bullarium Magnum*, Tom. 8. p. 118. and Cramp, 61.

Pius VII., in the year 1816, denounced the Bible Society in these words: "It is a most crafty device, shaking the foundations of religion," "a pestilence," "a defilement of the faith, most imminently dangerous to souls." His Epistle to the Archbishop of Gnezn.

Leo XII., in 1824, in his Encyclical Letter, pp. 16, 54, 57, thus utters his fierce malediction against Bible Societies. "They stroll with effrontery through the world, despising the traditions of the fathers; and contrary to the Trent Council, they labour to translate, or rather pervert the Holy Bible into the vulgar languages of all nations." "And it is greatly to be feared," adds he, "that their proceedings will, by a perverse interpretation, turn Christ's gospel into a human gospel; or what is worse still, INTO THE GOSPEL OF THE DEVIL!" Thus the highest authority of Rome has pronounced it dangerous, and even a fatal sin, in God's own subjects, to translate into the vulgar tongue,

and read that **BOOK**, which he has given them, as the only perfect rule of their faith; which he has commanded to be diligently searched by all: (John v. 39.) and which he has sealed as perfect, with the tremendous tokens of his justice on all who shall injure it, or neglect it. Rev. xxii. 18, 19.

Here we have an exhibition of one of the most singular phenomena in the moral world. There is nothing similar to it in ordinary fanatics, or common impostures. It is the **BEAST** of St. John's holy visions; it is entirely *sui generis*. It unites singular extremes. It combines at once the bold impostures of a false prophet on the grand scale of a Mohammed; backing, as he did, its equally novel system on the one hand, with the fascinations of a fleshly paradise, and, on the other, with the fury of fire and cimeter; and, at the same time, it practises the more humble arts of the more modest impostors, such as those of the Southcotes, and of our own domestic fabrication, the miserable *Matthias!* It wears the cowl, and it sports the triple crown! It swaggers on its throne; and calls itself "*the servant of servants.*" It is the vicar of God; and the successor of the humble fisherman. It grasps the dust of the earth's riches, and lays claim to the spiritual treasures of heaven. At its bidding, its priests and bishops stand up between Almighty God and man; and dashing the Holy Bible from the hands of its votaries, it breathes its curse on all who shall dare study, or even read, the Sacred Scriptures: and raising its brazen front to the flashing lightnings of heaven, *it trembles* not to tell the Almighty, that he shall *not speak* through his own Word, to his own sub-

jects; nor shall his subjects hear, saving only in that way and manner that his priests shall dictate to man, and to God Almighty!

It has even meditated a kind of refinement on this insufferable outrage to the majesty of the Deity, and man's inalienable rights of conscience. And it has herein given a specimen of the impious, and the ridiculous. It tells God Almighty that it will grant a *license* to his subjects, to read that Blessed Word, which he has commanded every human being "*to search.*" Then turning to man, it adds, "but that license shall be paid for, at my own valuation; and until that is paid for in ready money, you shall not be allowed to read it!"

This consummation of imposture it has actually practised. I have seen a copy of such a license. The reader can see a specimen of it in Burnett's History of the Reformation. It is the copy of the license given by Tonsal to Sir Thomas More. But even this pittance of favour was granted on a heaven-daring condition. Yes, after haggling with man about the price,—it turns its face towards heaven, and tells God Almighty, that while *it* is pleased to give a license to *his* creatures to read his word, *it* will, by no means, license any man to think for himself, or take up any sentiment from the Bible, in the least respect differing from the papal religion! And that if any of God's subjects should dare take up what his Word might seem plainly to teach,—on account of every such idea that he should imbibe, in any respect differing from the dogmas of Rome, not even the license, nor any power on earth could save him! Man, when licensed, may read; but wo unto him if he shall

think for himself; or exercise the rights of conscience!

At length, however, even this miserable privilege was revoked by Paul V., who, in 1612, abolished these licenses. It was found to be a dangerous source of light and knowledge to reading men! See Mendham's *Literary Policy of Rome*, p. 136. This despotism over the human mind, by which a priest is constituted the depository of thinking; and made sole agent to choose one's religion for him, and transact the whole business of salvation, according to a regulated price of his proxy for heaven, has been actually defended by no less a man than Cardinal Bellarmine, in his work, *De interpretatione Verbi Dei*, Lib. iii. cap. 1, 2, 3.— If any man will venture to endure the inflictions of his reasonings, let him try to read that soporific book.

5th. It will be proper here to observe, that this point is farther established, by the fact, that the Romish hierarchy has dictated a novel religion; not found in the Bible, and unknown to the Christian church until the seventh century. And wherever it has the power, it enforces it by civil penalties! The evidence that popery is a mere novelty, is exhibited in our *Letters in the R. C. Controversy; Part I., Letter 8.* I shall only remark, that papists have added some twelve or fourteen new articles to the apostles' creed; that they have created innumerable objects of divine worship, under the name of saints; and thus have removed from their system THE UNITY of the object of divine worship: that a modern, and disgusting invention, called THE MASS, has completely removed from the view of

their members, the perfect ATONEMENT of Christ: that, in fine, no doctrine of the gospel, and no one precept of the decalogue, has escaped the appalling corruptions of Rome. See our LETTERS, Part II.; Letters 26, and 27.

And to this novel religion, the Roman Hierarchy has ventured to add this article, in defiance of all sober reason: "*This is the true Catholic faith, out of which there is no possibility of salvation!*"

And so completely does the papal fanatic lord it over his own priests, and all men's consciences, that he condescendingly takes their present, and future destiny entirely under his care! By his army of priests intruding themselves everywhere, he claims to convey grace, through the novel rite, which he is pleased to call *baptism*, to every one who receives his mark! In the mass, by means of these sacerdotal proxies, he daily re-creates their god! And this god including their atonement, justification, and holiness, and "the body and blood, soul and divinity of Christ," he professes to put through the swallowed wafer, into each one of his devotees! And so their salvation is infallibly sacred, whatever may be their morals; and whatever may be their crimes! Be they thieves, robbers, or pirates; be they Neros, or Charleses, or Bourbons; be they blasphemers, infidels, or atheists,—they have no sooner swallowed the wafer god, than they are all made as pure as the saints in glory!!*

* This transubstantiation of a little water and flour, in the form of a wafer, into "the body and blood, soul and divinity of Christ," is effected by the priest's pronouncing the words of his consecration,—namely, "*Hoc est corpus meum.*"—This is my body." Now, if any one will pronounce these Latin words rapidly,—"*Hoc est corpus.*" He will perceive that he

At his novel and lucrative tribunal of the confessional, his devotees are taught to believe that the simple act of confessing their sins to their priest, and bringing forth fruit meet for repentance, *simply by paying the church's dues*, each receives an absolution, in full, of all sins, past and present! And this is pronounced "judicially" by his priest as a judge sitting in Christ's throne! And in regard to *future* sins, no sin that can be committed by the believer in popery, is beyond the priestly pardon. The pecuniary terms only complied with, for masses for the dead, a satisfactory *Life Insurance* is guaranteed against all claims of divine justice, and all the pains of hell, and purgatory! For, by "*extreme unction*," the sinner who has been obstinate, and impenitent all his life, when dying, receives a *carte blanche*, a full passport to heaven, without the troublesome liability of any questions being put to him by even **THE JUDGE** himself, at the bar of judgment! And should one of the faithful chance, amid such unspeakable privileges, to fall into the fires of purgatory, by some defect in the passport; or some lack of "the intention," on the part of the priest,—the case is not remediless. "Money answers all things,"—in purgatory, as well as on earth. A few well paid masses, without any reference to Jesus Christ, or his atonement, will procure him a speedy release!

pronounces the close resemblance of the words, "*Hocus pocus*." And this, says Dr. Clarke, is the origin of the famous *Hocus pocus* of all jugglers. It has its appropriate origin with the arch jugglers,—the Roman priests; who "*juggle a small biscuit into Christ's body and blood, soul and divinity*." *These are the words of their own missal!* "*Quid vetat ridentem dicere verum?*"

So evident to all must be this truth, that by the popish religion, the souls of men are taken out of their own care,—nay, out of the hands of our Redeemer, and the Judge of all flesh,—without leave asked or given! And they are placed in the hands of the pope's army of priests, who go up over the land like the swarming plagues of Egypt! And these priests profess to manage, and transact the whole business of souls,—even their destiny here, and in eternity! They undertake to send to heaven; and doom to hell, or to purgatory! This they do as impudently as did the despots of olden times, in their unbounded tyranny over the bodies of their subjects! So completely is liberty of conscience taken away, and destroyed by popery!

That such claims should be set up, and prosecuted by men, professing to revere the Christian name, is strange. But that human beings,—men having rational souls,—that the descendants of the ancient Romans, Gauls, Germans, Britons, and Scots, should have crouched beneath these papal Neros, and placed their bodies, and souls, under their heel, and, moreover, should invite them to crush them, and even kiss the foot that crushes them,—does really surpass all that is marvellous on historic page! Had we only heard of it, in far distant lands, merely as a rumour, or a mere record of history, we should have repelled the statement as a fiction—as a vile libel on human nature! But we need not go to Europe, or South America. Here, in our own free land, where liberty glows in blooming beauty and vigour,—even here do we see man crushed in the dust, under the heel of the lordly *emissary of the Roman despot!* Deplorable and

brutal ignorance is the cause! These victims of this old and dying superstition, still believe in the omnipotence of their priests; and conceive that they wield the keys of hell, and of death! Could any thing short of the profound sagacity of Satan have supplied them with the practical maxim:—
“Skin for skin, yea, all that a man hath, will he give for his life!” “Verily, they have their reward.”

CHAPTER VI.

Popery further shown to be immutably the same evil, as in the Dark Ages—These Dark Ages were, in fact, the Augustine age of Popery—looked back to, with feelings of pride, by the priests—Hence no alteration from these halcyon days, where they have the power—Evidence of Popery being unreformed, and unreformable—Index Prohibitory—Dens's Theology—Doctrine of Maynooth College—Circular of Pope Gregory XVI.—Further proof of the hostility of Popery to Religious Liberty—Its persecutions—Its inquisition.

"She weaves the winding-sheet of souls, and lays
Them in the urn of everlasting death!" POLLOCK.

I DARE say, some who are not acquainted with popery, as it appears in its standard books, and decretals, or in the actual craft of the Jesuits, will say that "this infringement on the rights of conscience, is now done away." They will admit that, in the Dark Ages, this outrage may have been perpetrated. "But, growing light has expelled the evil."

It deserves notice, that this is precisely, what every Jesuit among us, is extremely anxious to have us all believe. And every honest man, who knows the history and spirit of Jesuitism, will pause, and cautiously reject whatever our foreign invaders anxiously promulge. Besides, how often must we repeat it,—in the solemn voice of warning—

"O Tencri ! ne credite equo !"
O Americans ! do not trust the beast !

Popery professes, and takes God to witness, that it never changes ; it never *has* erred ; it never *can* err. Besides, those acquainted with the popish *writers*, scout with contempt, our Protestant ideas

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of the said "DARK AGES!" Do Protestants not know that these "Dark Ages," of which we speak with sorrow, were, in fact, the Augustine Age of Popery! Then it flourished in the beauty and supremacy of its glory! No true Roman Catholic, except when among his heretical neighbours, ever thinks of speaking disrespectfully of those "Dark Ages." And every priest of Rome, true to the pious maxim, that *ignorance is the mother of devotion*, is at all times prepared to laud, in no measured terms, the glory of the reign of Catholicism in the Dark Ages! We beg our fellow-citizens, therefore, not to persist in offering violence to the feelings of *their Catholic brethren*, by their thoughtless assertions, that popery is reformed, or changed, in any degree, from what it is, in its statute book; or from what it was in former ages! The chalice, containing a mixture of *the most deadly poison*, cannot, *reasonably*, be called a fatal cup, as long as there is no daring hand to shake it, and administer it to the unsuspecting! Now,—to be grave, what evidence would satisfy my reader that the dogmas of popery, at this day, and in our land, respecting liberty of conscience, are as inveterate, and illiberal as ever?

I direct you to the *Index of Prohibited Books*, which is in as full force as ever. I point you to all the intolerant dogmas of the darkest and most sanguinary days of popery, that remain in their text books. I beg to refer you to *Dens's Theologia*, the text book in the Roman Catholic College of Maynooth, in Ireland, the principal Seminary for Roman priests. In the examination of its professors, and the bishops of Ireland, before the Roya:

Commissioners, in 1826, it is true, they denied the leading tenets of popery; they denied their own standard books; and even the pope's infallibility, and solemn decrees. This every honest man anticipated. Would Roman Catholics of the Jesuit school, or even of the more liberal Gallican church, refuse to testify any thing, to steal a march on heretics, and to obtain the royal bounty of some twenty thousand guineas!

With all this testimony, uttered gravely on oath, about their loyalty, and veneration to the Protestant government, it is a point not deniable, that *Dens's Theologia* is one of the text books of that college to this day.* And here I shall give an abstract from it. The following propositions are set forth with laboured proof:

"*Prop. 1.* Protestants are heretics, and as such are worse than Jews, and pagans."

"*Prop. 2.* That they are by baptism, and by blood, under the power of the Roman Catholic church." See vol. ii. 77, 78. 114.

"*Prop. 3.* That heretics (Protestants) are subject to the Roman Catholic church."

"*Prop. 4.* So far from granting toleration to Protestants, it is the duty of the church, to exterminate the rites of their religion."

"*Prop. 5.* That it is the duty of the Roman Ca-

* This is a bulky compilation adopted by the Irish Archbishop, twenty-seven years ago; and printed at Mecklin, 1815, in seven vols; and afterward published by Archbishop Murray, in eight vols. This book was solemnly approved of by the Irish prelates, at their meetings, in 1808, and in 1810. The printer to Maynooth college, issued, not long ago, an edition of 3000 copies. It is *this* day, a publicly avowed text book of popery. This was demonstrated by our Protestant friends in London, at the late great meeting in Exeter Hall.

tholic church to compel heretics, by corporal punishment, to submit to her faith." See p. 79. 81.

"*Prop. 6.* That the punishments decreed by the Roman Catholic church, are confiscation of goods, exile, imprisonment, and death."

Such is the doctrine taught in Maynooth college, where the Irish priests are trained!

The following is from the Jesuit *Confession of Faith* imposed on papists in Hungary, published in German, at Berlin, 1829; and translated in *The London Protestant Journal* of 1831. "We also swear, that we will persecute this cursed evangelical doctrine, as long as we have a drop of blood in our bodies; and we will eradicate it *secretly and publicly; violently and deceitfully, with words, and with deeds; the sword not excluded.*" Lond. Prot. Jour. p. 210.

And, finally, we present an extract from the circular letter of the present pope, Gregory XVI., issued in 1832. "Atque ex hoc, &c. And from this most filthy source of *indifferentism*, flows that absurd and erroneous opinion, or rather mad conceit, that liberty of conscience is to be claimed and maintained by all! The way for which most pestilent error is prepared by that extensive and inordinate liberty of opinion, which is spreading far and wide! Thence comes the chief scourge of a state; since experience shows that, states flourishing in wealth, dominion, and glory, have fallen to pieces through this one evil alone, namely,—*an un-governed freedom of opinion, licentiousness of public harangues, &c.*" Page 13, *Dubl. Edit.* 1833.

Can any thing more be wanting to show clearly that the dogmas of popery are precisely the same

they ever were, on liberty of conscience? Yes; one thing more would show it—by fagot, and steel! Only give them numerical power!

But, 6. How appalling is the evidence set forth in her deeds? From what motives have the oceans of human blood been shed by papists? To put down civil liberty! Why have the millions of Albigenes, and Waldenses, been massacred by the sanguinary edicts and arms of Rome? Because these men vindicated the rights of man, and the liberty of conscience! Why did the pope's vassals massacre fifteen hundred thousand Jews, in Spain? Because they claimed liberty of conscience! Why were three millions of Moors butchered by Romish priests, and their bloody slaves, in Spain? Because they would not yield up their consciences to men compared with whom their own prophet, Mohammed, was a pious saint! Why did Charles IX., the King of France, and his masters, the Romish priests, enact the bloody tragedy of St. Bartholomew's massacre; and murder, at the pope's bidding, a hundred thousand of the best people of the kingdom? To crush religious liberty, and the common rights of man! Why did Pope Gregory XIII., proclaim, on that occasion, a public rejoicing; and lead the way, in solemn procession, to his temples, and cause a medal to be struck to perpetuate the memory of these horrible scenes? To commemorate his bloody victory over the religious rights of man, and the liberty of conscience. Why were the sanguinary wars waged in Holland, by the Duke of Alva; and myriads sacrificed by him in cold blood? It was a war against the genius of religious freedom, and the sacred rights of human con-

science! Why did that proud slave, Louis XIV., at the haughty pope's bidding, murder, and exile unnumbered myriads of the most industrious, and moral subjects of his own kingdom? Because he had humbled himself to become voluntarily, the pope's principal executioner, among the crowned heads of Europe, to destroy religious liberty, and the rights of conscience! Why were the horrid flames of Smithfield lighted up in England, in the Marian persecution? Because the demon of popery, and the pope's handmaid, Queen Mary, were bent on another desperate experiment to annihilate the religious liberty of England! Who moved the wild Irish Catholics to massacre the Protestants of Ireland, in the first half of the 17th century? It was the pope, and his army of ferocious priests, bent on a fresh effort to exterminate liberty and the rights of conscience! Who caused the indiscriminate massacre of the myriads of innocent beings in Spain, and Italy, in the 16th century. It was the genius of papal despotism, in its bloody *raide*, to quench the light of the Blessed Reformation, and annihilate the claims of religious liberty! What moved the Spanish papists to murder fifteen millions of Indians, in South America, Mexico, and Cuba? Why, it was the devil, and the popish priests, plotting in accursed league to compel men to renounce all claims to the inalienable rights of conscience; and force upon these amiable pagans, a religion so sanguinary as to shock the most obstinate heathen! In one word, the church of Rome has spent immense treasures, and shed, in murder, the blood of *sixty-eight millions, and five hundred thousand* of the human race, to establish, before the astonished

and disgusted world, her fixed determination to annihilate every claim set up by the human family to liberty, and the rights of unbounded freedom of conscience!

7, And last: The actual existence, and doings of the Inquisition, manifest the practical doctrine of popery on this matter. The court, so appropriately named by *all civilized men*, THE INFERNAL INQUISITION, was at no time, or in any sense, a civil tribunal. It remained for Bishop England, who wears the honours of "*Inquisitor General of the United States*," to labour to palm off this imposture on a few old women in Baltimore—the archbishop was one of their number,—that it was "ever and ever a civil tribunal; and none of Holy Mother's spiritual courts."

But it did originate with priests; it has always been the tool of priests; no layman ever did preside over it. None but Romish priests could have invented it; none but priests could endure it; none but ecclesiastics have been inquisitors. This is the unbroken testimony of history. And in another place, I shall show that this ghostly court claimed power above, and independent of even sovereign princes.

The following table, extracted from Llorente's *History of the Inquisition*, the most recent publication on the subject, exhibits the number of persons who were its victims, in Spain, from 1482 to 1808, inclusive—a period of 327 years.

During that period the number burnt alive was . . .	34,658
Burnt in effigy	18,014
Condemned to the galleys and prisons	288,219
In the table are several items worthy of particular notice. Under the administration of the Inquis-	

itor General Torquemado, from 1481 to 1498— 17 years, were burnt alive	10,229
Burnt in effigy	6,816
Condemned to the galleys and prisons	97,371
Under King Philip II., from 1556 to 1597,—41 years —burnt alive.....	3,990
Burnt in effigy	1,815
Condemned to the galleys and prisons.....	18,460
From 1788, to 1808, condemned to the galleys	43
	<hr/>
	479,599

A recent publication of London gives this summary.

Victims sacrificed under Torquemado	165,285
Under Cisneros	51,167
Under Diego Perez.....	34,952
Families destroyed by the Inquisition	500,000

It has cost Spain in all TWO MILLIONS OF LIVES!

Now, what was the real object which induced these sanguinary priests to commit so many murders, and inflict such unutterable misery on the human family? It was in a fierce war of extermination against the advocates of the rights of men, whose only crime was to contend earnestly by Scripture arguments for the progress of knowledge, liberty, and the unshackled rights of conscience. That was the sole aim of every *Auto da fe*, which closed the annual labours of THE INFERNAL INQUISITION? It was the annual sacrifice to the popish Moloch, who demanded of his votaries the blood of every man who shall claim the rights of conscience, or advocate religious liberty. These he required to be burned alive on his inhuman altars!

