

UNIVERSITY OF ST. MICHAEL'S COLLEGE



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POPERY IN ITS SOCIAL ASPECT

BEING

A COMPLETE EXPOSURE

OF THE

IMMORALITY AND INTOLERANCE

OF

ROMANISM

BY

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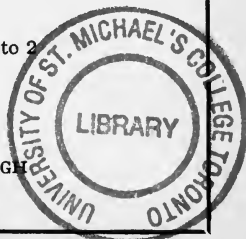
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P R E F A C E.



This work is a Supplement to "The Manual of the Romish Controversy." Popery is a politico-religious system, dangerous to the temporal and eternal interests of mankind.

The Manual takes up the religious, while this volume treats mainly of the political question. Both subjects are of the utmost importance, relating, as they do, to the temporal and eternal wellbeing of mankind. Popery should be combated, not only with spiritual but political weapons—not only by the Church, but also by the State.

The author, however, does not advocate intolerance towards Roman Catholics. He would give them full liberty of worship and of discussion, and only deprive them, as a measure of self-defence, of the power of carrying out their persecuting system and canon law; and of such a position in the state as enables them to subserve politically the papal designs. He bears no ill will to Roman Catholics; on the contrary, his "heart's desire and prayer to God is, that they may be saved." It is always important to remember the dis-

tion which exists between the person and the system—the sinner and the sin.

It is earnestly hoped that this condensation of evidence, on the antisocialism of Popery, may tend, under God, to open the eyes of many to the fearful evils of that system, and to the dangers to which we are exposed from its nefarious designs. Who, that impartially reads the evidence and facts of this work, can hesitate to see in Papal Rome the fulfilment of the prophetic words, “ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” Revelation xvii. 5.

CONTENTS.

CHAP.	PAGE
1. The Crisis, - - - - -	1
2. Dissimulation, and the Lawfulness of doing Evil that Good may come, - - - - -	7
3. Equivocation sanctioned by the Church of Rome, - -	19
4. Romish Doctrine as to Oaths, - - - - -	30
5. Romish Dishonesty and treacherous Violation of Compacts,	37
6. Forgeries and Mutilation of Records by the Church of Rome,	45
7. Romish Misquotation—Pious Frauds in modern times, -	53
8. Rome Intolerant in principle, - - - - -	61
9. Canon Law and Laws of the Pope, - - - - -	63
10. The Inquisition—Its Objects, Proceedings, and History,	80
11. Tortures and Cruelties of the Inquisition, - - - -	83
12. The Inquisition established by the Church of Rome, -	93
13. Persecutions of the Protestants of France, - - - -	106
14. Persecution of Protestants in Britain, - - - - -	117
15. Romish Curses, Excommunication, and Interdicts, -	124
16. Popery opposed to the Bible, - - - - -	132
17. Popery opposed to knowledge, - - - - -	140
18. The Jesuits, - - - - -	153
19. The Influence and Power of the Confessional, - -	168
20. False Pretensions of Rome to Unity, - - - - -	179
21. Schisms of the Papacy, - - - - -	199
22. Tumults and Wars of the Popedom, - - - - -	203
23. Recent aggressive Allocutions of the Pope against Sardinia and Spain, - - - - -	227
24. The Conventual System, - - - - -	237
25. Irish National Education, - - - - -	256
26. History of Papal Attempts on Britain, - -	273
27. Britain's Inconsistency and Sin, - - - - -	286
28. Necessary Remedial Measures, - - - - -	295

THE GOSPEL WITNESS and PROTESTANT ADVOCATE

T. T. SHIELDS, *Editor*

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THE GOSPEL WITNESS is the only distinctively weekly Protestant paper in Canada. It fearlessly exposes the machinations and aggressions of the Roman Catholic Church the world over. It publishes translations of the French-language press, which no other English-language paper dares to expose to the view of its readers. It has been frequently discussed in the House of Commons, in the Quebec Legislature, in the Ontario Legislature; and is denounced by all the Roman Catholic press of the country. No Protestant desiring to have an understanding of the times can afford to be without it.

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We have many hundreds of ministers on our subscription list, many of whom take the paper for the sake of the sermon, and particularly for the value of the illustrations.