The bloody laws which enacted these human sacrifices, stand, all of them, unrepealed; they are

in full force to this day. We renew a challenge to produce a papal bull condemning them ; or even expressing the slightest disapprobation of them. On the contrary, every bishop, on taking the oath of fealty, swears that "*he receives those laws and canons, and will, to the utmost of his power, impugn and persecute all heretics !*"

Yet, our half Protestants hesitate not to commend these enemies of the natural rights of man, as being just as good citizens, and just as holy Christians, as their neighbours !

" Oh ! judgment, thou hast fled to brutish beasts :
And men have lost their reason !"

CHAPTER VII.

POPERY A DEADLY ENEMY TO THE LIBERTY
OF THE PRESS.

The sentiments of Jesuits on this—How to be learned—The aim of the Roman Catholic press, here—Character and spirit of the popish press—they use the free press against itself—Proofs that popery is the fatal enemy of the press.

"We must put down printing; or printing will put down us!"—*The Roman Catholic Vicar of Croydon.*

WHAT the true sentiments of the pope and his subjects are on this point, in our republic, we can never discover from the apparent unlimited toleration permitted to priests and the laity, to publish books and weekly prints. Their real sentiments must be gathered from their practices in popish lands; and from their *Latin* books alone. These we have taken pains to compare with the doctrines set forth in their prints, and their popular works in English. And we assure the public that we perceive daily evidence to believe that there is a regular organized system of deception practised on Protestants. By popular harangues in their chapels, and by superficial, but plausible books, which any one can see on the tables of their *approved* booksellers, the Jesuits are now most studiously exhibiting popery under a mask. They have got up a marvellous system of absolute fictions. We have a perfect specimen of them, in *The Reports* of the examinations of the Romish professors of Maynooth, before the royal commissioners. The popery of these fictions is a pretty, *innocent*, harmless thing, bleeding under persecu-

tion! Such an exhibition of popery, at Rome, or in Spain, and Austria, would make the pope and cardinals hold up their hands in wonderment! Yet these are the fictions which the Jesuit priests, with the utmost affectation of gravity, attempt to palm on the American community as their "*genuine, unsophisticated Catholicity!*" And yet, there are a few peculiarities in these exhibitions, which, while they are designed to conciliate their foreign masters, and preserve the *unity* of Holy Mother, do most marvellously betray the cloven foot of "the Beast!" They never admit of any change, or any reformation in popery! How, then, do they attempt to reconcile popery, as they represent it *now*, with that which unshrinking history reveals as its true character in the *Dark Ages?* Acting on the unrevoked principles of their fathers, who were accustomed to dogmatize and employ brute force against all reformers, they would, if left to the genius of popery, compel men even now to conform in belief, and in practice, to all the rigorous tenets of the system. But, now, those days of the popish *golden age* having passed away, they do labour to make ~~men~~ believe that popery NEVER WAS what men represent it to have been: that it NEVER WAS, at any time, any thing else than that same sweet, smiling, innocent angel, and perfect cherub, under which they *now* picture forth popery! They put the mask of virgin loveliness over the haggard and brazen face of "the Mother of Harlots;" they adjust the fair robe of the queen of truth over the palsied limbs of the personification of all wickedness; and cry, "*Behold the image of Holy Mother!*" And they call on all to bow down,

and receive the image and mark of the Beast on the forehead, and in the hands!

This the popish press, in our country, labours with consummate Jesuitism, to accomplish. But there is a striking peculiarity of that press, besides its hypocrisy; I mean its vindictive spirit,—its unrelenting virulence, and immeasurable personal abuse of the men who successfully resist popery. The men who have the courage to utter the alarm to their countrymen, against these hired emissaries of Austria, and the pope, are denounced in their prints, and from their altars, as the enemies of God, because they are the pope's enemies! They are slandered in the characteristic slang of these foreign conspirators; and are hunted down in the popish circles, as men not fit to live! They are held up to their ignorant and ferocious partisans, as worse than those men whom their forefathers sent to the gibbet and the stake! They put into circulation the most grotesque falsehoods and revolting slanders; their priests and hired defamers go from house to house, and partly in apparent mirth, and partly in solemn gravity, over their flowing cups, circulate the most libellous slanders respecting Protestant magistrates, ministers, and people! This fact is familiar to every Christian, who has taken an interest in our New York and Philadelphia discussions.

And the popish press acts with ingenuity on the maxim, *Divide and conquer!* They lose no chance to divide, and excite Protestants against each other. Those of us who simply, through constitutional indolence, wish to occupy neutral ground: those who *condescend* to seek favour, or bribe a voter, or sac-

rifice to sweet-eyed charity, at the expense of truth, and speak a word of flattery, or who observe mere forbearance, are instantly seized upon, and held up to the applauding gaze; and are extolled by Milesian eloquence, above the skies. They speak of them as too fond parents speak of their alarmingly precocious children; they are too good, and too ripe—they fear—to live long! They are overwhelmed under the weight of Irish sacerdotal “blarney,” excited even to poetry by the inspirations of the cup! They are subjected to a process pretty much after the manner of that to which the *Boa constrictor* subjects his victims; and, pretty much, also, for the same object. That is to say,—they are carefully licked all over, from horn to hoof,—simply that they may be more easily swallowed entire; and with the least injury to the devourer!

And after five years' experience in public discussions with Roman Catholic laymen, priests, and vicars general, I can add another peculiarity of the men who sustain popery by pulpit declamation, and the press. It is this:—with an air of winning courtesy,—or, when it is necessary to suit the action to the word, with an air of ferocity, they charge on their antagonists the very errors, and crimes, which they anticipate to be charged from history, on their system. With the most provoking coolness, they take their position on the absurdest and most grotesque errors, on exploded maxims, and heresies long rejected by every reasonable man; and they utter their perfect amazement that prejudice will so blind Protestants, that they cannot see *these* to be the holy and pure revealings

of heaven! Practising a system of logic which might have made a disputant respectable among barbarians of "the Dark Ages," they glory over their perfection in learning, and the sciences. They will admit nothing; they will deny every thing; they will repudiate for effect, even their own doctrines, and their own canons! When the original has been produced, in their own doggerel Latin, and the priest confronted with it, as I once witnessed it done with a master-spirit of the Jesuits, (Mr. H.,) he exclaimed, as he laboured to restrain himself,—“It is true—yes,—Ah!—these are the *words*, to be sure: but, then, *distinguo!*—We do not take it in *that sense!*” They will publicly deny not only their own authentic dogmas; but even the most authentic facts of history. The late Bishop Cheverus, of Boston, once denied publicly, in the presence of the Boston ministers, at a public dinner, that the church of Rome ever persecuted, or ever slew one man; or ever shed one drop of blood for religion! Even the worst acts of Spain, and even the St. Bartholomew massacre he denied; and pronounced them altogether fictions of Protestants! I have the name of my reverend friend to give in evidence of this, who stood near him, and heard him utter this!

When, therefore, the Papists employ the press for this end, and in this manner, their freedom of discussion can scarcely be conceived to be any evidence of their devotion to the unshackled liberty of the press. I. The fact is this,—the Roman Catholics employ the press to put down, as far as human efforts can, the grand principles of the

Reformation; namely, LIBERTY AND FREE DISCUSSION.

1st. The proof is too obvious to be mistaken. Let these foreign servants of a foreign master give a sober answer to these queries, before the American community. Have the Roman priests, with the press under their control, ever yet retraced one single step towards purity, and truth? Have they ever yet confessed one error, or admitted one mistake in the whole career of "Holy Mother Church?" Have they ever deplored the paralyzing influence of bigotry, superstition, or idolatry, on the minds of Roman Catholics? Have they uttered a single regret for the inhuman persecutions enacted by their church? No: on the contrary, they tell us with unblushing impudence, that they never shed one drop of blood unjustly? Have they ever admitted that their zealous devotees, particularly the Irish Catholics, by nature, as warm-hearted, and as shrewd a race of men as there lives on earth,—are, nevertheless, behind the native American, and every other Protestant, two hundred years, in point of civilization and learning? Do they employ the press to civilize and elevate man? Do they labour to erect common schools, and send the schoolmaster abroad among them? No: they have opposed uniformly, and will continue to oppose the whole system of popular education. For they are too shrewd to be as yet *felones de se!* Do they ever print Holy Bibles, and distribute them *gratis*, as all Christians do? So far from that, they have even prohibited their people the use of them: and Pope Leo XII., as well as Pius VII., and the present pope, as we have already shown, have is-

sued their bulls against Bible Societies! Hence the popish press exerts all its influence against the gratuitous distributing of Bibles, and even against the reading of the Holy Bible by the laity!

Again, 2d. One of the most painful evidences of the hostility of popery to the liberty of the press, is the existence of the Roman *Indexes, Prohibitory and Expurgatory*. I find in one copy, a list of condemned books, brought down in due order to the year 1738: and in "Mendham's book," we have the list continued down to our time. These prohibit our finest English classics, from Locke and Milton, down even to the pamphlets published in priest Hogan's case, at Philadelphia: these, including even the bishop's book, are solemnly condemned, and must not be read! See Mendham's *Literary Policy of Rome*, p. 265.

The *Congregation of the Index* are in constant session at Rome; and employ their emissaries in all lands. They watch their victims with an eye as steady, and keen as that of the spider,—or the tiger in his jungle. This sleepless eye they keep on every individual production of the press. They pounce on every book, as soon as it is published, or imported. Every volume, every print, even the private property of the traveller, must be rigorously inspected by these solemn drudges of the pope. And they doom the whole book, or parts of it, to be destroyed; or, they give it leave to pass, if the spirit of crouching slavery, and consecrated heresy, be duly and honestly taught in it! No discussions on politics, or Christian morals, or religion, are allowed: no publications on these topics can see the light. Every branch of science is under the ghost-

ly supervision. Listen, I beseech you, to your fellow-citizens, who have returned from their travels in Italy, Austria, and Naples, or South America. In these lands the drawn sword of papal myrmidons is put to the throats of every public speaker, and editor, and author! One *unpopish* idea,—one single charge against despotism,—one word in praise of liberty,—one innuendo against priestcraft, even although you say no more than that you have seen them in their *priestly robes*, at the cockpit; and deeply engaged, publicly, in gambling, with their mistresses, and licentious companions: one appeal, even though feebly uttered, for a free press,—for pure Christianity, and the rights of human conscience, will cost a man his liberty, or life, in one brief hour! Men may be as wicked as any of the ghostly leaders of the fashion that way; men may blaspheme God, and set heaven and hell at defiance, providing they do it with all due courtesy to the priests: they may be consummate profligates, but it must be according to canonical rule. Crimes and vices contravene no law, providing the church be respected, and her dues be paid! But wo to the patriot who shall whisper an insinuation, or print an effusion of a noble spirit, bursting with holy indignation against the hypocrisy, the priestly espionage, and despotism of popery! This is the only unpardonable sin at Rome. It can never be forgiven him, either in this world, or in purgatory! The dungeon cells, placed by papal care, at the bishop's service, in each cathedral; and the cells of the inquisition, and the agonies, and moanings, and shrieks of the oppressed, breathed only on the ear of heaven—these—these are the overwhelming proofs of po-

per's deadly hostility to the freedom of speech, and the press! And these proofs will, one day, be uttered on the ears of all nations, louder than the peal of thunder on the summits of the Alleghany!

3d. The comparative barbarism of every Roman Catholic country, exhibits an irresistible demonstration of this hostility to the freedom of the press. Villars has illustrated the influence of "the blissful Reformation," on learning, and the sciences, in general; and the present condition of popish lands exhibits the immutable influence of popery. Just in proportion as the Reformation has been extended over any land, so have letters flourished there. Just in proportion as popery, with all its horrid train of debasing superstitions, and pollution, has been condensed in clouds, over a people, like the darkness of Egypt, that may be felt,—do learning and civilization linger there, centuries behind those of other nations! Will any man, for instance, lay the literature of Spain in the balance against that of England's learned men? Will any compare the literature of Italy, which still lingers in the gloom of the tenth century, with the literature of Scotland? Unshackled France, with Naples, or Portugal? Holland with Catholic Belgium? Wales with the native Irish, her own kindred? Or the Catholic highlanders with the Protestant lowlanders of Scotland?

4th. The eternal barriers thrown in the way of the arts and sciences, by papal edicts, and priestly influence, are afflicting evidences of this.* As

* Statuary and painting being pressed in, as the auxiliaries of a corrupt religion, which has multiplied her gods and goddesses, to countless hosts, are the only exceptions we can think of

late as 1703, Galileo, and the modern astronomy, stood condemned in the public registers of Rome! The *public* condemnation was then dropped, merely in the annual ban, uttered against innovators. But not one concession is known to have been made: not one word of vindication was offered by the Romish priesthood, on behalf of injured science, and its enthusiastic votary, Galileo!

In Spain, a list of condemned books,—and they are such as sound scholars would pronounce classical and standard works, in all Protestant lands, is annually appended to the church doors; and no citizen is allowed to read these books; or even possess them, under civil pains of the most sanguinary nature. See Burgogne's *Modern Spain*, ii. p. 276, and an able speech of a Spanish patriot lately delivered in the Cortes, proves beyond doubt, that efforts are made to perpetuate this state of things. "A sanguinary priesthood," said Don Telesforo de Trueba, "is sacrificing human victims to the God of peace and love;—men who wish to bring back on us the Dark Ages, the age of tyranny, ignorance, and death."

5th. Nor is this less manifest in the spirit of popery, in our republic. The rights of private judgment, and of free discussion by debates, or by the press, are most vigorously resisted by the priests. In assemblies met for discussions, I have witnessed tumults excited by priests, and even a vicar-general. We all remember the mob in Mr. M'Clay's church, in New-York, which arrested discussion. We have the testimony of a most respectable Baptist minister, that that mob was excited by a leading priest of our city. We all remember the riot in

Broadway Hall, which dispersed, for that evening, *The Protestant Association*. It was excited by hired intoxicated ruffians, calling themselves "CATHOLICS." This spirit of violence, and hostility to free discussion, is abroad over the land. By this means foreign conspirators aim at *two* objects. 1st. They labour to put down freemen's meetings for discussion and inquiry among the people. 2d. They strive to infuse, into our once happy land, that turbulent and infernal spirit which defies and weakens all law; paralyzes the authority of the magistracy; makes a mockery of all free institutions; and holds up "the weakness of our state, and general governments," before the European despotic princes; while they beckon to these, their masters, to complete our ruin from abroad, by pouring in upon us, hundreds of thousands of similar vicious and turbulent papists,—the choice spirits of mischief, apt to scatter firebrands, arrows, and death over the land; and turn our peaceful republic into a revolutionary France, or an Ireland!

II. This *practical* popery, which is thus sending the waters of bitterness over the land, is putting itself forth legitimately, according to its fundamental principles and canons. It can act no otherwise, consistently. I shall here subjoin some documentary evidence of this.

1st. The words of the legate of Pope Adrian VI., to the Diet of Nurembergh, in the days of Luther: "I say, that the pope and emperor ought to be implicitly obeyed; the heretics' books burned; and the printers and sellers of them duly punished. There is *no* other way to suppress and extinguish the perni-

cious sect of Protestants." *Life of Luther*, by Scott, vol. i. p. 183.

2. The decree of the Lateran Council, in 1515. This is the substance of it,—that no book shall be printed without the bishop's license: that those who transgressed this decree shall forfeit the whole impression, which shall be publicly burned; pay a fine of one hundred ducats; be suspended from his business for one year, and be excommunicated; that is, given over to the devil, soul, and body, in God's name, and the saints! and no person allowed to trade, or deal, or commune with him!

3. The decree of the Council of Trent, Session

4. "Sed et, &c.—But being desirous also of setting bounds to the printers, who, with unlimited boldness, *supposing themselves at liberty to do as they please*, print editions of the Holy Bible, with notes and expositions, &c." See more in Cramp, p. 56; and the original Latin in p. 403.

4. The Circular Letter of Gregory XVI., the present pope, issued in 1832. "Huc spectat deterima illa, &c.—Towards this point tends that most vile, detestable, and never-to-be-sufficiently-execrated liberty of booksellers, namely, of publishing writings of whatever kind they please: *a liberty which some persons dare, with such violence of language, to demand and promote!*" Having next eulogized the Council of Trent, for its zeal in issuing the Index of prohibited books, he thus goes on:—"Clement XIII., our predecessor of happy memory, in his Circular on the suppression of noxious books," (i. e. Protestant books,) "pronounces,—'We must contend with energy, such as the subject requires; and with all our might, *exterminate the deadly*

mischief of so many books; for the matter of error will never be effectually removed, unless the guilty elements of depravity be consumed in the fire."—"The apostolic See has, through all ages, ever striven to condemn suspected and noxious" (i. e., Protestant) "books, and to wrest them *forcibly* out of men's hands; it is most clear, how rash, false, and injurious to our apostolic See, and fruitful of enormous evils to the Christian public, is the doctrine of those who not only reject the censorship of books, as too severe and burdensome, but even proceed to such a length of wickedness, as to assert, that it is contrary to the principles of equal justice; and *dare* deny to the church the right of enacting, and employing it." pp. 13, 14, 15. The *Latin* copy of this CIRCULAR of the present pope, I have in my possession.

It must be manifest to every one of our fellow-citizens, that where such principles, and practices as these, bear sway, no republican government can possibly exist; no true liberty can ever gladden the heart of man! Had the patriots, and the great body of the people of these states, at the time of our glorious revolutionary struggle, been under the slavery of these principles, and they would certainly have been completely under their slavery, had they been Roman Catholics,—our liberties had never been loved,—nor wooed,—nor fought for! And even supposing it barely possible, that American Liberty had received her birth, she would have languished out a rickety and miserable existence; and, finally, have expired a victim under *the Extreme Unction* of a popish priest!! This is no conjecture. Like causes will produce like effects.

We have painful demonstrations of this on our own continent. Cast your eyes over South America, and Mexico, once more, and learn wisdom from the philosophy of history. Had the ignorance, vice, atheism, and priestcraft of these wretched republics, at this present time, been the curse and scourge of **THE OLD THIRTEEN STATES**, in '76, neither the wisdom of **THE OLD CONGRESS**, nor the skill and tact of the glorious **WASHINGTON**, and his brave army, could have prevented us from being devoured and annihilated by the British lion! But we were Protestants; and we were inspired by Protestant principles and liberty: therefore, by the grace of God, we became a nation great, and glorious, and free!

As certainly, therefore, as the same cause has been, for these centuries past, producing these same deadly effects, in Europe, and on our own continent, so certainly, will popery, if it ever should, by the wrath of heaven, gain an ascendancy here, annihilate liberty, and pure Christianity in our republic! So certainly will it convert this land of light, liberty, peace, and glory, into the land of despotism, and the darkness of the shadow of death; where no freeman can exist, and where it would be a burden, and a wearisomeness, for a good man to live!

CHAPTER VIII.

POPERY, WHEREVER IT HAS THE ASCENDENCY,
INVARIABLY UNITES CHURCH AND STATE.

The union of civil power with spiritual, an essential mark of popery.—Proof.—American popery will do this as it becomes assimilated to Italian, or genuine popery—The papists already use the word Hierarchy here—This implies union of spiritual and civil power—Proof of this unnatural union in popery—Hence the danger of this foreign sect.

"But laymen most renowned for devilish deeds,
Labour'd at distance, still behind the priests!"—POLLON.

I BEG to draw the public attention to this essential dogma, and practice of popery; namely, that the Romish hierarchy invariably puts forth its influence over all lands, in proportion as it gains strength, *to unite church and state*. There is no one fact more clearly established by history than this; it is inseparably connected with the papal supremacy; and an integral part thereof. And every Roman priest among us, in the service of the Italian despot, is taught to believe this dogma to be as essential to it as the pope's supremacy. And for years they have been labouring to accomplish in this country, what exists in every popish country, namely, the union of church and state. And it is impossible not to see their uneasiness and embarrassment, of late, at the discoveries made relative to their foreign relations, and domestic projects. Their priests and editors begin to tremble; the flimsy veil has proved too transparent to conceal their plots and treason. Hence the secret is re-

vealed, why their denunciations have been so violent of late, against those of their protestant fellow-citizens, who are roused to a sense of their real danger! This is the maxim of Jesuitism: *whenever—by a discovery—any crime is about to be charged on you, bring that very charge, with the greatest assurance, against your opponents; and overwhelm them with confusion!* Hence, the whole popish press, by a simultaneous impulse, put forth the most solemn and unblushing denials of interference in political affairs. Hence, every art was put in requisition to win credit to these denials of what they did, themselves, verily believe. Hence, those savage vituperations hurled at those who have successfully torn the mask from their faces. Hence, like men conscious of the truth, sustainable against them, by the evidence of European history, for the last thousand years, they have anxiously sought to draw off the attention of the American family, from their secret and overt schemes. Hence their appropriate union with the infidel, and profane, in their clamorous denunciations of the Presbyterians, at one time; of the Episcopalians at another: while with overwhelming affectation of gravity, they cease not to bewail the danger of “a combination of all the Protestant sects,” to create a union of church and state; and to carry on their ambitious projects against the common safety: for which, it seems, nobody cared any thing, but this foreign sect, of the pope’s subjects!

“*Vixque tenet lacrymas, quia nil lacrymabile vidit!*”

Scarcely refrains he from tears, because he can see no tear-exciting disaster!—*Ovid.*

But the affectation of alarm, with all its accom-

panying artifices, was too shallow. Everybody saw through it. The loud clamours of the thief himself, "to stop thief," seldom fails to detect him by the very excess of his zeal in clamouring against others! But, in proportion to the zeal betrayed by the Jesuits, in denying their interference with politics, as a religious sect; disclaiming all ideas of a foreign conspiracy against our liberties; and just in proportion as they boast, with new-born zeal, their pure and disinterested patriotism; while they anxiously charge upon the Protestant churches, the very crimes laid at their own door: even so are we, in sober earnest, to believe precisely the reverse of their asseverations!

That the Romish hierarchy has, for the last thousand years, been strictly a union of state and church, is a fact established by history. No well read man can, for a moment, doubt it.

1st. In every part of Europe and America, where the Roman Catholics have full sway, are church and state uniformly united. And this union is exhibited in the state's abject subservience in making popery the *exclusive* religion; while it has sustained the priests, and their bloody religion, by the most sanguinary enactments! I beg to direct you to the history of Spain, which, at length, is beginning to raise her head from the dust; and of Austria, Italy, and Naples. There every thing is exclusive and sanguinary. Utter a word against the priest, or his senseless mummery, or refuse to fall down before the *wafer-god*, and the dagger is plunged into your heart! Turn your eyes on Mexico and South America. There *the struggle goes on*. The scale of liberty pre-

ponderates in her favour, just in proportion as the priest loses ground, and as each successful blow severs the accursed chains which unite the state to the wheels of the church!

2d. The bull of the present pope, Gregory XVI., will silence all the priests denials on this point. Hear how the spiritual head utters his infallible dogma; and commands all the faithful, in all lands, to believe and obey. "Nor can we augur," says the pope, "more happy results to religion or monarchy, from the wishes of those who are anxious *that the church should be separated from the state; and that the mutual concord of the empire and the priesthood should be torn asunder. For it is certain that these favourers of the most audacious liberty do exceedingly fear that concord,*" &c. "In other most sad causes of solicitude by which we have been afflicted with more than common pain, there have been added certain associations and set meetings," &c. "Liberty of every kind is proclaimed; tumults are excited against the sacred and civil estates; even the most holy authority is disputed." And on the next page, he tells all magistrates for what purpose church and state are united. "Their power and authority," he tells them, "*were given to them not only for the ruling of the world, but still more for the protection of the church.*" That is to say, the most important business of civil rulers and all governments, is to protect, of course by laws and by the sword, the Holy Mother Church! See the bull, pp. 18, 19. This is honest and plain dealing! And I beg my fellow-citizens to be assured, that this letter, or bull, is in every priest's hands, and he is in sworn allegiance to this pope,

as his only lord and master, the only superior whom he does acknowledge. Every bishop and priest must, on their oath, believe and practise this doctrine of Rome: or, as the alternative, be perjured men!

We have here established *two* things: 1st. That the union of church and state is an essential dogma of the popish church; and is invariably reduced to practice, wherever this dangerous sect has the power. And we beg our American youth to make themselves well acquainted with these facts. If they meet with any papist who denies this position, call on him to produce his vouchers. If he deny it from ignorance of history, let him be illumined. If he deny it through knavery, let his conspiracy be exposed before all our fellow-citizens.

2d. The popish union of church and state is of *the most mischievous kind*. In Britain, there is a union of state and church. It is obvious to every student of history that this is a portion of the malignant remains of **THE IRON AGE**, that has escaped the purifying zeal of the glorious Reformers. But let me beg the attention of the American youth to one marked and essential difference between the British union of church and state and that of the Romish hierarchy. In England, the state makes *a tool of the church*. The state takes care to put in her own creatures, to lead that church into whatever measures government may deem expedient and politically profitable to the men in power. But in the Romish politics, the church and the priesthood invariably *make a tool of the state*. Examples and proofs are spread out profusely over *European history*. Charles V. and Francis of

France, rivals as they were, were the perfect tools of priestcraft. Even Charles V. consented to be occasionally the veriest catspaw of the pope! He consented to be absolved from his coronation oath, which bound him to protect the Moors in Spain. And by an act of wilful and shocking perjury, from which the pope absolved him, he delivered millions of the Moors to the "Infernal Inquisition!" Charlemagne, with all his warlike greatness, was a miserable tool of the pope! He laid the foundation of the pope's temporal power over European magistrates. Louis XIV., with all his triumphs and glory, was a contemptibly priest-ridden man! It was in doing a penance for "*his irregularities*," that he gave up the innocent Hugonots to the pope's hired assassins, by his treacherous act of revoking the edict of Nantz! The Jesuit, his confessor, granted him absolution from a certain "mortal sin," on *one* condition. And that was, that he should deliver up these Protestants of France to be murdered and exiled! And what those kings have been in subservience to priestcraft, that, their subordinates the magistracy of all ranks have been to the emissaries of Rome.

Such are the canonical doctrines and practices of the popish church, on this important point. Her bishops and priests, of course, disavow all of them, with great gravity, and affectation of horror! This they do in their intercourse with Protestants, and in their *English* books spread out like clap-nets, before their easy and good-natured fellow-citizens. Yet, these intolerant and dangerous principles are earnestly propagated by every bishop, by every priest, by every lady superior, by every monk, and

nun, black, white, and gray: and in every popish college, and seminary in our republic.

Common branches of literature receive very little attention, by these hired servants of the pope. It never was their object to make scholars of Protestant youth. Their anxiety to impress on our sons and daughters, these intolerant principles,—the essential elements of popery,—which they hold necessary to man's salvation,—demonstrate that they are playing a deep and deadly game at the bidding of their foreign masters.

But where such principles are sedulously propagated, and reduced to practice by a heartless priesthood, and its miserable victims,—as in every land where popery reigns,—there is an end to all CIVIL AND RELIGIOUS LIBERTY! Memorable are the words of Judge Story, who has gleaned the wisdom of his remark from his deep learning in history: "Wherever religious liberty exists, it will, first or last, bring in, and re-establish civil liberty. But where it is suppressed, the church establishment will, first, or last, become the engine of despotism; and will overthrow every vestige of political right."

Now, what object can priests in the United States have, in propagating such dogmas on *religious liberty*? What object can they have in view in all this, but to root out of our youth, the love of freedom, and devotion to our republican principles? No other conceivable reason can propel these foreign emissaries to the course they are now pursuing? No literary man, no polished mind, no humane being,—not even a Roman priest himself, *can love the monstrous system of popery, merely*

for popery's sake. The disgusting absurdity of transubstantiation, the shocking idolatry of the mass, the boundless immorality of the whole system, the revolting pollution of the confession, these hells of lewdness, and murder,—the monasteries, and nunneries,—can be respected, by none but those who love wickedness, like demons, purely for its own sake. It is not to be doubted, indeed, that many slothful beings, and many sons of poor nobles, and many epicures devoted to ignorance and sensuality, have "*retired from the world and become religieuse.*" But these are not found here. These are in the richly endowed monasteries abroad, and in the voluptuous climate of Italy, and Spain. The *religieuse* sent in upon us, are men of a very different stamp. Educated expressly for this field of enterprise; well disciplined; specious, conciliating; full of courtesy and flattery; loud in praise of letters, and *republicanism*,—they cannot be supposed to love popery, for its pleasures of indolence; or the sensuality of fat contented ignorance, sleeping in its cloisters. No, they are a different class of men. They are trained for action: they vow unlimited obedience to their foreign masters: popery is at once their mask, and their weapon. They love and propagate it merely as a terrible instrument, admirably adapted to their purpose of creating dissatisfaction among the people; exciting lawless mobs; undermining law and justice; sapping the very foundations of civil authority; and bringing politicians, and magistrates under the influence, and dictation of the Jesuits: and thence breaking down the free institutions of our country. All this they do in order to obtain the extinction of

civil liberty, here. And for what purpose? Why, for the same purpose kept steadily in view, by the same Jesuits, and their general *Father Luigi Fortes*, in Europe. That is, to prop up the tottering thrones of the European despots, who send them out, and feed them, and pay them, for their present conspiracy!

The connexion of popery with this mischief, we shall illustrate more fully, in the course of our discussion. And here, as preparatory to that, it is proper to remark, that in order to achieve the objects of this foreign conspiracy against us, it is only necessary to effect *three* prominent objects: namely,—*To corrupt the public morals: to imbue the young and rising generation with the principles of absolutism; and to create a vicious and turbulent people.*

Now, popery is the completest weapon, under heaven, to consummate this threefold mischief in a nation. And every man who has ears to hear, and eyes to see, cannot but perceive these Jesuit emissaries, actually now at their secret and damning work,—by their system of immoral doctrines: by their secret masonic institution of the confessional: by their incessant and impudent attempts to draw into their seminaries, our Protestant youth, male and female: and, finally, by pouring in upon our shores hundreds of thousands, annually, of papists, the very dregs and jail sweepings of Europe!

PART SECOND.

SHOWING THAT POPYRY IS A FATAL ENEMY TO CIVIL LIBERTY.

CHAPTER I.

Popery, a singular anomaly—Its government—Its claim to supremacy—View of the rise of this ambitious claim—The first claim to be universal bishop—Rise of the pope's temporal power over princes and kings—The pope still claims supremacy in temporals.

"Europe has long exhibited the singular spectacle of priests being the judges, and kings being the pope's hangmen!"—Dr. JORTIN.

THE whole system of popery is a monstrous anomaly in the moral and political world. Seizing advantage of the darkness in which it envelops its votaries, it imposes on them, a fabulous mythology of saints, relics, and mass-worship. In the place of Christianity, is substituted a system of ludicrous fictions; ridiculous adventures of ridiculous saints. Traditions and lying wonders, are put in the stead of "the truth as it is in Jesus:" the most despotic canons and dogmas in the stead of the pure law of God: crude, and puerile rites, and arrant buffoonery, in the place of the solemn sacraments of God. An insufferable yoke of bondage is substituted for the holy services of the sanctuary. A worldly kingdom of spiritual politicians, who, guiltier than African slave dealers, "traffic in the souls of men;"

is reared, instead of the kingdom of our Redeemer, "which is not of this world." A conclave of truculent tyrants, and mere men of pleasure, are put in the place of the unassuming ministry of Christ!

Its government is a no less singular anomaly. It is neither that of man, nor that of angels: it is neither spiritual nor civil: it is a monstrous union of state and church. Hence the inspired writer gave it the name of **THE BEAST**.

In its pathway to supremacy, and in every act of its politico-ecclesiastical despotism, it has exhibited one continuous course of treachery, perfidy, cruelty, atheism, war, massacre! It has long ago reached the climax of **THE GRAND APOSTACY**.

This spirit of antichrist was early at work; even the apostles contended for a supremacy,—a lordly superiority. But, then, it was before they were endued with the Holy Ghost. Our Lord cast that devil out of them all,—Judas Iscariot *alone* excepted. And it is to be feared that they are his lineal descendants, who have retained this evil spirit unto this day. Our Lord charged his ministers not to receive, nor even allow among them the lordly claims of the Gentiles, nor to exercise dominion over each other, seeing they were all on a footing of equality.

Among an artless and charitable people, like the primitive Christians, who did "each esteem other better than themselves," it would have been impossible on the part of any one, to make any great stride to power. Their simple court was the assembly of the elders. The most venerable man *among them* was chosen to preside. The title of "*bishop*," or superintendent, being at first common

to each pastor, was, by degrees, applied to him who was the superintendent over the pastors, met in the ecclesiastical court. This was the first step on the part of the ambitious. The next was, to create a *permanent* president, that is, a permanent bishop, over the bishops met in court. The next step in the scale of the *Hierarchy*, was to elect this bishop *for life*, to direct all the Councils. This invested him with power, and much consequence. He was looked up to, as *being that* in the church, which the presiding magistrate was in the state. Hence his presence, and his consent, were deemed a necessary condition in every measure of government.

What was, at first, yielded voluntarily to the merits of *the man*, was afterward, by ambitious men, claimed, of right, as due unto *the office*. Hence the true origin of his power, as *the bishop*. This, as an old writer observes, "is the first stage of the office: this he calls *evangelical episcopacy*," such as the New Testament exhibits it.

The unhappy policy of Constantine the Great, did incredible mischief to the early Christian church. He first combined, then wedded the church to the state; and gave wealth and power to the ministry. No sooner did the ambitious men of letters see the Christian ministry popular, and the sure pathway to wealth and honours, than they pushed themselves, with indecent haste, into it. They made a trade of it, as did the orator of his logic, science, and eloquence. They were, many of them, pagans and atheists in heart; and ministers only in name and dress! Then arose the hot contest for power! See Dr. G. Campbell's Lect. on Church Government. Lect. v. and vi.

Among the early and strong indications of the spirit of antichrist, were the claims set up by the rich and haughty presbyters, over the country and village pastors. And it is not difficult to conceive how haughty their claims would be, when they were once invested with perpetual presidency over the bishops. These ambitious men, once invested with this power, in the metropolis of a country, such as Constantinople, and Rome, were not content with power over their former associates, and equals. They were not satisfied that they were, in the church, what the chief magistrate of the metropolis was, in the civil government. They became, each, *metropolitans*, in their own country. They did not stop here: the same lust of power which propelled them to lord it over their own brethren, soon urged them on, with insatiable desires, to be above their brother metropolitan. The rivalry ceased not, until one of them was made the ghostly head. For each aimed at being that in the church Catholic, which the emperor was in the empire!

This exhibited the true rise of the other *two* kinds of Episcopacy, according to the above author,—namely,—“*the human Episcopacy*,” so called because it is wholly of human invention. Constantine may, perhaps, be named as its founder. The *other*, and last kind, is “*the diabolical Episcopacy* :” it is that of popery!

The patriarch of Constantinople, and some other ambitious men of the Eastern churches, have all the right which antiquity, and priority of claim, can give them. They were the first in the *universal church*, who set up claims to the supremacy of *UNIVERSAL BISHOP*. This was long before the

more modest Roman bishop had, perhaps, conceived the ambitious project of popery. St. Gregory, the Roman pope, wrote his famous philippic against the Eastern bishops; and, unguardedly, for the honour of all Roman popes, he pronounced "that man, antichrist, actually come, who should set up such claims." Such are the words of this Roman *saint*, in his epistles. He was either more honest than any of his successors; or, like others of his rivals, he was anxious only to clear the field for Rome, and himself! It is certain, however, that the boundless ambition of Rome, in the seventh century, triumphed over the ambition of the eastern bishops. And the event has revealed the fact, that antichrist,—even pope St. Gregory himself being witness,—was born, and cradled in Rome!

The next stride of the pope towards supremacy, was to gain an ascendancy over the power of the bishops, which was still vastly great. This struggle was long and arduous: but, at length, the pope was successful. He had now reached his *spiritual* summit of ambition. He was "bishop over bishops," throughout the *Catholic* or *universal church*, as he facetiously called his usurped dominion! See Barrow's *Papal Supremacy*, p. 146. New-York edition; *Supposition V.*

Ambition has no bounds. The pope was the *Lord God* in "the Catholic church." But there was that *Mordecai*, the civil magistrate—the emperor, sitting before him in the gate of the palace! He could not rest while a royal head wore a crown of power above him. Like his ambitious prototype, "he would rather reign in hell, than serve in heaven!" The first important step, now,

was to wrest from the emperor, the right to summon councils of the clergy. This struggle lasted for ages. And, at length, by the degeneracy of the bishops and the magistrates, this unbounded power was lodged in the Roman pope's hands. Barrow, p. 277—310.

Another movement in his stride to civil power was his attempt to wrest from the temporal princes their claim of rights to preside in all councils. He entered the lists, and set up his own claim to it, *by divine right*, the usual cant of royal and priestly fanatics, namely, *Dei gratia*, by the grace of God! This also, after the struggle of ages, the pope attained.

The next and crowning victory was his reach to temporal power *in plenitude*. This, pope after pope pursued, with unflinching perseverance. One pope attained in process of time, and by the most flagrant and revolting crimes, the exarchate of Ravenna; to this were added the kingdom of Lombardy, and the civil power of the city of Rome. Thus the pope obtained the *triple* crown. And as he prudently places *the civil* power beneath *the spiritual*, this crown is surmounted by the cross, which is fixed on the apex of his tiara.

One step more remained, in order to his reaching the summit of his throne. It was a small thing to rank with petty princes. The fisherman's successor disdained such petty rivalry! He aspired to great things. And how irresistible was the papal argument. "I am the lineal heir of Peter, the Rock. I am all that which Christ did *make Peter*. But Christ stripped himself of all his *power in heaven and on earth*; he has given it to

Peter. Christ does nothing now ; he has no power in heaven, or in earth. I, THE POPE, have all power above, or on the earth, and eke, in hell ! Hence, I have power over all governors, and magistrates !”

It is true, the ambitious fanatic did not stop to prove that Peter ever was at Rome ; or ever had such power ; or that he is his successor, in preference to *the apostle John*, who actually lived forty years after Peter's death ; and so was best entitled to be his successor. Yet, nevertheless, the popes had irresistible logic ! For the very ravings of a pope, who has his millions of hungry and unprincipled priests always at his nod, will be glorified as judicious reasons, and most unanswerable arguments. These priests are fed by the success of their impostures. And they are gone forth to subdue all men by this *papal logic*, and by fire and sword, when convenient, to the belief of the pope's *civil and spiritual supremacy* !

The following documents will show us the true nature of the pope's claims to *temporal*, as well as *spiritual* supremacy. I shall arrange them under *four* distinct heads, which we shall take up in order.

CHAPTER II.

THE HEAD OF THE ROMAN CATHOLIC CHURCH
CLAIMS TEMPORAL, AS WELL AS SPIRITUAL
POWER, IN ALL LANDS.

Proof of this—First,—From Romish doctors of standing authority—Blasius—Bzovius—Mancinus—Moscovius—Scioppius—Salmeron—Maynardus—Turrecremata—Cardinal Pole—Azorius—St. Thomas Aquinas—Bellarmine—The doctors of Salamanca and Valladolid.

"Hoc volo ; sic jubeo : stat pro ratione voluntas.
This I will ; so I order : my supreme will is a substitute for all reasons."—
Juvenal VI. 219.

First. We adduce the testimony of the standard writings of Romish doctors. The evidence of their public approbation by the church is this: they are not put into the *Index Prohibitory*. This—be it remembered—is equal to the high papal recommendation of them. Some of them, such as Bellarmine, were put into the *Index Expurgatory*. Bellarmine, for instance, was censured for the passages I shall quote from him, on account of his not going the whole length of flattery. He admitted the pope's temporal power indirect, but not *direct*. For thus daring to shear off some of the pope's horns, he was censured by his Holiness. Hence the value of such testimony. We are astonished at the boldness of these sycophants. Yet even they were severely rebuked by the pope for not venturing all lengths. Hence, we can form an estimate of the pope's unbounded ambition, and pretences to power.

Blasius, in his book *De Rom. Eccles. dignitate*, pp. 34, 83, 84, says, "Unicus Dei, &c., the pope is

the only vicar of God, his power is over all the world, *Pagan* as well as *Christian*; the only vicar of God who has supreme power, and empire over all kings and princes of the earth."

Bzovius, in his book *De Rom. Pontif.* cap. 46. p. 621. "Papa summam, &c. The pope has supreme power even over kings and Christian princes, who may correct them, and remove them from office, and in their place put others." See Demoulin's *Papal Usurpations*, p. 14, &c. folio.

Mancinus, *De jure princip. Rom.* Lib. 3. cap. i. 2, says "Papa, &c. The pope is lord of the whole world. The pope, as pope, has temporal power; his temporal power is most eminent. All other powers depend on the pope."

Moscovius, *De Majestat. Eccles. Milit.* Lib. i. cap. 7, says, "Pontifex, &c. The pope is universal judge; he is *king of kings, and lord of lords.* God's tribunal and the pope's tribunal are the same. All other powers are his subjects." See also Pithou, *Corpus Jur. Canon.* 29 Decret. Titul. 7. cap. 3. and Bini *Concilia*, ix. 54.