POPERY IN ITS SOCIAL ASPECT

Chapter I.—The Crisis.

(Written in 1854.)

SURELY the times in which we live are marked by the most extraordinary events! Thrones have tottered, revolutions have swept dynasties away, and the clouds which now gather thick and fast upon the political, as well as ecclesiastical, horizon, portend a fearful storm.

The Reformation has been the stay, and bulwark, and glory of England. In primitive days Britain and Ireland, now the United Kingdom, were independent of foreign and Papal control, and when, in the sixteenth century, Britain returned to primitive Christianity, she arose in the scale of nations, and ascended to an eminence unequalled in the world—in her intelligence, laws, and noble constitution—the admiration of all enlightened and civilized men! “The sun never sets upon her possessions.” Here the slave, who has fled from foreign despotism, or even from the land of boasted liberty, may breathe the air of freedom, and find a refuge from the master who had pursued him with bloodhound and scourge. Here the Louis-Philippes, the Guizots, the Thomars, the Esparteros, the Mazzinis, and the Gavazzis,—the exiles from France, Portugal, Spain, Italy, and, indeed, from every nation under heaven, whether they be the oppressor or the oppressed,—may find a safe asylum, and a happy home.*

Blest England! dark would be the day for the human family spread over earth's wide domain, when thy free, enlightened, and noble constitution should cease, and thy

* On the return of the Pope to Rome in 1849, and the overthrow of Italian liberty by the French republic, the Roman patriots fled to British Malta, but were refused an asylum by the British governor, who, being a Roman Catholic, and, as such, owing a first allegiance to the Pope, dared not to give refuge to the enemies of the Church of Rome.

sun of glory set ! Defects may be in thee, for nothing human is perfect ; but where, where, we boldly urge the challenge, is there a land so blessed in itself, or so beneficent in its influence upon mankind ? Proudly may the Briton say, as he contrasts his own native land with other European nations, or more distant climes,—whether France, so often saturated with the blood of her own children in revolutionary war, or dark, oppressed Spain, Italy, and Portugal, or the New World—upon whose banner is inscribed the word liberty, but upon whose escutcheon is the indelible stain of the slavery of human kind :

“England ! with all thy faults, I love thee still !”

Who can contemplate impartially the present times, without arriving at the conviction, that “Great Britain” is in a position of extreme peril, and that elements have been admitted into her system which, if allowed to act in their natural course, will prove her ruin ?

Time was, and not long since, when Britain was the unwavering and bold champion of Protestantism in the earth. Time was, when Rome proscribed, massacred, and martyred the Protestants of France, and when England employed public remonstrance, and even her arms, in their defence.

Time was, when Rome persecuted the Waldenses in the valleys of Piedmont,—

“Slain by the bloody Piedmontese, that rolled
Mother and infant down the rocks. The moans
The vales redoubled to the hills, and they
To heaven,”—

when, from valley to mountain, Protestants were hunted like wild beasts.

“Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold !”

And then Great Britain interposed her shield between the blood-stained oppressor and the persecuted, and boldly bade the tyrant sheath his sword.

Time was when British armies fought side by side with those who struggled for their very existence as Protestants in Germany, and when Protestants throughout the world

appealed, not in vain, to England for sympathy and support; but, alas! now there are indications of change.

In 1842, England looked coldly on when Popery, at the point of the French bayonet, was forced upon the Queen and people of Tahiti, and British missionaries were commanded to depart. Mark the tone which pervades too many members of the British senate! Indifferent to Protestant truth, latitudinarianism and practical infidelity are openly avowed by them. The voice of the senate is no longer Protestant; and though the old English lion, roused from his slumber by the shock of the Papal Aggression, has shaken his mane, and made the land resound with his roar, yet the very fact, that such a bold and decided blow was struck at the authority and dignity of the Crown—at the Protestant Churches all ignored, and the liberty of the nation—taken in connexion with the circumstance, that the Papal authorities have not abated one jot of their pretensions, but, on the contrary, assumed a haughtier tone, shews the altered state of things.