Scioppius, in his *Eccles. Jacob. Mag. Brit. Reg. Oppos.* cap. 138, 139, 241, says "Catholici non tantum, &c. Catholics believe the pope's power to be not only *ministerial*, but *imperial*, and supreme; so that he has the right to direct, and compel, with the power of life and of death."

Salmeron, *Comment. Evan. Hist.* tom. iv. pars 3: Tract. 4, p. 411. declares that:—"The pope has supreme power over all the earth; over all kings and governments, to command and enforce them," &c.

Maynardus, in his book, *De privileg. Eccles.*

Artic. 5. sect. 19, and 21; Artic. 6, sect. 1, and 11; Artic. 13, sect. 19, says, "Magistrates are the pope's subjects."—"The pope has power in the whole world, in temporals and spirituals."—"Statutes made by laymen do not bind the clergy."

Turrecremata, Card. Ad can. alius, 3, caus. 15; Quest. 6. and in his book *De Eccles.* Lib. ii. cap. 14, says, "Papa potest, &c. The pope can depose emperors and kings; he may lawfully absolve subjects from their oath of allegiance. If the king (or chief magistrate) be manifestly a heretic,"—that is, a protestant,—"the church may depose him."

Cardinal Pole, *De Concil.* p. 91, octavo copy, says, "Petri cathedram, &c. The chair of St. Peter, Christ has placed above all thrones of emperors, and all tribunals of kings." See also Demoulin, p. 14.

Azorius, in his *Instit. Moral.* Tom. ii. Lib. 10, cap. 6, says,—"Imperator, &c. The emperor is the pope's subject, even in temporal matters."

St. Thomas Aquinas, in his *Opusc. contra Græcos*, teaches that, "It is essential to man's salvation to be subject to the pope's power."

The same *saint*, in his book *De Regim. Princ.* Lib. iii. cap. 10, and 19, teaches that "*the pope, as supreme king of all the world, may impose taxes on all Christians, and destroy towns and castles for the preservation of Christianity!*" See also Barrow *On the pope's supremacy*, p. 16, 20.

Bellarmino's views are fully given in his book, *De Roman. Pontif.* Lib. V. cap. 6, p. 1094, mhi. "The pope's spiritual power is indirect, yet the superior one: even as the government of temporal things is far inferior to spiritual and eternal things.

Hence this power of the pope, though *indirect*, is over all, and above all civil power, men, and things, in a Christian country. "Si autem tale, &c. If, however, any such thing may happen, the spiritual power can, and ought to restrain the temporal, by every means and way which shall seem necessary for that purpose."

Again,—“Quantum ad personas, &c. Inasmuch as it regards *persons*, the pope cannot, as pope, *ordinarily* depose temporal princes, even for a just cause, in the same manner as he can depose bishops, that is, as an ordinary judge: however, he can change kingdoms, and take away the power from one, and confer it on another,—*tanquam summus princeps spiritualis, as a spiritual supreme prince*; if it be necessary to the salvation of souls.”

Again;—“Quantum ad leges, &c. As it regards laws, the pope cannot, as pope, *ordinarily* enact a civil law, or confirm and abrogate the laws of princes, because he is not himself a political prince of the church; however, he can do all these things just mentioned (enact and abrogate civil laws) if any civil law be necessary for men’s salvation, and yet kings will not enact it; or, if any civil law be injurious for man’s salvation, and yet kings will not abrogate it.”

I shall here quote the famous passage of this cardinal, in which he sets forth the pope’s power in temporals, and in spirituals, with a witness. “Si autem papa erraret, &c. If the pope should err by enjoining vices, or prohibiting virtues, still the church is bound to believe vice to be virtue, and virtue vice, unless she would wish to sin against conscience. *For the church is bound in*

doubtful matters to acquiesce in the judgment of the chief pontiff: and do whatever he enjoins; not do what he forbids: and under pain of mortal sin, she is bound to believe that whatever he enjoins is virtue; whatever he prohibits is vice." [De Rom, Pont. Lib. iv. cap. 5.*

The sum of his argument is this:—When good of the Roman church requires it, (and pope is judge of that,) "the pontiff can enact civil laws for a people; he can confirm them; abrogate them at his will, as supreme spiritual prince; he can erect kingdoms; † transfer throne; depose magistrates, kings, and emperors; and by divine right, he can rescind all obligations of allegiance to their government; and all allegiance of people to their chief magistrate."

* These lines in *Italics* are omitted in my copy of Beine, which, as appears from an inscription in it, belong to the Jesuit College of Bamberg. But they are copied from an edition used by the Royal Commissioners in their 8th Report on Irish Education, p. 344.

† The Duke of Dalmatia was created a king, and his dominions erected into a kingdom, by Pope Gregory VII. in 1076: he was proclaimed king, at Salona, by that pope's legate! Thus a wretched priest at Rome dictated to a nation, and its rulers, what kind of government they should have! See Mosheim, Church Hist. Cent. xi. part 2, ch. 1.

CHAPTER III.

THE POPE CLAIMS TEMPORAL, AS WELL AS SPIRITUAL POWER.

'He shall speak great words against the Most High; and think to change times, and laws!'—DANIEL.

Second. LET us examine *the Canon law* on this point. This law is of the highest authority, in the Romish church. There is a bull of Pope Gregory XIII., prefixed to the *Corpus Juris Canonici*, solemnly ratifying these laws. Hence no orthodox papist can read, without indignation, the jesuitical answers of the Maynooth Romish professors, before the royal commissioners, in 1826, on this topic. Professor Slevin ventured, with astonishing assurance, to say, that "*circumstances have undergone a great change; and these decretals of Pope Gregory XI. must fall, seeing the ground work of his decretals has been removed.*" See 8 Report, *supra*, p. 242, note. Does this unknown and obscure man, or his associates, take on them to rescind the solemn Canon Law of the Roman Catholic church? Have these men forgotten the claims of the pope, and church, to infallibility? Shall we abide by the Canon laws, the unrepealed statutes of the infallible pope, and church, or shall we listen to these obscure Jesuits of Ireland, who attempted to palm off on the British public, their private opinions for Canon Law? Can any man of the least reflection be deceived by these Jesuits, palming on the British public, their own private conjectures, and newly as-

of liberal government, is the genuine popery of the Canon Law, and the Vatican!

We quote *Canon Law*, therefore, as having as solemn an obligation on every true papist, as the common laws of the land have upon us personally, as citizens.

This law vests in the pope, and church, a POWER TO DISPENSE WITH OATHS AND VOWS OF ALLEGIANCE. Hence, it puts into the pope's hands, the supremacy of power to set the people of any nation free from allegiance to their government; and to set aside any oath which a magistrate can administer. Here is an extract of the law. *Can. auctoritatis*, 2. *caus. 15. quest. 6. part 2.* "A fidelitatis etiam juramento. &c.—The Roman pontiff can absolve persons even from the oath of allegiance, when he deposes rulers from their dignity."

We have also three canons to the same effect. See *Gratian Can. Alius*, 3.—*Can. Nos sanctorum*, 1.—and *Can. Juratos*, 5. *caus. 15. Quest. 6.* See *Demoulin*, p. 21.

The glossa of John Semeca in *Gratian*, asks.—"For what sins may the emperor (or a magistrate) be deposed?" The answer is this:—"Pro quolibet. &c.—For any sin, if he be incorrigible: and not only for his sins, but if he do unprofitably manage his regal power." See *Glossa. ad Can. Si papa*, 6. *Dist. 40.* The power of judging when a magistrate does "manage his civil power unprofitably," is also vested in the pope. See *Can. Alius*, 2. *Caus. 15. Quest. 6.*—*Demoulin*, p. 21. Pope Zachary acted according to the letter of this law, when he deposed the king of France.

By *Canon Law* the pope is invested with power

to annul any civil law that may injure the papal interests. Here is the law. *Corpus Jur. Canon.* Lib. vi. *Decretal.* cap. 9. "Non valeat, &c.—All laws by which the office of a heresy detector is obstructed, or retarded, are null and void."

Again, cap. 19, p. 142. "Bona, &c.—The goods of heretics are rightfully confiscated." Thus, in Austria, Spain, or in Mexico, whatever appeal the oppressed may make to the civil law, it is all in vain. The ghostly tribunal confiscates his goods; and not only is the father, and protector of a family, torn away by the spiritual ruffians; but every article of property, and even the last morsel of food, are abstracted from the mother, and her weeping children.

Again, cap. 6. p. 135,—“Ordinarii, &c.—Prelates, vicars-general, and their delegates, and inquisitors, may enforce persons who have secular jurisdiction to execute their sentence upon heretics.” Thus, according to the very letter of the Canon Law, “priests are constituted judges in civil matters: and kings, and magistrates, are ‘the pope’s hangmen!’”

The following I copy from the famous Decretal of Pope Gregory IX. Lib. v. Titul. 7. cap. 13. “Moneantur, &c.—Let the secular powers be admonished and induced; and, if necessary, let them be compelled by church censures, that, as they desire to be esteemed among the faithful, so for the defence of the faith, they publicly take an oath, that from the lands under their jurisdictions, they will, with all their might, study to exterminate all heretics denounced by the church, &c.” “If they shall refuse, they shall be excommunicated: if they will

refuse, they shall be deposed, their subjects absolved from their oath of fidelity; and 'their land set forth to be occupied by Catholics, who, after exterminating the heretics, may possess it without contradiction, &c.' "

It is curious to see, how the Professors of Maynooth College try to get over this appalling law. "The Lateran Council which enacted this," says Dr. Slevin, "was not purely an ecclesiastical council, but a mixed one: partly secular, partly ecclesiastical." And he quotes, with approbation, these words of Cardinal Damian;—"Quod cum, &c.—By the cement of charity, the king exists in the Roman pope, and the pope in the king: the former, when there is a cause, punishes the delinquents, with forensic power; and the king, surrounded by his bishops, will, by the authority of the Canons, dictate laws for the spiritual direction of souls."

That is to say, because the pope contrives so to combine church with state, that "the king exists in the Roman pope, and the pope in the king;" and, that moreover, this power of the pope shall be paramount to all civil laws and magistrates,—therefore, *there is no danger in it; and therefore it is not true that the pope claims any civil power!!!*

And he adds, with consummate skill,—“This decree did not respect sovereign princes, but petty powers;” and, moreover, they were enjoined “to exterminate heretics,—*not heretics as they are in our days*, peaceable citizens, enjoying the protection of the laws; but heretics who spread dangerous doctrines, &c.” That is to say,—the pope only *turned* petty princes loose on heretics; and these *heretics* were the feeble minority, who disturbed

others by claiming their natural rights. They were different heretics from those peaceable heretics, who are *the majority* in a country! Though they all hold the same doctrines, and all observe the same practices; it is lawful for the pope to employ his servants, the "petty princes," and magistrates, to exterminate them, who are *the feeble minority*; but it is not lawful to exterminate the same heretics, who are "peaceable citizens," because they are the majority in a nation! The reason of this admirable logic is irresistible. Those who try to exterminate them would run the hazard of being exterminated themselves. See 8 Rep. p. 241, &c.

We shall close with an analysis of the bull *In coena Domini*: which will prove to the most incredulous, that the pope claims unbounded temporal power; and that his priests fully accord to him all these claims. As it might be expected, however, they studiously avoid the concession of this before the American family. For the Jesuits are not so weak as to plead guilty, or even to admit an insinuation of what they know would, if admitted, cover them with infamy! This is the only way that such men as Bishop England, and Mr. Hughes, have recourse to, in order to escape the public odium. The former stands forward before the United States, and with unblushing effrontery, denies that this bull is annually published, which his church, and his master, the pope, have solemnly commanded him to publish annually, under pains of rebellion, and a mortal sin. And the latter, when called on to publish a copy of this bull in his *Catholic Herald*, affects to deny its existence; knows nothing of the

thing—has no copy of it and therefore cannot publish it.

Let us see before these two Jesuits the words of this bull, section 25—“*Processus &c*—That the processes themselves and these present letters, may be made more known in virtue of canonical coeference, we do strictly charge and command all and singular—*that they publish them once a month, or often, if expedient when the major part of the people are assembled.*”

“They do not possess a copy of it—and cannot publish it” says this Jesuit. Here are the words of the bull, sect. 25—“*Episcopi nec non, rectores &c*—Bishops and rectors and curates, and presbyters of every order, shall have with these a translation of this bull, and shall diligently read and study to understand it.”

We now present the outlines of this notorious document.

In section sixth, the pope utters his curse—on all civil powers who impose new taxes without the consent of the Roman court.

In the 15th section, he curses magistrates, who “take away the jurisdiction of all benefices, and tithes, or other spiritual causes, from the cognizance of the court of Rome.” Hence, if our courts take up a cause of quarrel between the priests, or laymen, about moneys due to “the church,” or “any spiritual property,” instead of referring it simply to the foreign judge, they come under the papal curse.

In the 17th, he curses all who hinder priests and ecclesiastics, from exerting their ghostly jurisdiction; or who shall appeal to a civil court for re-

dress, "to procure prohibitions, and penal mandates against these priestly courts, &c."

In the 18th, he curses "all who take away the priests' and church's property." At the Reformation, the priests were made to disgorge their ill-gotten "goods and gear," which they had abstracted by fraud and imposture. For demanding back their own, the Protestant world has been put under the pope's weightiest curse.

In the 19th, he curses "those who, without express license from the Roman pontiff, impose taxes or tribute on Roman prelates, priests, monasteries, or churches, &c."

In the 20th, he utters the doom of judges and magistrates, who shall "sit in judgment on a bishop, priest, or ecclesiastic, without express license from the Holy See!"

In the 22d, the pope declares this bull, and these sentences of doom, binding forever, unless revoked by the pope for the time being. In the 24th, he curses bishop and priest, who shall give absolution to any one under these dooms, "in face of these presents;" and he declares that "he will proceed to *severer spiritual, and temporal punishments*, as he shall think most convenient."

Lastly:—This extraordinary document is introduced with these words: "This bull—is always pronounced at Rome, and by all Roman priests, on Thursday before Easter." It has received the sanction, and additions, from at least twenty popes. See *Bullarium Magnum Romanum*. And it is closed with the assurance, that "if any shall infringe on these letters, and this bull, or oppose them, he shall

certainly incur the wrath of *Almighty God*, and of St. Peter and St. Paul."

It is, therefore, manifestly evident, that this bull is in full force: and consequently, all these grievances are to be effectually righted against us, when the Romish church shall gain sufficient powers in our country.

CHAPTER IV.

THE POPE OF ROME CLAIMS AND EXERCISES TEMPORAL, AS WELL AS SPIRITUAL POWER.

Proof of this continued—Third: From the acts and doings of the popes—They exercised temporal power over the civil governments of Europe—The first universal bishop—not at Rome—Instances of various popes tyrannizing over civil rulers.

"The hypocrite in mask ! He was a man,
Who stole the livery of the court of Heaven,
To serve the devil in !" POLLOCK.

*Third:—*THE insufferable arrogance of the papal court, increased in an exact proportion to the reign of ignorance, over the brutalized nations of Europe, and its own accumulation of riches. In early times, the extravagant claims of power were not conceived. Even Gregory the saint, and pope, was at first, moderate. Before becoming *universal bishop*, or *the pope par excellence*, he actually rebuked his brother, the patriarch of Constantinople, for the heinous sin of setting up for *the pope*. He afterward discovered, however, that the sin did not consist in claiming to be *universal bishop*, or the pope: but in the Eastern bishop's setting up claims to it over *him* of Rome! In denouncing *the would-be pope* of Constantinople, he gravely alarmed the world with the intelligence that *antichrist was born—in the East!* He, the infallible, may have erred as to the locality of the birthplace. But antichrist certainly was born; for he lived in the person of this same Gregory.

However, it is certain that he claimed no power

over the civil government. He addressed the emperor as his lord by the grace of God, superior to all men, to whom *he* was *subject*." See St. Greg. Epist. ii. 26: and iv. 32. Also Barrow, p. 27.

But his successors in Rome, in due time, made the same discovery in *temporals*, that he had done in *spirituals*. They found out that the iniquity of trenching on the rights of civil governments consisted,—*not* in the Roman pope's doing the deed,—but in the Eastern bishop's daring to do it!

Accordingly they sought by artifice and imposture to elevate the papal over the civil power. Gregory II., in 730, told the emperor Leo Isaurus, that "all the kingdoms of the west did hold St. Peter as a God upon the earth." Epist. i.—See also Binii, tom. v. p. 508. Barrow, p. 26.

Adrian I. in a bull of 772, put forth this claim; "We, by a general decree, constitute, that whatever king or bishop, or potentate, shall hereafter believe, or permit, that the censure of the pope's may be violated, in any case, he shall be an execrable anathema, and shall be guilty before God, as a betrayer of the Catholic faith." Hadrian I. Capit. apud Grat. *Caus. 25. Quæst. 1. cap. 11.* And *Distinct. 10. cap. 4.*

Pope Stephen VI. declared to the emperor, Basiliius, that "he ought to be subject to the Roman church, with all veneration." Baron. *Annal. 885. Sect. 11.*

Pope Gregory VII., from 1073, laboured to extend the pope's temporal power, "He raised his voice like a trumpet, and kindled wars and seditions over all Europe." His family name was *Hildebrand*; hence he is commonly known by the

appropriate name of POPE HELLBRAND! He was the most audacious and successful of all the papal fanatics, in raising his sacerdotal lance against kings and magistrates. He degraded the King of Poland, and the Greek emperor. He deposed the emperor Henry of Germany. Every sovereign of Europe he claimed as a vassal, in abject submission to obey him in all temporalities. "It is right that he (Henry) be deprived of dignity," said he, "who labours to diminish *the majesty of the church!*" "The pope," said he, "ought to be called universal bishop: he alone ought to wear the tokens of imperial dignity: all princes ought to kiss his feet: he has power to depose kings and emperors; and is to be judged of no man." And such was the ambition of this pope, to raise the papacy to an elevation of power, higher than the Greek emperors, and all the proudest names of the west, that he even spoke contemptuously of civil power, when compared to his ghostly authority! "Your dignity," said he to civil rulers, "is invented by secular men, ignorant of God:" "the devil, the prince of this world. moves you!" Civil rulers "are the body and members of the devil." "The members of the devil have risen up, and laid their hands upon me," said he. Labbei, Tom. xii. 499, 501; Edgar's *Variations of Popery*, p. 214.

This pope did not only absolve Henry's subjects from their allegiance, but also transferred the government of Germany to Rodolph, whom he appointed emperor. This he did in defiance equally of the rights of the people, and their magistrates.

Pope Urban II. decreed in *Caus. 15. Quest. 7. cap. 5.* that "subjects are by no authority con-

strained to pay the fidelity which they have sworn to a Christian prince, who opposeth God and his saints," &c.

Pope Innocent III. decreed "that the pope's power exceeds the royal power just as much as the sun does the moon!" And his Holiness quotes for infallible proof of this, Jerem. i. 10.—"See, I have set thee over the nations, and over the kingdoms, to root out, and pull down, and destroy." See P. Innoc. iii. *In Decret. Greg.* Lib. i. Titul. 33. cap. 6. In another place the same pope says,— "The church, my spouse, is not married unto me without bringing me something. She hath given me the dowry of a price, beyond all price,—the plenitude of spiritual power; and the extent of temporal power; the mitre for the priesthood; and the crown for the kingdom; making me THE VICAR of HIM, who has written on his vesture and thigh,—'King of kings, and Lord of lords:' to enjoy alone the plenitude of power, that others may say of me, next to God, '*out of his fulness have we received!*'"

Boniface VIII., in 1294, solemnly decreed that "it is of necessity to salvation for every human being to be subject to the pope." See *Extrav. Com.* Lib. i. Titul. 8, cap. 1. He adds, "One sword must be under another; and the temporal authority must be under the spiritual power; whence if the earthly power go astray, it must be judged by the spiritual power."

Pope Adrian IV. claimed dominion over all nations. By virtue of this power he wantonly transferred Ireland to Henry II., King of England, on two conditions: 1st. He was—to use his own

words—to convert these bestial men, the native Irish, over to the faith, (meaning popery,) and the way of truth.” “Homines illos bestiales ad fidem, et viam reducere veritatis.” Math. Paris, p. 91. Henry, in obedience to the pope’s decree, invaded Ireland; bound her in papal chains; and threw her at the feet of England; where, from 1172, even to this day, she has been bleeding and groaning in her misery.*

The second condition was, that Henry should be his *tax-gatherer*, as well as his executioner, in Ireland. He accordingly acted as the Roman *publican*; and collected for the pope that hated tax, called PETER’S PENCE. This amounted to a penny for each hearth in the kingdom: hence the intelligent Irish always called it “*the pope’s smoke money*.”

Innocent III. played off his despotic claims on John, king of England. In 1208, he laid the nation under an interdict. This, in the age of darkness and superstition, produced an awful spectacle. Then followed the thunder of the Vatican; he was excommunicated with the usual papal puerility and buffoonery. His subjects were loosed from their allegiance: the pope even commanded the nation to rise in arms against him! The king of France was enjoined by the pope to invade England; and take possession of the kingdom delivered to him. And he was actually approaching it, with a hundred sail, and a numerous army, when King John

* We beg to refer to our Tract, entitled, “The religion of the ancient Britons and Irish no popery; and the immortal St. Patrick vindicated from the false charge of having been a Roman Catholic.” Second edition.

sunk under the universal cowardice,—or rather—popery of his subjects. He made his peace with Rome, laying his crown at the pope's feet, and swearing allegiance to him in these words:—"I, John, king of England, will be a faithful vassal to the Church of Rome, and to my lord, Pope Innocent III."

Pope Paul III. sought to wield the same power against Henry VIII.; and Pope Pius V., against Queen Elizabeth. But the dauntless courage of these sovereigns, and especially the light and glorious spirit of liberty, springing up at "the ever blessed Reformation," paralyzed the papal arm! The pope's thunderbolts glanced harmlessly from the shield of the church of Christ: and fell scathless at the feet of the British lion!

They managed these things still better in Scotland.—The pope's crown, which he had stolen out of the palace of the pagan emperors, King Henry VIII. lifted off the pope's head, and put it with nearly all its appurtenances, on his own head! But the Scottish Reformers, calling this only half measures in reformation, dashed off the pope's triple crown, and hurled it, with its cross and jewelry, and the mitre and crosier, with the motley robes, and altars, and images of the Man of Sin, into one common roaring bonfire! And they set up their simple and pure form of worship throughout the land. They put no crown of supremacy on any prince's head: they knew no king in Zion but the Lord Jesus Christ!

Our readers will forgive us for offering a few more illustrations of this unparalleled **CIVIL DESPOTISM** of popery. It cannot be set in too clear a

light : it cannot be urged with too much vehemence on the public attention. For history utters its warning voice to us, as a nation, in pointing out these instances of national oppression ; while it teaches us the impressive lesson, that, in no one instance, has the pope, or council, or "the church," ever uttered its disapprobation of any of these examples of worse than Turkish despotism ! Far less has a disavowal, or a condemnation gone forth against them ; nor has a single apology, or reparation, ever been made for them, to outraged Europe. On the contrary, these principles, and practices, stand approved by the highest, and holiest authority, ever claimed in Rome ! Hence the value of these historical illustrations, and their warning voice. Popery is the same this day, that it ever was, both in principle, and in practice. Let this religion only have the ascendancy in point of numbers, in our land, and as certainly as the same cause produces the same effect,—she will speedily show you this in demonstrations of war and havoc, fire and blood ! Then wo shall be to our republic, and to every Christian and patriot in the land !

CHAPTER V.

THE ROMAN PONTIFF CLAIMS AND EXERCISES
CIVIL, AS WELL AS SPIRITUAL POWER.

Proof of this continued—Further instances of popes rigorously exercising temporal power—Specimens of another form of operating in this matter—Orators—flatterers—Martyrs for the pope's civil power—Some sainted for defending and dying for it—Proof from recent facts, and present dogmas, that this claim of temporal power is yet held by Rome.

“Papa noster Deus in terris!”
 “The pope is our God on earth!”
Baldus, Lib. ult. De Sent. Res.

WE alluded to the claims set up by Paul III., against Henry VIII. They deserve a fuller notice by us. The bull was entitled, “The damnation and excommunication of King Henry VIII.” He sets forth claims, “by divine right, to the supreme dominion over the kings of the whole world, and over all people.” He then deposes the king; absolves all the English from their oath of allegiance to him; and declares “all leagues and obligations of Christian powers, contracted with Henry, to be null and invalid.” How clearly does he here set forth this radical doctrine of popery,—namely, that “*no faith is to be kept with heretics!*” He next issues his papal orders “to all the servants of Henry, to all the soldiers, and sailors, to turn their arms against the king, and his adherents, to persecute them, and force, and compel them to return to the unity of the faith.”

Pius V. also issued his edict,—entitled,—“Bull

of damnation and excommunication of Queen Elizabeth." In this, he says:—"Hunc unum, &c.—Him alone, (the pope,) God has made prince over all people, and all kingdoms, to pluck up and destroy; to plant, and build, &c." From "this supreme throne of justice,—*hoc supremo throno justitia,*" he hurls the thunderbolt of anathema at the Queen of England: and "commands the nobles, magistrates, and people, not to presume to obey her." Sect. 4. And to complete the ebullition of the papal despotism, he ordered his vassal, Philip II., king of Spain, to arm, and invade England. But the God of Zion delivered England, and the Protestant religion, by a signal interposition of his divine providence. That prince's *Invincible Armada* was scattered on the ocean, and destroyed. "The Almighty blew upon them, and they sunk like lead in the great waters."

Pope Julius III., exhibited his claims to civil power in 1550, by the new coin which he issued. This was its motto:—" *Gens et regnum quod mihi nos paruerit, peribit.*—The nation and kingdom that will not serve me shall perish!" Wolfii. *Lect. Memor.* Tom. ii. 640—644.

Pope Sixtus V., in 1585, ushered in his bull against Henry, King of Navarre, and the Prince of Condè, whom he styled *the two sons of wrath*, in these words:—"The authority given to St. Peter and HIS SUCCESSORS, by the immense power of the Eternal King, excels all the power of earthly kings and princes." "We, by virtue of this power, deprive these princes, and their posterity for ever, of their dominions, and kingdoms." *Bulla Sixti V. Contra Henr. Nav. R. &c.* Barrow, p. 18.

Pope Alexander VI., in the plenitude of this power, did actually exercise the right of disposing of America between the kings of Spain and Portugal. This he did, as it was discovered, and indeed before it was fully discovered. We have the document in *Bullarium Magnum*, Tom. i. p. 454. "Nos motu proprio,.....de nostra liberalitate, &c.— We, by our own motion, out of our own liberality, do, by the authority of Almighty God, and the vicarship of Jesus Christ, which we do discharge upon earth, by these presents, gift, and make, and depute you the lords and heirs of all islands, and continents, found, or about to be found; discovered, or about to be discovered; towards the west and south, &c."

He then proceeds to lay down his geographical lines of division. And here I cannot omit a curious anecdote. The infallible vicar of heaven, whatever may have been his assurance as to his right and title from above, did certainly labour under a woful geographical blunder, as to the position of his new domains, and the shape of the earth.

He had parcelled out to one favourite, the lands and islands, "versus Indiam, towards India and the east:" to the other, he gave all of them "versus occidentum, &c.—towards the west and south." Well, it is certain that this vicar of the Lord had no conception of the world being a globe! Hence a serious difficulty occurred. The ships of the respective nations set sail, one towards the east, the other south and west, to take possession of all that they could find. To their mutual astonishment they met! And each stoutly claimed the lands

where they met. They are ours, cried the one, for according to his Holiness' decree, we came to them after sailing due east. They are ours, cried the other party, for that very reason; we reached them after sailing according to his Holiness, due south and west! And they actually came to blows about the possession.

Paul V., so late as the early part of the 17th century, arrogated the power of annulling civil laws and edicts. In his quarrel with the duke, and the republic of Venice, for their presuming to punish certain priests convicted of great crimes, he issued his bull in these words:—"We decree, and declare those decrees, edicts, and commands," (of the duke and republic of Venice,) "to be null, invalid, void, and of no force, or moment: and that none are bound to the observance of them."

And this power of abrogating civil law, and resisting secular governments, he proclaims to the world as the doctrine and usage of the church of Rome; sanctioned by general councils; and by his predecessors in the holy chair; *ten* of whom he specifies.

It deserves notice, that the zeal of popes for this power, has raised its shameless and unblushing advocates to the highest honours in their gift. To plead for the pope's unlimited power in temporals, over all secular rulers, and to suffer for this, has been the certain pathway to riches and glory. This raised Reginald Pole, Turrecremata, Pighius, Bel-larmine, to the Cardinal's red hat!

This raised Thomas Aquinas, St. Anthony, St. Bonaventure, to the ghostly peerage of saintship!

What gave such consideration to the

Anselm of England, that he was also made a ghostly peer? Nothing but his too successful opposition to his sovereign; nothing but his impudent treason against his country's independence; nothing but his obstinately maintaining the pope's superiority over secular powers, and the government of his own prince in particular, in all temporals.— See Hume's England, vol. i. ch. 6.

What elevated the vile hypocrite, *St. Thomas à Becket*, to the saintship, and to such profound adoration, that he was, in reality, the chief Roman god in England, until Henry VIII. broke up the scandalous idolatry, confiscated his temple's treasures, burned his bones, and scattered them in the air?

Two causes contributed effectually to this: 1st. The too successful war which he carried on with sacerdotal fury, and indecency, against his lawful sovereign, Henry II., for the avowed purpose of establishing the superiority of the pope, and his priesthood, over the civil power of England.

And, 2d. Having set the spiritual power above the civil, he thereby screened the profligate and murderous priests from the visitations of civil justice. See Hume's Engl. vol. i. ch. 8.

Nay, the zeal of securing the stability of this power of the popes, has actually raised to these highest honours,—a place in the calendar of the saints, even atrocious assassins! For instance, what exalted to perpetual honours, the bloody murderers of the Henrys of France, and of the Prince of Orange? What raised a certain odious conspirator against his country, and his government, to divine honours? By what marvellous transformation of popish tactics is a certain detestable conspir-

ator, and assassin, converted into a saint? It is a notorious fact, not generally known, that *Garnet*, the chief of the Jesuits, justly executed in England for his crimes, and high treason, by the hands of the common hangman, is now *St. Henry*, at Rome, and in Spain. *Garnet*, the personification of crime, and high treason, is worshipped as *St. Henry*, in popish lands! O *St. Henry*, by thy intercession, and pure merits, procure for us the pardon of sin! And why? Because he was the leader of the notorious band of conspirators, who avowed, that the pope's power was superior to the civil power of England; and attempted to destroy, at one blow, his Holiness' enemies by THE GUNPOWDER PLOT! Hume, vol. iii. ch. 46.

This power which the pope claims, of deposing civil rulers, on account of their dissent from the Romish religion, was admitted by that great fountain of popish authority, the professors, doctors, and bishops connected with the Roman Catholic college of Maynooth. They admitted the historical instances that have been produced. But, then, they are Jesuits. On their examination, they had recourse to their "distinguo:" their DISTINCTIONS. This, say they, in the face of all historical evidence, was *not an article of faith* with the popes, but only an *opinion*! Yes! even with pope Boniface VIII., before their eyes, issuing his decree, saying,—“We declare, define, say, and pronounce it to be of necessity to salvation, for every human being to be subject to the pope!” Yes, with all his bishops before their eyes, formally receiving this; and none demurring,—still it was only an *opinion*—not an *article of faith*! No! not an *article of faith*,—

even though the pope pronounced the said condition to be essential to man's salvation!

So all this mischief of annulling civil laws, and deposing princes, and interdicting nations, was done—it is true:—but then it was done, say the Jesuits, not *jure divino*: but by *jure humano*,—by human,—not by divine, but by human right: it was done only by *an opinion*,—not upon *the principle of an article of faith!*

In the midst of this shuffling, the royal commissioners put the question to Dr. Slevin,—“Can you produce any papal bull, rescript, or decree, issued by the pope, declaring that the Roman pontiff does *not* possess, or has *no* title to exercise *temporal* power?” He replied,—“I believe no bull has ever been issued, disclaiming such a right, or declaring that the pope did *not* possess temporal power.” See *8 Rep. Irish Educ.* p. 200.

This is an important admission, taken into connexion with the fact lately made known in London, and which is producing the most salutary agitation in the British public, namely, that DEN'S THEOLOGY, in which is taught the uncompromising popery of the Dark Ages, on this point, is actually the text book of theology in that Roman Catholic college; and is patronised by the priesthood of the Irish church as a body! It can therefore no longer be denied, or even doubted, that popery does as much as ever, place the *spiritual* power above the *temporal*; the priesthood, above the magistrate; the papal will and authority, above all princes, presidents, and civil government. The man that can gravely deny this, will deny even the existence of the Irish massacre of the Protestants of 1641;

and will maintain with Bishop Cheverus that Holy Mother never persecuted; and that all the accounts of the bloodshed of millions, are but vile fictions fabricated by Protestants! And such men you never can reach by reason, or demonstrations! They are party men, placed beyond the pale of human conviction!

In conclusion, the power of dispensing with oaths is based on the pope's temporal power over rulers and their subjects. In the text book of Moral Philosophy, used in Maynooth, p. 119, it is taught that "there are *seven* causes excusing the obligation of an oath; and *five* causes taking away ALL obligation thereof." And in p. 150, 283, this dogma is laid down:—"Existit in ecclesia, &c. There exists in the church" (of Rome) "the power of dispensing in oaths." In their examination, the professors explained this to mean merely "a declarative power." But on further examination it was shown, out of the text book, that it "*is a power of absolving from oaths.*" This Dr. Anglade admitted on his solemn oath. See 8th Rep. &c. p. 171, 172.

But he attempted by a mere shuffle, to prove that "this power of absolving from oaths" was admitted and exercised only in "*spiritual matters.*" The question was then put to him by the royal examiners,—“Can you show one word in the Class Book, confining the proposition to *spiritual things?*” He explained, and evaded. “Admitting this to be your own explanation, the question is again put to you,—‘Can you find one word in the Class Book that does confine this power of dis-

power in oaths simply to *spirituals!*" He could produce more! See 8 Rep. p. 173.

The same question was put to Dr. McHale, another professor of Maynooth, who, after some jesuitical evasions in the use of his "DISTINGUO!" added this singular observation: — "A decree setting bounds to this power, and confining it to *spirituals*, is not necessary. *The church herself will always point out the limits.*" See 8 Rep. p. 263. Yes, verily! Holy Mother will point out the limits! *Her* benefit will decide when it is to be extended to temporals, in absolving all subjects from allegiance to their princes; and all citizens from their government and laws! *Her* benefit will determine when "*the spiritual subjects*" of the pope are to be absolved from all bonds, leagues, and treaties with Protestant heretics! This remark of Dr. McHale has put Protestants into the possession of an extraordinary secret of Jesuitism.

The following quotation from the bull of Pope Sixtus V., in 1585, will exhibit a specimen of papal absolution from an oath. He is issuing the thunder of the Vatican against the King of Navarre, and the Prince of Condé, and absolving their subjects from their oaths of fealty. "By the authority of these presents, do we absolve and set free all persons, jointly and severally, from any such oath; and from all duty whatsoever, in regard of dominion, fealty, and obedience; and we do charge and forbid all, and every one of them, that they do not dare to obey them; or any of their admonitions, laws, and commands!" *Bulla Sixti V. Contra Henr. Nav. R., Barrow's Pope's Supre-*

macy, 19. Will Dr. McHale say that this was absolution from oaths in things *spiritual*?

This is not all: there is another dogma laid down in the same Text Book of Maynooth, which must satisfy every patriot that no court of justice, that no civil government, can trust a papist's oath. Here is the extract;—"Et fit sub illa, &c. And an oath is always taken under that silent and understood condition, from the nature of the law itself, *that it is dependent on the act of the person who has the right of contradicting it.*" See 8th Rep. p. 165.

Now the pope is every papist's master and lord; he has the absolute power and right to *contradict* his subjects' oath in any court of justice; or to any government. The pope has only to say the word, and his subject may take any oath for Holy Mother's good! Again, he has only to utter his will, and any oath to a civil power,—and any oath in a civil court, is set aside, and he is absolved from all sin; whether it be that of deception, prevarication, or even wilful perjury!

We shall close this branch of our argument, by an anecdote or two, illustrative thereof, and a notice of the recent case of the present pope, and Don Pedro of Portugal.

It is narrated of Philip III., King of Spain, that he was, on one occasion, so much overcome by the piteous cries of the condemned innocents at an *Auto da fe*, that he was heard to say, "How hard is it for men to die for their opinions and belief!"

One of the spies of the Inquisition reported his majesty's exclamation to the Inquisitor General. Acting on the principle that the supreme head of

the government was the pope's vassal, the Inquisitor sent a message to the king to inform him "that the Holy Office expected satisfaction of him for the crime of giving utterance to that sentiment!"

And this officer of the pope would not be appeased until the king consented to have blood taken from his arm. And this blood the executioner threw into the fire to be burned before the whole assemblage of Madrid! Thus atonement was made by having some of the royal blood burned by the Inquisition!

While Cromwel administered the government of England, as Protector, the Inquisition of Portugal seized the English consul, and threw him into its dungeons. Cromwel lost no time in despatching an embassy to the king, demanding the liberation of his trusty servant. The king received him courteously, but declared that he was constrained to say, that he had *no control over the Inquisition!* On hearing this, Cromwel despatched an armed vessel to Lisbon; and ordered a proclamation to be made in front of the Inquisition, that if the British consul was not delivered within *two* hours, war should be proclaimed against the Inquisition by the English, and an army landed, to batter down its walls! Instantly the Inquisitor General ordered him to be set at liberty.

It will be proper to adduce here, a recent instance or two, in order to satisfy every reader, that these dogmas, and this papal arrogance have, by no means, sunk into desuetude. The pope's *two swords* may be sheathed; but it is only until he shall regain the power to draw them, for a war of extermination! It is well known to all that Pope

Pius VII. actually launched the thunderbolt of the church at the head of no less a man than Napoleon of France. This took place in 1809. He sets out with stating that he, "unworthy though he is, does represent upon earth, the Almighty God of peace." He complains of the terrific evil arising from Napoleon's sway, that "the spiritual power was subjected to the will of the *laic*." He laments over the emperor's impiety in compelling him to give up his temporal power. "Much less," says he, "could we suppose it lawful for us to deliver up so ancient, and so sacred a heritage, namely, the temporal sovereignty of this Holy See, not without the evident appointment of God, possessed by the Roman pontiffs, our predecessors, for so many ages." Thus he claims all that the preceding popes ever claimed!

He adds: "Let them once again understand that by the law of Christ, their sovereignty (the French empire) is subject to our throne; for we also exercise a sovereignty; we add, also, *a more noble sovereignty*, unless it were just that the spirit should yield to the flesh; and celestial things to terrestrial." This curious document may be seen in M'Gavin's Glasg. Prot. Amer. Edit. ch. 106, 107. vol. ii.

The present Pope, Gregory XVI., in 1833, issued his bull against Don Pedro of Portugal. Having denounced him for "driving away from his court, the pope's nuncio: having wept over the audacity of the civil authority, who dared confiscate the priests' property," (who were in rebellion against the government,) and over "laymen who rashly arrogated power over the church; and who

proclaimed a general reform of clergy, monks, and nuns:" he utters the thunder of the Vatican, as in olden times. "We do explicitly declare, that *we do absolutely reprobate* all the decrees of the government of Lisbon, made to the detriment of the church, and her priests: and we declare them null, and of no effect." Here before all Europe, the papal claims of the Dark Ages, are set up in our day.

I am perfectly aware of the objection that has been actually made by the Jesuits, and repeated by some Protestants. It is this:—*Every papist here, declares upon his oath that the pope has no civil power, or authority in the United States!* I beg to give the same reply to this, which the celebrated M'Gavin has given to the same objection, in the Glasgow Protestant. "It will be replied," said he, "that our British papists declare upon oath that the pope of Rome has no civil power, or authority in Britain or Ireland. *But this declaration of papists, 'even on oath,' is of no value, SEEING THE POPE HIMSELF HAS NOT MADE IT!*"

CHAPTER VI.

THE POPE CLAIMS TEMPORAL AS WELL AS SPIRITUAL POWER.

Proof of this continued:—Fourth:—From the decrees of General Councils—Eight of these Councils have invested the pope with this unlimited power over civil rulers—Rucellai on the Bull In coena Domini.

"The canons of General Councils I indubitably receive and profess."
Pope Pius' Creed.

Fourth. WE shall adduce the testimony of general councils on this point. The pope's bull, when once received by his bishops, and consented to, establishes the matter of that bull into a genuine article of faith; and is, thenceforth, as binding upon every papist, as any text of God's Holy Scriptures.

Another class, however, demand evidence somewhat different from this. "It requires," say they, "the pope, and a council, to enact articles of faith. If the dogma comes from a council and a pope, then it has on its face the stamp of divinity." This evidence I am now to produce on the subject before us.

Eight General Councils have issued decrees; in which they invest the pope with supreme temporal power. And the canons of these councils, each bishop and priest are sworn, by a solemn oath, "to receive; and to cause them to be held, taught, and preached by others." A copy of this oath I shall subjoin presently.

I mention this to put my reader on his guard against the usual Jesuitism of the papists, who

not to deny the binding obligation of these decrees of councils.

1st. The fourth council of the Lateran, canon 3, decreed the degradation of refractory princes. The civil ruler who refuses allegiance to the pope, or incurs his displeasure, is, first, to be excommunicated by his metropolitan: a year is allowed him to repent; if he still persists in rebellion against the pope, then "this vicegerent of God," is empowered to degrade the obstinate monarch; to absolve his subjects from all obedience to him, and the laws of the land; to transfer his civil power to any one, who shall invade the land; and give it to be occupied by Catholics, faithful to the pope. "Vassalos ab ejus fidelitate, denunciēt absolutos, et terram exponat Catholicis occupandam." See *Binii Concilia*, Tom. 8. 807. Dupin, 571. Edgar, 226.

2. The council of Lyons enacted the sentence of deposition against the emperor Frederick II. Accordingly he was cursed by three different popes. Gregory IX cursed him with every possible solemnity. Mathew Paris, 542, adds,—“Dominus papa satanæ dederit in perditionem,”—“the Lord pope consigned him over to the devil, for utter perdition.”

It is true, this sovereign was a man of spirit. And had he been nobly sustained, the priest of Rome might have been kept in his place to rule his own eunuchs and shavelings! He hurled his *political* anathema at Gregory, and complimented him with the graceful titles of,—“A Balaam, an Antichrist; the Prince of Darkness; the Great Dragon that deceives the nations.” Bruys, *Histoire Des Papes*, iii. 192.

The Council of Lyons, in 1245, was convened by Pope Innocent IV., to enact the curse once more on the emperor, who had baffled Gregory IX. "The sentence of deposition was pronounced by the council, in full assembly." And it was got up in as imposing a manner as these masters of superstition could devise. The pope, and each bishop, and priest, held a lighted match in his hand. The emperor was cursed with "*bell, book, and candle.*" At an appropriate part of the ceremony, the whole assembly of monks and shavelings, with one instantaneous puff, blew out their candles! And, behold, the imperial majesty of the Romans, with his civil government, is *blown out!* See Mathew Paris, 651; Labbeus, *Concilia*, Tom. xiv. 51.

This council, by another decree, exhibited the practical result of their dogma, that all governments are under the power of the pope, and the church. Instead of leaving each government to pass its own laws, and execute them,—it decreed,—“that any prince, prelate, or other person, civil, or ecclesiastical, who becomes principal, or accessory to the assassination of a Christian, or who receives, defends, or conceals the assassin, incurs the sentence of anathema, and deposition from all honour and office.” See Pithou *Corpus Jur. Canon.* 334.

[On this I observe, 1st. That the pope and council here inflict civil pains, namely, deposition of the magistracy. 2d. It is assumed, here, as an article of faith, enacted by this council, that the pope and council have a right to interfere with the internal regulations, and laws of civil government. 3d. By this decree, the pope, the fountain of depositary power, is invested with civil power,—that is,

power to inflict civil pains, upon civil rulers. And this canon has never been revoked.

3d. The Council of Vienna, in 1311, decreed that :—"The emperor is bound to the pope, from whom he receives consecration, unction, and coronation, *by an oath of fealty.*" And Pope Clement, the presiding "god," thus expounded the mind of the holy council,—"**The king of kings has given such a power to his church, that the kingdom belongs to her; that she can elevate the grandest princes; and that emperors, and kings, ought to obey her.**" See Bruys, *Histoire Des Papes*, iii. 373. Edgar, p. 228.

4th. The Council of Constance in its 17th session, decreed the "anathema, and deposition, on all persons, be they kings, princes, priests, or prelates, who should throw any obstacle or hinderance in the way of the Emperor Sigismond, in his journey to Arragon, to confer with King Ferdinand, for the extinction of schism in the church." Here is an instance of a council, with a pope at its head, offering an insult, in the most public manner, to a sovereign nation, and government. Without consulting France, or her king, this council of priests enacts a decree, giving a right, and authority to another sovereign, with his armed men, to pass through the country, without leave asked or given! Maimburgh, 247. Edgar, p. 229.

This council, in its 20th session, also took cognizance of the Duke of Austria. He had, in war, stripped the bishop of Trent of some of his large dominions. And they enacted against him a decree of deposition from office and honours, if he *did not restore* what he had acquired! This sen-

tence extended even to his heirs, and his accomplices. So completely had the enacting power in Rome, which forms new articles of faith, placed the ghostly power above all civil authority!

5th. The Council of Pisa having deposed two popes, issued the spiritual ban of deposition on all emperors, kings, princes, and magistrates, who should presume to aid, counsel, or favour the deposed popes! Labbeus, xv. p. 1219.

6th. The Council of Basil, in its 40th session, issued a similar decree against, "any emperor, king, ruler, or officer, who should refuse to obey the new-made pope." Here we have an instance of the Court of Rome exercising power over all officers in the state, civil and military.

7th. In the Council of the Lateran, held in 1512, Cardinal Cajetan, thus uttered the sentiments of the fathers:—"The pope has *two* swords; the *one* is common to his supremacy, and other earthly princes; the *other* is peculiar to himself, as pope. And this is precisely what is taught in the canon law." See Extravag. Comm. I. 8. 1. "In hac potestate, &c.—We are instructed in the gospel, that in the pope's power there are *two* swords; to wit, *the spiritual* and *the temporal*. Each of these, then, is in the power of the church." Edgar's *Variations*, p. 225.

Lastly: The Council of Trent, the last held by Romanists, has in like manner, interfered with the internal regulations, and laws of civil governments. In the 25th session it decreed, that "if any emperor, king, or other civil prince, should permit a duel in his dominions, he should be excommunicated, and solemnly deprived of his city, castle, or

place where the duel had been fought." See Thuanus, *Hist.* v. 241. Dupin, *Hist.* iii. 645.

In its 24th session, it put all civil princes under its highest ban, who should compel, by law, their vassals, or any other person, to marry.

These are the canons of the General Councils. And that they are not in any sense, abrogated, is quite manifest from the oath imposed by the bull of Pope Pius IV., on every beneficed clergyman in the Romish church. The following is the oath, as it is recorded by Labbeus, in his *Concilia*, Tom. xx. 222: the English reader can see it in Edgar's *Variations*, p. 230.—“Omnia a sacris, &c.—I receive and profess all things delivered, defined, and declared by the holy canons, and general councils; and I shall endeavour, to the utmost of my power, to *cause* the same to be held, taught, and preached. This I promise, vow, and swear: so help me God, and the holy gospels.”

In addition to the evidence of this oath, we have the testimony of some of the most eminent civilians and statesmen, in Roman Catholic lands. I shall select only one, at present. I mean the illustrious and patriotic Rucellai, secretary to the Grand Duke of Tuscany.

The following is his exposition of the notorious bull *In coena Domini*, presented to the Grand Duke in a very spirited appeal to him, and his country, against that bull. And I quote it for a *double* purpose: 1st. This distinguished Roman Catholic statesman here gives *the lie* to bishop England, and the other Jesuits, who have the assurance to deny the bull *In coena Domini* is *annually* published *against us*. 2. He sets in the clearest possible light

the pope's claims of temporal power, and his right to interfere with the internal regulations of civil governments.

"The priests," says Rucellai, "ought to be punished as transgressors of national laws. Their obedience to this bull *In coena*, should cease to operate as an excuse for them. That bull is published everywhere; its principles are taught in the schools. It is inculcated on the penitents by their confessors; it is demonstratively unjust: it is subversive of all the rights of sovereignty, of law, of good order, and of public tranquillity!" Nay, exclaims that statesman, in allusion to the priestly oaths; "That oath is, in fact, a solemn promise, not only to be unfaithful to one's lawful government; but even to betray it, as often as the Court of Rome's interest may render it necessary!" See *Memoirs of Scipio de Ricci*. ch. 3.

Such are the principles of the men who are pouring in their legions of Jesuit priests on our shores! These are the politics of the men, who are rearing seminaries, and offering to teach Protestant children *the true religion*; and American republicans, *sound politics*!!



CHAPTER VII.

ROMAN CATHOLIC PRIESTS A PRIVILEGED ORDER.

- * *Rome the seat of their sovereign—Priests the pope's officers in his standing army—Admirably fitted for their work of invading us—Celibacy—Sworn vassals to the pope—not allowed to be in allegiance to civil powers—Exempt from taxes in popish countries.*

—————" Thus Beelzebub
Pleaded his devilish counsel, first devised
By Satan, and in part proposed; for whence
But from the author of all ill, could spring
So deep a malice." MILTON.

ROME, in the style of the Romanists, is "the capital of the Christian world." This is a favourite expression, and full of meaning. The Christian world is their kingdom, and each kingdom, and republic, is a province. Thus, the United States constitutes "one province." The pope is supreme head; from him all laws and orders emanate. From him there is no appeal; he is a despotic sovereign. He creates bishops, and cardinals; every order of the priesthood is formed by the breath of his lips. He appoints each to his diocese, or chapel; and displaces, whom he pleases, by his mandate.

Now, it is evident from what we have already exhibited, that popery is a GREAT HUMAN AND POLITICAL SYSTEM; having for its object, power, riches, dominion, pleasures. It operates, as it always has operated, on the nations, under the mask of *the Christian religion!* But, the system of Christianity has long ago disappeared from it. It is *rex et præterea nihil!* It employs the name,

and the semblance, as a covert; and so far as it subverts its purposes, it employs the image of it, in striking terror into the consciences of ignorant men. CHRISTIANITY is a sublime, pure, and holy system. It is the perfection of beauty in theory, and in practice. It is the palace of the *Holy One*, where God dwells, where angels and the redeemed walk in the ineffable glory of the Deity; and in the most perfect and refined pleasures of the soul. It is *not* of this world: it seeks not pomp and glory. The church moves on, through time, and takes her share of the world's comforts and pleasures. But her home is not on this earth; it is in heaven!

But *popery* is a mere creature of earthly origin; proud, and gorgeous in its meretricious ornaments. Under her pompous dress, she is a degraded, mean, vicious, and idolatrous thing. She puts on an air of beauty, and fascination. But it is the beauty and gayety of a base and immodest one; and she fascinates only those who are far from the paths of virtue. She is wholly of this world; her laws, her dogmas, her policy, her ritual, are all of this world. Her prelates, and her head, are cunning, restless, and ambitious statesmen; her priests mere men of the world. There have been, and still are many honourable exceptions, such as the Fenelons, the Massillons, the Bourdalous, the Paschals, and similar stars of glory. But as a body, they are mere men of pleasure, ringleaders in all the frivolity, impiety, licentiousness, and infidelity of their respective towns! Monasteries and nunneries reared by them, are dens of villany, pollution, and murder! Priests, strictly speaking, are the officers and soldiers in the pope's grand standing army.

They are carefully detached from allegiance to the government where they live: except only to save appearances, and court popularity. They do their service to the pope in a manner vastly more efficiently, than by open war on us. "Give me only the training of a nation's youth for one generation, and I ask no more, to new mould a state, and overthrow the best consolidated government in the world." That is the policy of the pope; that of Metternich; that of the Jesuits, who are now swarming over our land. That is the present policy of Bishop England, which the gentlemen of the South are, with unparalleled infatuation, permitting him to employ upon their negro population! Give the Roman priests only the education of our future magistrates, representatives, and statesmen, and of the future mothers in our nation, and they will not thank the Holy Alliance for even one battalion of the thousands of their standing army. If ever this republic fall, it will fall by knaves corrupting the people, and poisoning the minds of our future officers, and rulers.

Now, this is what the pope's standing army, in the grand moral invasion, and assault on our republic, are precisely labouring to effect. We have endeavoured, fellow-citizens, to exhibit to you their principles, which they have in charge from the pope, to propagate, in all schools, and colleges, wherever they can possibly make an impression on our young men, and young women. And now, we are to show you that this army of priests is, by **POLICY**, and **CHARACTER**, perfectly fitted and prepared for the fatal work.

First: They are cut off, by an admirable stroke

of policy, from all the ties and associations that bind man to home, and their country. *Celibacy*, or as they facetiously call it,—*chastity*,—is the master-piece of all the crafty parts of this grand invention of Satan. The Romish priest leads a wandering, loose, licentious life; and like the every day rake, he scoffs at the holy married state, “which is honourable in all!” How true it is, that all false religions have the one common uniform character and type, namely,—**POLLUTION AND CRUELTY!**—Every Romish priest knows exactly what we mean. Let him only reflect on a few of the scenes of his past life!

Now, a Roman priest is not only fitted in mind for his cruel work; but he is an isolated being, cut off from all the common interests of man. His cold and chilled heart feels not the heaven of an enchanting family group, of wife, children, and relatives! In Romish countries he can hold, and transmit no property of *his own*. He is a doomed solitaire in the world. He has all the honest feelings and desires of humanity; he can never honour them in a lawful way. He steals a cup of guilty pleasure here, and another there; he is conscious of guilt: is a crushed down and debased being. He has no relief from this but in a perfect recklessness, or in the oblivious scenes of disgusting drunkenness. But some spirits can sustain any thing. They can live in habitual guiltiness; and have no father, no mother, no wife, no child, no brother, no sister, no home; and yet become sleek and jolly, and easy and contented. These are just the men to do the work of assault upon us, in this moral invasion. They are thoroughly prepared; and they

are the desperate tools of a foreign ruler; to do any work appointed them. By their doctrines they corrupt the public mind; by their morals they pollute a whole neighbourhood!

Second: Bishops and priests are sworn vassals under the old perpetuated feudal system; for every thing about popery partakes of the Dark Ages. They are bound to *the only power* that, with them, is above all civil powers; and by *the only oath* which can bind their consciences. We copied above, the priest's oath. Here is part of the bishop's canonical oath. It is copied from *Pontif. Roman. De consec. elect. in Episcop.* p. 57. "Ego, P. P. ab hac hora, &c.—I from this hour will be faithful and obedient to my Lord, the pope, and his successors: the councils they intrust to me, I will never discover to any man, to the injury of the pope. I will assist them to retain and defend the popedom, and the royalties of St. Peter, against *all* men. I will carefully conserve, defend, and promote the rights, honours, privileges, and authority of the pope. I will not be in any council, fact, or treaty in which any thing prejudicial to the person, right or power of the pope is contrived. And if I shall know any such things, I will hinder them with my power, and will speedily make them known to the pope. To the utmost of my power, I will serve the pope's commands, and I will make others observe them. And I will impugn and persecute all heretics, and all rebels, to my lord the pope. See Barrow on the Pope's *Supremacy*, for an exact copy of this oath, p. 42, New-York Edit. Every popish bishop is sworn,—1st. Never to discover the pope's secret counsels, how treas

soever they may be. 2d. To defend the pope's royalties against *all* men; be they kings, presidents, governors, or fellow-citizens. 3d. To oppose and hinder to the utmost of their power, any thing treated of, or enacted by any legislature, *prejudicial to the pope*. 4th. To impugn and persecute all heretics; be they magistrates or private citizens. Here, then, we have every evidence that can reasonably be desired, of their unblushing avowal of absolute, and unconditional allegiance to the foreign power of Rome. And I repeat it, they are bound to *the only power*, which they believe above all civil powers, and *by the only oath* that can bind them. No Roman Catholic deems himself bound by an oath, unless that oath be on the holy cross, and administered by *a genuine popish magistrate*. No papist believes that a Protestant, that is a heretic, magistrate has a right to put him under *a binding oath*. He may swear it: he does swear it. But his master has "the dispensing power." And every oath in any way opposing *Catholic interests*, is by his master declared to be, even on the spot, *ipso facto* null and void!

Third: Romish priests, in all popish lands, are not permitted by their master, the pope, to take an oath of allegiance to any secular prince. Here we pay no attention to private opinions, and the denials of the interested party. We shall assert nothing without producing authentic documents.

Every one acquainted with English history will remember the contest between the English court and King James I. on the one side, and the pope on the other, relative to the oath of allegiance, framed for the Roman Catholics.

Here is the decision of the Council of the Lateran, under Pope Innocent III., Canon 43. "Nimis de jure, &c.—Those laymen carry their usurpations, by divine right, too far, when they compel priests,—nihil temporale continentes,—holding no temporalities, to take the oath of allegiance to their governments." Again:—"Sacri, &c.—By the authority of this holy council, we forbid that any clergyman give the oath of allegiance to any layman!" See also Baronii *Annal.* Tom. x. sect. 49, p. 155. Demoulin's *Papal Usurpations*, p. 40.

And here is a case in point, in reference to the safety of our republic. The Romish canon law declares,— "Juramentum, &c.—That an oath against the interest or benefit of Mother Church, is not binding on any one." Lemma, ad cap. *Sicut.* 27. Extravag. *De jurejurando.*

A case is thus put in their law,— "Of a prince, fearing some conspiracy against him, took an oath of some, that they should not be in any conspiracy against him;" the parties sworn, desired to know how far this oath was binding. Pope Innocent III. gave this answer. "Declaramus, &c.—We declare that you are not so bound by this oath, but that you may stand *against* that prince to whom you had so sworn, in the lawful defence of the rights, and honours, of *the church*, and your own." Extravag. *De juram.* Innoc. III. cap. *Venientes.* 19. Demoulin, p. 41.

Fourth: In popish lands, where the pope has his usual power, all priests are exempt from taxes and public imposts, to support government. The bishops and priests pay their quota of revenue, not to the government that protects them, but to the

pope's treasury. He, therefore, taxes them; he taxes, and draws revenue from the subjects of other governments!

Besides the quotations of the bull *In coena Domini*, in a former page, I offer the following:—
 “Quod laici, &c.—That laymen imposing taxes on the clergy, are excommunicated, with all their abettors.” “Sententiæ, &c.—All decrees and constitutions of laymen imposing taxes on the church, are void; and can never be obligatory.” The canon law forbidding the clergy to be taxed, is found in Cap. *Non minus*, 4. Cap. *Adversus*, 7. And in the Extravag. *De immunitate Eccles.* See Demoulin's *Papal Usurp.* p. 43. And the bull against Henry VIII., sect. 20; and Council of Trent, Sess. 25. cap. 20.

CHAPTER VIII.

ROMAN CATHOLIC PRIESTS A PRIVILEGED AND
EXCLUSIVE ORDER IN POPISSH LANDS.

Proof continued—Priests in popish countries not amenable to the civil magistrates—Their master dispenses in all oaths.

"Jura, perjure, veritatemque denega!"
Swear, forswear, and deny the truth!

Jesuit Maxima.

Fifth: ROMISH priests, where popery is the exclusive religion, are not amenable to civil authority. Here we must distinguish between the dogmas of popery, and the facts of the case. Some nations never submitted entirely to this infringement; others regained their independence. But still this dogma of popery was not given up. Here is a specimen of it. "Qui contra, &c.—All magistrates are excommunicated, who interpose against ecclesiastical persons, in any criminal cause, be it even murder, or high treason." See Filiucius, Moral. Quæst. Tract. 16; cap. 11. sect. 307. 309. Canon Law: Canon *Siquis*, 29, caus. 17. Quæst. 4. Demoulin, p. 44.

The attempt of the papal legates to obtain the sanction of the Trent Council to this, was defeated by the Gallican ambassadors, through a compromise. But the popes never gave it up. Hence, the bull of Gregory IX, in 1580, declares,—"*Judex secularis, &c.*—The secular judge may not condemn a priest: and if he do, he shall be excommunicated."

In 1741, Pope Benedict XIV., issued the bull, "Pastoralis Romani," &c. In the 15th section, he pronounces "all those excommunicated, who bring ecclesiastics before lay tribunals."

This bull was laid before the Maynooth professor, Dr. McHale, in his examination before the royal commissioners in 1826. He endeavoured to explain it so as to mean *nothing*. But a few questions brought out this admission. "Benedict's bull," said he, "refers to the ancient jurisprudence prevailing in Catholic countries, in Europe generally, and *I think* it is the common law of England. The clergy were a privileged class; they had their own tribunals; and if any person should cite them before the lay tribunals, he was supposed to violate not only the obedience he owed to the pope, but the civil jurisprudence of his country." That is to say,—because popery had so completely triumphed in these lands, that it had obtained from the civil law the recognition of its ghostly courts, as superior to that law in its claims over the priests; therefore, he who did not submit to these ghostly courts, and go into them, instead of the civil court, was supposed to violate obedience to civil law! Admirable logic!

The proper reply of his examiners to this,—was the calling of the Jesuits' attention to the fact, exhibited in the said bull,—"that all persons are excommunicated, without exception, or without any limitation of time, or place, who bring Roman priests before lay tribunals."

Finally, Bellarmine presents us the universal sentiment of the popish church, *De Clericis*, Lib. i. cap. 28. "Etsi clerici, &c. Although the clergy

are bound to obey the civil laws, they cannot, however, be punished by any civil judge; nor by any means drawn before a secular tribunal of the magistracy." This position the Jesuit attempts to prove from councils, from the constitutions of the emperors, from the decrees of popes; and also from *reason*. "For," says he, "it would be very *absurd* that the sheep," that is, the civil magistrates, "should sit in judgment on the shepherds," that is, the Romish priests!

Sixth: Priests and lay members, faithful to the popish church, can never be *republican citizens*; and no confidence can be reposed in any oath of allegiance that they may see fit to swear. We owe it to ourselves, to our country, and to the Roman catholics, to establish fully this heavy charge.

1st. They are the Pope's subjects. "Rome is the capital of the Christian world." Its chief is our sovereign lord the pope; "even our Lord God the pope." These phrases are familiar to every priest: they are titles dear to his soul. From the pope's supremacy he has no appeal. And we have their own sentiment on this point. The Archbishop of Tuam lately published to his suffragans the cheering news, that "*His Holiness the pope was about to pay a visit to his Roman Catholic SUBJECTS in Ireland.*"

"True," say they, "but this is only in *spiritual* matters." I have just been proving, on the contrary, that the pope claims, and by the canon law possesses, *temporal* power. But even admitting this statement, we say, be it so. Only give me such a power as the priest has over his victim, at the confessional; only give me a tithe of the

power which the pope has over his whole flock; only let me be lord over his conscience; and prescribe his religious creed to him; only let me be a papal god to him, to absolve him from all sin; and relieve him from purgatory, and open heaven to him; and I will show you soon whether they are not my *subjects!* Only grant me this power, and I shall engage to make him, at one time, a republican of the *sans culottes* order; and presently a monarchist, and a lover and patron of despotism; then a conspirator against his country, prompt and efficient in renewing *the Gunpowder plot*; and burning with zeal to give Pope Gregory XVI., a similar opportunity, with his predecessor, Gregory XIII., of celebrating another St. Bartholomew massacre; and that, too, in the United States.

Papists being, therefore, "the subjects of the pope," let us see what confidence we can repose in their allegiance to our constitution, even backed with *their* solemn oath.

1st. In every oath of a Roman Catholic this principle is scrupulously kept in view, namely, "that no inferior can swear fealty to any superior, to the detriment of another greater superior." This dogma is of unquestionable authority with Roman catholics: its existence is distinctly admitted by the Maynooth professors. All their attempts to shuffle its meaning out of existence, are utterly vain. Here are the very words of their Text Book admitted by Professor Anglade. "Juramentum fit, &c. The oath is always made under this tacit and understood condition, from the nature of law itself, that *it is dependent upon the act of the person who has the right of contradicting it.*" Again:—"In omni juramento, &c. In every oath

the right of the superior is always understood to be excepted." Hear Professor Anglade's explanation of this: "that is, no person can bind himself to do any thing, which will, in any way, go against the rights of his superior, &c." See the 8 Rep. of the Com. on Irish Educ. p. 164, 165.

Now, every papist is "the subject of the pope," bound to him by ties paramount to all ties, and to all human law. Hence, if we apply this law to the conscience of the Roman Catholic, he must admit that, when he takes the oath of allegiance and fealty to our republican government, "that oath is dependent on the act of the person, (the pope,) who has the right of contradicting it," and thereby setting it aside. Let the Roman Catholic live under any government not decidedly Catholic; and let him take any oath that is required of him, still his master is "the superior who has the right to contradict his oath." He is precisely in the predicament of a wife, who, in the absence of her husband, has given her vow to another wedded lord; her husband returns, and claims her; and her second marriage vows are, *ipso facto*, null and void.

It is plausibly urged, that "we wrong the Catholics; that they take the oath of fealty to our free government, with the utmost frankness." Our reply is brief:—so in the case above alluded to, the wife frankly gives her troth to her newly wedded lord: but that never had the proper sanction; and its obligation ceases on the claim of her true husband. The papist says, "I give my solemn oath of fealty to this government; and it is binding on me." But this is sheer deception: he has a superior,—the pope; and *he* has never said that it is *binding* on him. On the contrary, one word from

him through the priest gives all his vows and oaths to the winds!

2. In the Romish church, as we have already shown, there is lodged with the pope a dispensing power, which sets aside, at its will, the most sacred oaths. The canon law places in the pope's hand the power "dispensare contra jus nationale, et contra apostolicum," to dispense against national law, and against apostolical law." See Gratian. Canon, 2, 3, 4, 5. Caus. 15. Quæst. 6.

This carried into practice will efface from a people, all respect for the solemnity of an oath. It will do more than this: it will induce a people to deem it even praiseworthy to break any oath, if it will subserve the cause of their church, and the pope. Hence at the bidding of their confessor, they will take an oath, most manifestly contradicting their own belief. The priest explains, gives absolution, or dispenses, as the case may require, and all is right!

I shall illustrate this by a case or two, only remarking that the history of the popish kingdoms of Europe, exhibits innumerable such instances of the pope's dispensations, loosing princes from their oaths and sacred treaties.

The first I shall quote is that of Charles V., formerly alluded to. The barons of Spain, to shield the cruelly oppressed Moors, caused this important clause to be inserted in the king's coronation oath: "that he would, on no pretence whatever, expel the Moors; nor force them to be baptized: that he would not desire to be dispensed with as to that oath; nor accept of any dispensation. And if he ever did, all that he should, thence, do, should be, *ipso facto*, null and void."

In the face of this oath, and in defiance of the barons, and the nation, Pope Clement VII. laid his injunctions on the emperor, "forthwith to proceed against the Moors, by compelling them to become Christians, or driving them into exile. And to set his conscience at rest, he issued his bull in these words:—" We release your majesty from the obligation of the oath taken by you in the estates of the kingdoms, never to expel those infidels; *absolving* you from all censures, and penalties of the guilt of perjury: and dispensing with you, as to that promise," &c. See Geddes' *Tracts on Popery*, vol. i. pp. 36—39.

The other is a case which occurred lately in our own country. It is detailed in *The Literary and Religious Magazine*, of Baltimore, for October, 1835. I allude to the oath taken by Judge Gaston of North Carolina. This gentleman, one of the most benevolent and accomplished of men, is descended from the pious and illustrious Hugonots of France, and Presbyterians of Ireland. But he was seduced into the Roman Catholic religion by his mother; and is now the professor of "a system which all his forefathers abhorred; and has become the humble votary of those who shed, like water, the best blood that he inherits." This gentleman was solicited to take the office of judge. But there was *a test* in the way. I am not going to defend or oppose this; at present, I have only to do with *facts*. Mr. G. knew that the 32d article of the constitution of North Carolina excludes all papists from holding office. It runs thus: "No person who shall deny the existence of God, or **THE TRUTH OF THE PROTESTANT RELIGION**; or the divine authority of the Old and New Testaments: or who

shall hold religious principles incompatible with the freedom and safety of the state, shall be capable of holding office, or place of trust, or profit in the civil government of this state."

Now, it is impossible to mistake this: no construction can be put on it, so as to make it open a door to an avowed papist. No Roman Catholic can declare on oath that *he does believe the truth of the Protestant religion*: none of them can swear that *he does not deny the Protestant religion*. The creed of Pope Pius, to which he yields his faith, declares that "no man can be saved out of the Roman Catholic faith!"

Mr. G. hesitated; when urged by his political friends to take the office, he gave an evasive answer: he would think of it. Did he take measures to get this article obliterated? Or, did he wait until it should be erased from the constitution? No: he went to Baltimore; there the chief dispensator of the pope resides; there he had his scruples relieved. From that city he wrote his acceptance of the office; came home; in due time took the oath; and with the fullest belief in the popish religion, he stands before the nation, and swears by Almighty God that he, a Roman Catholic, will, to his utmost power, truly defend and sustain the constitution of the state which declares that no Roman Catholic *can* or *shall* hold office under it!

Can any man of honour and integrity defend Charles V. or Judge Gaston in this matter? Will any man contend that their plea of a dispensation, or an absolution, will palliate the crime before God and man? In a word, can government, or a civil court, have any confidence in a papist's oath?

CHAPTER IX.

ROMAN CATHOLIC PRIESTS A PRIVILEGED CLASS
OF MEN.

Proof of this continued—They have for many ages been the pope's tax-gatherers—Under them popery the cause of pauperism and distress to an immeasurable extent—The Proof.

" The priest
Did shear his sheep ; and having packed the wool
Sent them unguarded to the hill of wolves,
And to the bowl delib'ately sat down ;
And with his mistress mocked at sacred things.

FOLLOW.

Seventh :—THE Roman priests have, in every age, been the pope's tax-gatherers.—" One is led to imagine," said M'Gavin, " that the pope is no other than the incarnation of the ancient Mammon ; and that the priests are his tax-gatherers."—Popery is a profound political system, invented and adapted by master spirits, to procure wealth and power. Every doctrine, every rite, every office, every thing in it has its price. Its *seven* sacraments are nothing more than *seven* markets, opened as St. John beheld in vision, " to traffic in the souls of men." In baptism, for instance, the humblest parents seldom get off in our cities, under a large sum ; and even the godfathers and godmothers are put under heavy contributions. At the *confessional*, each votary is taxed under the name of *offerings*. The sacrament of *matrimony* yields heavy revenues. It is not left to the parties to make small voluntary donations. A heavy charge is made ; and as *confession* and *absolution* must precede, the priest

contrives to make it doubly productive. The *mass* for the quick, and the dead yields enormous revenues by the hands of the Roman publicans. It is an ingenious scheme of raising money on *false pretences*. The priest charges from \$20 to \$500, and even a \$1,000, to procure "repose for a soul;" that is to say,—to release it from the fire of purgatory. The dying must not be left to escape from them without the oppressive tax for his *extreme unction*. The Roman Catholic, in a word, is quite overwhelmed with incessant and ruinous taxes, during every week of his life. He is not permitted to go out of the world in peace, without an exorbitant tax. And, what no civil tyrant ever thought of, they are taxed after they are dead and gone! Their relatives must pay the priest not only their own *soul-taxes*, but taxes from generation to generation, for their dead fathers, and their dead mothers, and their dead children! Were there ever such ingenious tax-gatherers under the heavens!!

Now the natural effects of this system are pauperism and distress. It is quite evident that the Irish Catholics obtain as good wages as do the Protestants of the same class. But while the latter acquire competence, and often affluence; few of the former rise above the humblest competence. They are poor when they arrive: they remain poor to the end of their lives. Their priests alone can tell what becomes of their hard earned wages. Did the Protestants submit to the insufferable taxations of the pope's *seven sacraments*,—did they frequent *the Confessional*, and believe in the fiction of purgatory; and consent to buy a *pope's indulgence's* good will to the kingdom of

their children should speedily be abject paupers also!

Compare the poverty stricken South of Ireland with the smiling farms, and happy homes of Ulster. The first is popish: the last is protestant. Contrast the lower orders in Spain, Italy, and Austria, with those of England, Scotland, Holland, and our own happy country. What a difference! It is the contrast of poverty, ignorance, filth, slavery; with light, affluence, comfort, purity, and liberty!

The sums of money abstracted from our humble fellow-citizens by the *involuntary* contributions imposed on them by Romish priests, does absolutely exceed belief. Can we not prevail on the commissioners on the line of the Pennsylvania canals, and rail-roads, to speak out, and tell the public, how many millions of dollars have passed, by *involuntary* contributions, into the hands of the monthly confessors?—"I have a neighbour, a Roman priest, who makes his \$12,000 a year," said a relative of mine to me, a few months ago, who lives in Maryland. "This priest lives in H——; along the line of the rail-road, he has had a thousand labourers in his parish: these he compels to the confessional as regularly each month, as the moon comes. Each of these, as is evident from the commissioner's statement, pay *one dollar*, monthly, for a full absolution. This gives him \$12,000 a year; and he has besides, all the taxes on the other *six* sacraments!"

In England, the extortion was beyond calculation. What must have been the amount of robbery when priests could erect such cathedrals, such monasteries, and such abbeys,—as for instance, that of

Glastenbury, where they fed, daily, five hundred idle monks, and could accommodate five hundred lazy pilgrims, with their horses, of a night; and also fed the poor of half a parish, daily, with the priests' fragments! The mortmain law of England, which still stands unrepealed in our own statute book, was originally enacted to prevent the lands of England from passing entirely into the hands of the lordly priests!

There is a singular ancient document, entitled "*The London Beggars' Petition to Henry VIII., against the lazy and vicious priests.*" It sets forth their grievances and miseries, by reason of these universal spiritual beggars, who were obtaining all England from the living, to secure the salvation of the dead!

The kingdom of Spain, it has been computed, is taxed at the rate of about fifty millions of dollars, annually, to support the Roman Catholic priesthood, and pay the pope's revenue!

The Republic of Venice, says Scipio De Ricci, ordered an account to be drawn up of the money extracted, each year, from its subjects, "by the pernicious organization of the Romish clergy." The sums were set down under the heads of annual benefices, pensions, papal bulls, indulgences, dispensations, in all six millions, and seven hundred and eighty thousand francs; or, one million three hundred and fifty thousand dollars, annually!!

In the collection of these incredible revenues of the pope, the priests have been his tax-gatherers in all lands. Can any one furnish us the amount of revenue, or taxes paid to the foreign power, by "the pope's subjects," in the United

any lay-gentleman of the Roman Catholic church take it upon him to call upon the priests, or the bishops, to publish one year's amount of money extracted from the citizens of this republic, "by the pernicious organization of the clergy," as the Venetian government did? For the priests, and the bishops,—you know, they never will do it themselves. The Romish priesthood never gave any account of moneys received; nor the amount, or object of the expenditure. This salutary custom is purely Protestant, and republican. With us, the people demand, and receive a full annual account of all the sums received from their *voluntary contributions*; and of the expenditures thereof. No people whatever can be said to enjoy real liberty, who are deprived of this inalienable right.

Can it be believed that men, professing to be Christians and republicans, will long tolerate this class of impudent and *irresponsible* tax-gatherers, prowling in civilized society, and intruding themselves into private families? By what fatuity comes it to pass, that Roman priests, the pope's acknowledged tax-gatherers, are not as universally odious in this republic, as were the Roman tax-gatherers among the ancient Jews? Are we less virtuous? Are we less patriotic? Are we less jealous of our civil and religious liberties? Are we less susceptible of insult and degradation than were the Jews? I beg to leave the solution of this, with those of our fellow-citizens who have hitherto remained neutral in this national contest with popery.

CHAPTER X.

WE have established the following among other doctrines and practices of the Roman Catholic church.

1st. That the Pope claims to be supreme monarch of the world, in all things, temporal and spiritual. And every *true* Roman Catholic believes it in his soul, and conscience.

2d. That, in particular, he claims the supreme power over all civil rulers, in temporal things, excommunicating and deposing them, when he pleases.

3d. That he allows no king, prince, magistrate, or court of justice, to think, or decide for themselves, on civil, or in religious matters, after he has uttered the sentence *ex cathedra*.

4th. That he allows neither individuals of "his subjects," nor nation, the use of their conscience to think, or decide for themselves, in matters of religion, or politics. If a nation adheres to a king deposed by the pope, they are guilty of adhering to what the pope, "the Lord God of their church," has deposed and doomed, and they are, *ipso facto*, excommunicated and condemned in time, and for ever!

Hence, no Roman Catholic that is true to his principles, has *the rights of private judgment*: nor is he a free agent. The pope, and his confessors, are the lords of his body, soul, and conscience.

5. That he claims and exercises the right and power to dissolve the civil government of a nation; by suspending the functions of the whole body of

the magistrates : by absolving the people from their oath of allegiance ; by ordering the military and navy to rise in arms against their rulers. We must not be so indiscreet as to judge of popery by what it is here ; or by what it is in some parts of Europe. Here it has not yet reached its power : there it has been shorn of its power. We must do the subject justice by conceiving of the system of popery as it is laid down in its unchanged creed ; and as these principles have been fully carried out in the days of its power.

The history of Europe, as we have seen, proves that the pope exercised the power of dissolving civil governments that offend him.

6th. That he claims the power of appointing a civil ruler over a people, without the national consent being asked or given ; in like manner as he claims the power of appointing bishops, without the leave of the people being given, or even solicited.

7th. That he holds it as a fundamental dogma of practical popery, that it is no rebellion in a people to rise against a government that has been deposed, and dissolved by the pope : that the only rebellion of a people lies in their refusing obedience to the pope, by sustaining their deposed magistrates.

8th. That in purely Roman Catholic countries, no ecclesiastic is amenable to the civil and criminal courts of their country : that they cannot be tried by laymen ; that they cannot be condemned, or punished, or even taxed by laymen ! They are the pope's standing army in implicit, and firm allegiance to that despot.

9th. That in reference to another portion of their sacerdotal services, they are the pope's tax-gatherers.

They distribute the pope's ghostly wares, such as indulgences, bulls of induction, dispensations, pardons for sin grace conveyed to each recipient of his seven sacraments. And in return they draw in their unnumbered millions into the papal treasury. And, thus, in their vocation, they inadvertently fulfil the Apostle John's prediction,—they "traffic in men's souls." Revel. xviii. 13.

10th. That the killing of Protestants, which they are pleased to call **HERETICS**, is no murder. But, on the contrary, it is a holy duty which the faithful owe the church: and that the papists who fall by the hands of the executioner, as assassins; or who fall in the field of battle against **HERETICS**, are martyrs that sleep in the bosom of the church: and accordingly, they are enrolled in red letters, in the saintly calendar.

11th. That no one practice, or dogma, of even the most illiberal and savage character of the Dark Ages, has been revoked, or condemned by the pope. **POPERY AS IT WAS**, stands forward in bold relief at this day. And it is even now, waiting with irrepressible anxiety the dawning of the day when her power and glory shall be resuscitated!

CONCLUSION.

"Ithuriel! search this garden; search each nook;
They tell of some infernal spirits seen
Hitherward bent, (who could have thought?) escaped,
The bars of hell, on errand bad, no doubt.
Such, where ye find, seize fast, and hither bring!"
MILTON.

SUCH is the power organized in the papal church; such are its principles, and its objects. It is an exclusive sect in religion and politics; it allows of no superior, no equal, no rival. It sustains itself by fire and sword. Persecution is made the duty of each of its bishops, as we have shown by the words of their oath. Five different forms of persecution are resorted to: 1st. By the papal curse, by bell, book, and candle: 2. By private assassinations. 3. By secret plots, as the Gunpower Plot. 4. By national treachery, and public massacres; and the inquisition. 5. By open wars; as the German thirty years war; and these against the Waldenses; and the Crusades against the Jews and Moors in Spain; and the Turks in the East.

These are the men, and their principles, who are now making gigantic efforts to overrun our happy republic. All that the *De Propaganda* of France can do to extend this power, and these outrageous principles, among us, is now being done. All that the *De Propaganda* in Rome can do to towards it, is now attempted. All that the Leopoldine Institution of Vienna can do, by money, and by Jesuit priests, poured in upon us, is now going forward over our land. All that can be done by pouring in

colonies of German, and Irish Catholics, thoroughly organized, with the proper quota of priests, is now going on, among our good-natured statesmen, and quiet unsuspecting fellow-citizens.


No great pains have been taken to conceal the facts in this matter. We have every evidence but the open confession of the conspirators. Some of the prime movers have made striking avowals. Bishop England, in a circular published in Ireland, shows, that there is an organized system of means in operation, to throw in upon us immense bodies of popish emigrants. And in his late address, issued after his return from Europe, he states that, "France and Germany, aid the Roman Catholic missions in America." "The Leopoldine Institution continues to feel an interest in our concerns," adds he. "Rome has this year contributed to our extraordinary expenses. Even the Holy Father aids us from his private purse."

The centre and power of this foreign conspiracy against us, are at Vienna. Were it merely a *religious* concern, and simply the propagation of their superstitious creed, the location of the grand movers thereof, would be,—not at Vienna, nor in any other city, but at Rome, where their Missionary Society has always been. It is of the emperor, and the princes who sustain the Leopoldine Institution, that Dr. England says,—“They feel an interest in our concerns,—and have granted larger contributions than usual.” Now, what does the Austrian emperor care for *our* conversion, or for the religion of emigrants? What does the Holy Alliance care for the Romish superstition? And prince Metternich! Has *he* become a religionist! An atheist

burning with zeal for the propagation of religion! He cares nothing for the pope and his religion, as such. No man ever suspected him of caring for any form of religion, as such. He has his own *god*,—and to it is offered all *his* incense. That god is the genius of despotism! and he will do any thing, and operate by any agents, to extinguish light and liberty. At the head of the Holy Alliance he sits; and he, and his regal associates, would overturn heaven and earth to secure the reign of darkness, and that despotism, which crushes the people of Austria, Prussia, Poland, and Russia.

Charles X., when on the throne of France, gave frank utterance to his cordial co-operation with Austria. "To educate and convert America," said his minister, in his published report, p. 89, "independent of its purely spiritual design, IS OF GREAT POLITICAL INTEREST."

The order of the Jesuits, we have seen, was restored to their former glory, and devilish capacity for mischief, in 1814. There were *two* reasons for their revival; the sinking cause of civil despotism: the decline of popery, and spiritual tyranny. These tools of the pope, and *the legitimates*, are now in full operation in Europe. But their zeal and imprudence, every one sees, are causing the tide of public opinion, and the genius of liberty, to set in against them. They blame, and not without reason, our republic, as the prime cause of all this excitement in Europe against them. And, as long as this great and free nation is in the full tide of the most successful experiment of SELF-GOVERNMENT, they know that the people of Europe will not bear *much longer* with the thrones of tyrants, and the



systems of misrule, devised by priest-ridden and warlike men, in the Dark Ages. We have already shown this fully. The lectures of Schlegel speak volumes. Hence all the tyrants of Europe hate us; and seek our downfall with immoveable perseverance.

And well do the Metterniches, and Schlegels know that popery is just that fatal weapon,—and that the Jesuits are just the cold-blooded conspirators that will work out their salvation for *them*, in our downfall, if heaven permit human means to achieve it.

The papists, we have seen, are duly organized by the Jesuits. Our unbounded freedom granted to all sects, give dangerous facilities to foreign tacticians, who choose to operate on us, under the mask of *Holy Religion*. This sect has an admirable capacity for stratagem. One word from Vienna moves the pope: his Holiness' rescript moves the archbishop of Baltimore: his circular, in his turn, moves each bishop here, in twenty-four hours. And each bishop rules the priests, and the priests the people, absolutely and promptly, as does any captain his battalion of soldiers.

And it is a fact, that they avail themselves of all these facilities. The Roman Catholics, *as a religious sect*, move in a body in politics. Every body sees it, in all our cities. Their bishops have been heard to boast how many votes they can bring to the polls. It is no uncommon thing for the priest, after mass, to name the candidate from the altar, whom he commands his flock to support at the polls. I have in my possession a letter addressed by two eminent citizens of the city of New York, to the

setting forth that this was the practice of the priest there: and that tickets were prepared by the papists, of some particular colour, so that each voter might be duly watched by the priest's spies, at the polls.

The college of Bardstown, Kentucky, is strictly under foreign influence. No layman can be a trustee: the popish bishop is, *ex officio*,—" *The Moderator*:" and five priests are trustees. When their service was out, he had the exclusive power of increasing their number; and of naming the sacerdotal trustees. And the pope has the sole power of appointing the bishop. Thus, the pope and Maternich have *their* college in our land. In this college, previous to our exposures of popery, two hundred youth, all Protestants with the exception of a few, were being trained by Jesuits.*

Bishop Flaget, the head of this college, when writing to his masters in Europe, relative to the difficulties in the way of making the Indians papists, told the pope, and the Austrians, that the main difficulty "was their continual traffic among the whites; *which cannot be hindered as long as this republic shall subsist.*" *Leop. Report.*

Mr. Baraga, another of the Austrian Jesuits, in his letters to his masters, bewails the evils of "a free government." Speaking of some who refused to have their children baptized, he laments that he could not here, *compel* them. The whole cause of

* We have been informed that the late successful exposures of popery induced the great body of these young republicans to escape from this den of Jesuitism. The number of the pupils was lately reduced to about thirty; and these were mostly boys. By an exertion they have contrived to muster about fifty lads.

these evils he declares to be "*this too free government.*"

In another of their letters to the Leopoldine Society, the priests in the valley of the west, lament that there is no union of church and state; and sneeringly bemoan our atheism. "*The government of the United States,*" say they, "*has thought fit to adopt a complete indifference towards all religions.*" See Quart. Register for Feb., 1830, p. 198.

The priests, when speaking of our republic, and our fellow-citizens, in contrast with the emperor, and the Austrians, express unaffected pity over us, as "*unhappy heathens, and obstinate heretics!*" But their own white slaves of Austria they laud to heaven, as "*the noble and generous inhabitants of Austria.*" They tell their masters that we "*are a republic in which the light of faith has not hitherto shined.*" On the other hand, the Leopoldine Institution they call "*an ornament to the illustrious Austrian empire.*" Our United States, with our self-government, they call "*a vast country destitute of all spiritual and temporal resources.*" Of the old emperor they say, "*we cannot sufficiently extol our good emperor, did we even extol him to the third heavens.*" This is a frank exposition of the feelings, the aim, and object of these foreign emissaries!

They have long been making every effort to secure in their own hands, the education of our youth, male and female. And only give them the education of one generation of our citizens, as every one knows, they can do with the whatsoever they please. And yet many of

Protestants are still so very blind to consequences, or, so reckless of their children's honour and salvation, as to place them in the infamous haunts of these Jesuits and nuns for *education*; and so supremely weak, as to believe a false knave averring that Jesuits never interfere with the religion of their pupils!

But we have most abundant evidence that these foreign conspirators are doing as much mischief by the *materiel of mobs and pauperism*, thrown upon our shores in one continuous stream of turbulence and crime, as by their colleges and seminaries. To these German and Irish colonies, the Schlegels and Metterniches may be conceived as thus addressing themselves,—“Go forth, ye men of the right spirit: *our holy religion* has trained you to put down the republican *materiel*! Go with zeal, and spread ignorance, bigotry, crime, and pauperism, every where in the great west. Excite mobs; claim the full rights of the native citizens; maintain your point by the war spirit; oppose brute force to argument. Set all law at defiance. Bring their free institutions into contempt. They are a nation of ‘heathens and heretics;’ trample them with contempt under your faithful Catholic feet. Go, make the Americans like the Catholic Austrians; and the wild Catholic Irishmen. Then magnify the confusion you create; proclaim them over all Europe. Show Americans that no government can exist without a great standing army. Show them that no power, but Austrian power of steel and bayonet, can rule such a population as you shall create. A republic! *A self-government*! Hold it up to utter scorn and

ridicule. Teach a salutary lesson to those base Liberals of Europe, who dare forsake their native monarchy and legitimate princes; and import the principles of American liberty!

“Go, our holy Catholic religion will effectually destroy republican liberty!—Go forth—every Catholic added to the American population is one firm enemy more to their republic! Go ye, one and all—every convert to our Catholic doctrine is a glorious blow struck at the pillars of the temple of their liberty!”

Now, does not every American citizen see that these tools, manufactured by popery—these men of “the mob spirit” have actually begun their operations against us? What an appalling increase of crime, turbulence, pauperism, and brutal mobs every year? Look around you, and behold! What are the elements of these mobs on the railroads in Maryland, and New-York? Foreign papists! Who caused the mobs of Philadelphia? Foreign papists! Who caused the mobs at our elections? Foreign papists! Who caused the mob and riot at the Broadway Hall, to put down free discussion? Foreign papists! Who caused the unjustifiable riot of Charlestown? The proud and impudent defiance given forth to public sentiment by vicious foreign papists, from their den of pollution! Who dared ridicule our laws and government with this taunt that “This system of government may be very fine in theory, very fit for imitation on the part of those who seek the power of the mob, in contradistinction to justice and the public interest; but this republic is not of a nature to invite the reflecting part of the world;

and shows, at least, that it has faults. A public officer, in *England*, who would publicly avow a fear of executing his duty, and carrying into effect the law of the realm, ought to be, and would be thrust from his office by public opinion. This one fact is condemnation of THE SYSTEM OF AMERICAN INSTITUTIONS, CONFIRMED LATELY BY NUMEROUS OTHER PROOFS!" Who uttered this outrageous and treasonable insult on our American institutions? One of the pope's subjects, the editor of the Cincinnati *Catholic Telegraph*! Who holds it in his power to let loose mobs on us at his will? "I told him," said the Lady Superior on her oath, "that Bishop Fenwick's influence over 10,000 brave Irishmen might lead to the destruction of his property, and that of others!" Who controlled the mobs of Maryland by a word, when the civil power was really not able to do it? The priest, a subject of a *foreign* power! Who has dared to enact *civil laws*, and impose them on Indians, in our land? This clique of foreign papists. "On the 5th of Aug., 1832," says Baraga, in his letter to his masters in Austria,— "the R. C. bishop called in the chiefs of the Ottawas, and made known to them some *civil laws*, which he had made for them. The Indians received them with pleasure, and promised solemnly to obey them. The Romish missionary and chiefs administer these laws." Who insulted a senator of Ohio, for refusing to uncover his head before a Romish bishop, vociferating,— "Hats off! the bishop is coming?" A mob of foreign papists at Cincinnati! Who have their dungeon cells under their cathedrals, in which they claim, as inquisitors of

their own diocess, to imprison free men in our republic? Foreign popish bishops! And the facts respecting a man being so confined and scourged, in the cells at Baltimore, until he recanted, have been published, and not to this day contradicted! Who compel their pupils to kneel in the dust before lordly priests; and to kiss the floor, and the feet of their lady superiors? The foreign papists do it daily in their seminaries, to crush the spirits of free republicans! Who are in the habit of uttering ferocious threats "to assassinate and burn up" those Protestants who successfully oppose Romanism? The foreign papists! I have in my possession the evidence of no less than six such inhuman threatenings against myself. Who are in the habit of bullying and insulting native Americans; and loudly boasting that, in a short time, the Catholics will have the power; and that the effectual plans are *now* in full operation to give them the complete victory over the Yankees? Foreign papists, even of the poorest and most ignorant classes; and who, therefore, can have learned these things only from their *spiritual guides!*

Behold, then, the enemy is at our gates?—The crisis is approaching! Rouse up, **YOUNG AMERICANS**, and hasten to your country's salvation! Rouse up your fathers and mothers; your sisters and brothers, every where! The crisis is fast approaching! Not a moment is to be lost! You cannot hesitate on the question, whether you shall be free republicans, or crouch down as the chained bondslaves of foreign despots! Hasten to the salvation of your beloved country! **GOD A**

COUNTRY—is the watchword of every Christian and patriot, of every political party in the land!
AMERICA EXPECTS EVERY ONE OF US TO DO OUR DUTY!

THE END.

APPENDIX.

I. **THE JESUITS' OATH OF SECRECY**, I have given, at full length, in my *Letters in the Roman Catholic Controversy of New-York*, p. 329, 2d Edit. The following is one sentence in it: "I swear, by Almighty God.....that the pope, by virtue of the keys given him by God, has power to depose *heretical* kings, princes, states, commonwealths, &c., all being illegal without the pope's sacred confirmation; and that they may safely be destroyed. Therefore, I, to the utmost of my power, will defend this doctrine, and his holiness' rights and customs, against all *usurpers*."

Behold the solemn oath of every Jesuit priest, among us, in this republic! Every soul of them is a traitor!

II. **POPERY, INCOMPATIBLE WITH NATIONAL PROSPERITY**. It wastes and impoverishes the country. It plunders the people, whom it first brutalizes. It sets up a power of an appalling character within a realm, and draws into its possession the wealth of the people, and the lands of the realm, and paralyzes the arm of civil government.

These are just so many conclusions drawn from the history of Roman Catholic nations. Select Spain, for instance. By a statement given in to the pope by the Spanish dignitaries themselves; it appears that six of the archbishops have an income of \$1,162,500: say, *one* million, one hundred and sixty-two thousand, and five hundred dollars! Six of the bishops only have a revenue of \$191,500! The income of the higher clergy is set down at two millions, and six hundred thousand dollars: that of canons, and minor canons, at nearly two millions of dollars. The cost of popery to Spain, annually, is more than fifty millions of dollars! This is wrung from the people, and they have no benefit in return. But, on the contrary, an endless train of curses and ruin, temporal and spiritual, follows the cruel yoke of ghostly bondage!

The state of things in England, before the Reformation

is set forth in a curious ancient document, which we here copy from Fox's Martyrology, old black letter copy; vol. ii. We referred to this, in p. 197 preceding.

"The supplication of the beggars of London, scattered at a procession, in Westminster, before King Henry VIII., declaring the corruption of the Roman priests."

"To the king:—most lamentably complaineth their woful misery, your poor beadsmen, the wretched, hideous, monsters, on whom scarcely, for horror, any eye dare look; the lepers, and other sore people; impotent, blind, lame, and sick, that live by alms,—how that their number is so increased, that all the alms of the well-disposed people, of this realm, are not half enough to sustain them; but that for very constraint they die for hunger. This most pestilential mischief is come upon your poor beadsmen, by the reason that there is craftily crept into this realm, another sort, not of impotent, but of strong and counterfeit, holy, idle beggars, and vagabonds, which since the time of their first entry, by all the craft and wiliness of Satan, are now increased not only into a great number, but also into a kingdom!

These are not the herds, but ravenous wolves, going in herd's clothing; devouring the flock; bishops, abbots, priors, deacons, archdeacons, suffragans, priests, monks, canons, friars, pardoners, and sumners. Who is able to number this idle, ravenous sort, who, setting all labour aside, have begged so importunately that they have gotten into their hands, more than the third part of all your realm? The goodliest lordships, manors, lands, and territories, are theirs. Besides this, they have the tenth part of all the corn, meadow, pasture, grass, wood, colts, calves, lambs, pigs, geese, chickens; over and besides, the tenth part of every servant's wages; the tenth part of wool, milk, honey, wax, cheese, butter. And they look so narrowly upon their profits, that each wife must be accountable to them for every tenth egg; or else she getteth not her right at Easter, and shall be taken for a heretic. Hereto, they have their four offering days. What money pull they in by probate of wills, privy tithes; and men's offerings to their pilgrimages; and at their first masses! Every man and child that is buried, must pay for masses and dirges. What money they get for mortuaries; by hearing confessions; by hallowing of churches, altars, superaltars, chap-

els, and bells: by cursing of men, and again absolving them for money! What a multitude of money gather the pardoners in a year! and the sumners by their exertion, in citing people, and, then, releasing them for money! The infinite number of begging friars, what get they in a year?

Here, if it please your grace to mark, you shall see a thing far out of joint. There are in your realm, fifty-two thousand parish churches. And, this standing, that there be but ten households, in every parish, yet are there five hundred and twenty thousand households. Of every of these households, hath every one of the five orders of friars a penny and a quarter, for every order: that is, £430,330 6s. 8d. sterling. Whereof, four hundred years ago, they had not one penny. O grievous exaction of which the ancient Britons stood free. * * * What tyrant ever oppressed the people, like this cruel, and revengeful generation! What subjects shall be able to help their prince, that after this fashion, be yearly polled! * * * Lay these to the foresaid third part of the possessions of this realm, got by this ravenous insatiable generation, that you may see the total sum draweth far above one half of the whole substance of your grace's realms!

* * * Yet they are not the one hundredth person. What an unequal burden is it, that they should have the one half with the multitude, and are not the one hundredth part of their number! Was ever a commonwealth so oppressed since the world began! And what do these greedy, sturdy, idle thieves, with those quarterly exactions that they take off the people? Truly, nothing, but exempt themselves from your grace's obedience! Nothing, but translate all rule, power, lordship, obedience, and dignity, from your grace unto themselves! Nothing, but that all your subjects should fall into disobedience, and rebellion against your grace, as they did against King John! * * *

Oh! case most horrible, that every king, and realm, should thus be made to stoop to such blood-suckers! * * * What do they more? Truly, nothing, but apply themselves, by all sleights, to have to do with every man's wife, and every man's daughter, and every man's maid; that lewdness should reign over all your grace's subjects; that no man should know his own children; that their bastards should inherit every man's possessions; to put the

right children beside their inheritance, in subversion of all estates, and all godly order!" * * *

III. INDEX EXPURGATORIUS.—The best definition of the use of the Index, is given by a Spanish Roman Catholic, in the Lond. Cath. Mag. of 1832, p. 50. Says Mr. Fejada, "The Indexes Expurgatory are employed in those kingdoms altogether catholic: and in which there is no liberty in worship, or of printing permitted." He should have added,—where no man is allowed the use of his own soul, but as Romish priests condescend to permit him? Its *sole* design is to arrest the progress of knowledge, and liberty.

Under the head of St. Chrysostom, the following words, of this father, namely,—"*Priests are subjected to princes,*" are made to suffer papal expulsion. See p. 703.—To this I add the Inquisitor's damnatory sentence on Lewis Vives, who had taught that *the king's power and majesty is inferior only to God on earth.* This in p. 65, is ordered to be "expurgated."—As the best book on the subject, I refer to Mendham's *Literary policy of the church of Rome, exhibited in an account of the damnatory catalogues, or Indexes, both Prohibitory, and Expurgatory.* Lond. 1830.

IV. ABSOLUTION.—See my Letters, xii. p. 220. It is usually said by many Protestants, and by all Roman Catholics, that the priests do not pretend to pardon sin in granting absolution: but that they simply declare sin to be remitted to the penitent, by God. I shall quote a document, and leave the reader to decide how far ignorance and imposture have propagated this sentiment. Here are the words of the decree of the Council of Trent, which, as every priest knows, is of more authority in Rome, than the Bible. "*Si quis dixerit, &c.* If any one shall say that the sacramental absolution of the priest is not a *judicial act*, but a naked ministry of pronouncing and declaring that sins are remitted to the person confessing, provided only that he believes, &c. let him be accursed." Hence it is not simply a *declaratory*, but *formal and judicial act* of the priest, sitting as judge; and in Christ's stead, uttering the sentence of pardon to the victims of his imposture! Concil. Trid. Sess. 14. Can. 9.

V. St. Bonaventure's prayer to the Virgin Mary. "O felix Puerpera! nostra *pianis scelera jure matris, impera Redemptori.*"—*Hist. Sec. Ch. Aug. Commen. B. Virg.*—Mom. Ex. p. 523.

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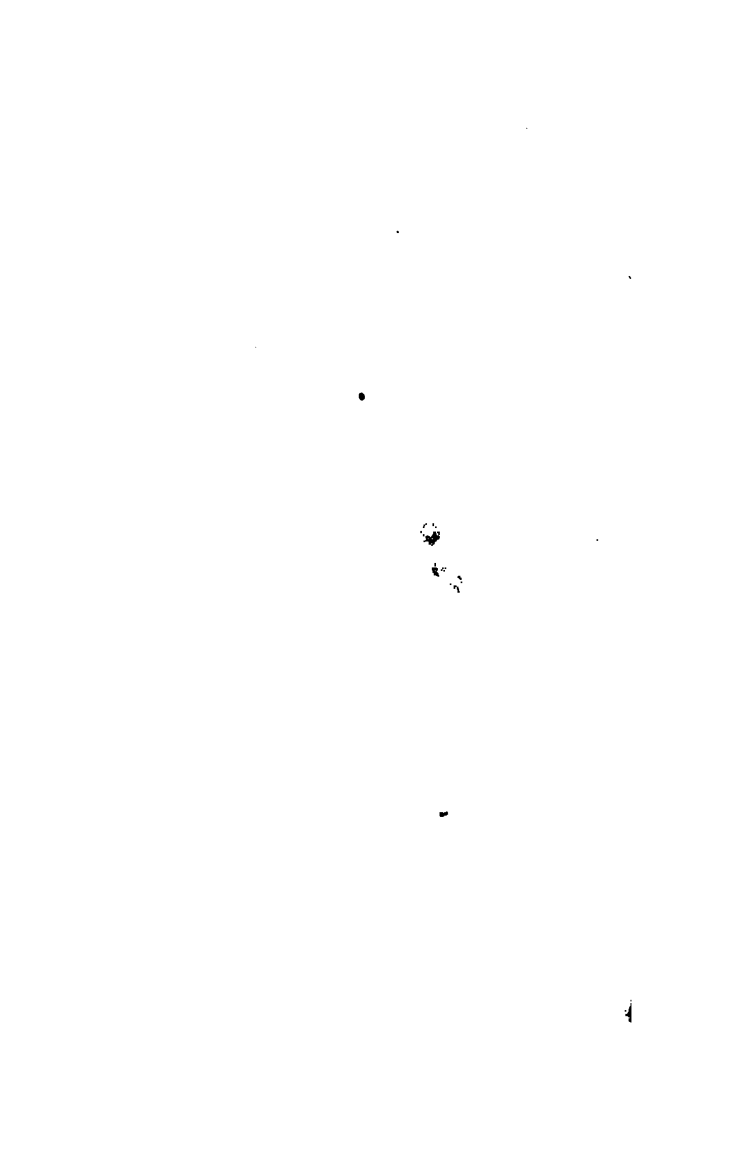
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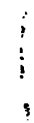
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