Formerly, Rome stood as a suppliant at the bar of the British nation; now, she wears the mien, and assumes the tone of a conqueror, and can we wonder, when we contemplate the progress which she has made both in a religious and political point of view?

I. Her places of worship, not fifty years since, scarcely numbered one hundred, now they amount to nearly seven times that number. Her missionaries traverse the land in every quarter. They preach in the open air to Protestant congregations, and challenge the clergy to discussion.

Already upwards of a hundred clergymen of the Church of England have joined her ranks—a thing unequalled before! Vast efforts also are made to proselytize the people, and with some success. Tractarianism, which we think is Jesuitical in its origin, has unsettled the conviction of many. What is yet to come, time only can tell.

II. In a political point of view, Rome has attained to a position of immense power. Her voice is heard in the senate, and all places of importance are now open to her votaries, except the throne and the woolsack. It has

been proposed, by men calling themselves Protestants, (oh shame!) to abolish the Protestantism even of the throne. Her schools are supported by public grants, and in Ireland, the so called national system is in the hands of the priests. "The Royal College of Maynooth" enjoys an annual income from the British treasury of £30,000 a-year; and a considerable sum is expended upon the support of Romish ecclesiastics in the Colonies. In thus acting, England abandoned principle in the vain hope of conciliating Rome; and with what success?—Agitation, crime, rebellion in Ireland, and, last of all, the Papal Aggression.*

The position of Romanists in parliament is such, that they can employ immense influence upon government. "The Canada Reserves" bill, which conceded to the Canadian parliament the power of alienating Church property, was carried by the Pope's brigade. In the same way the separation of the Scotch universities from the Church was effected by the influence of the same body, while "the Charitable Bequests Act" was so neutralised, as to leave the Church of Rome in reality untouched.

An act has been passed to disallow the Papal titles, but it is not sufficient. It can be viewed only as a sort of national declaration without practical utility. The power of Rome will still remain, both politically and religiously, and we fear increase, unless actively resisted and counteracted. Popery, a confederation of 200,000,000 of the human family, directs a great portion of its energies upon England, knowing her importance, calculating most truly, that the destiny of Protestantism throughout the earth is intimately connected with her. Alas! that Britain does not see her duty, and labour nationally for the conversion of Roman Catholics!

It was a part of Napoleon's military tactics to fall with his army *en masse* upon the enemy's centre, and thereby he often won his victories.

* So much have Romanists changed their tone in England, that now it is customary, even at their public dinners, to give the health of the Pope before that of the Sovereign.

So Rome directs her main effort against Britain—the centre of Protestantism, and bulwark of the Reformation. Her object is to subvert our civil and religious liberties, and in proportion as she carries forward her system, will that object be attained. Every convert which she makes, every chapel which she builds, every step which she takes in her advancement to political power, is an inroad upon the independence of the nation and the religious liberty of the people. We desire not to inflict injury upon the Romanist in any point of view; we are anxious to protect ourselves, as well as *him* from Romish tyranny. Popery is inimical to liberty, and destructive to morality; it must be met, and shorn of its power.

Let our cry, therefore be, Civil and Religious Liberty, and no Popery!

We have arrived at a *great crisis*. See how Rome has advanced her pretensions on the continent of Europe. It cannot be denied that the present dynasty in France is giving its “power to the beast.” When the Pope fled, in the disguise of a servant, from his children in the faith at Rome, France, then republican France, stepped in to his aid. The people of Rome had but followed the example of the people of Paris, and established a republic. But Napoleon, the President of a *republic*, employs *republican* troops to crush the young *republic* of Italy! Rome is besieged by the French, and the Pope returns to his throne at the mouth of the cannon, and over the bodies of his children. The rising liberty and Protestantism of Italy are thus crushed. But this is not all,—French troops occupy the capitol of the Cæsars, and maintain the Papacy with their bayonets. Napoleon ascends the throne of France. The policy of the *latter* days of his great uncle he carries out, and espouses the cause of the Papacy. The Church of Rome, in France, rises, with extraordinary rapidity, to a position of great power. Napoleon assumes the title of “Protector of the holy places.” What right has he to assume such an office? With as much justice might he take the title of protector of Westminster Abbey. He possesses as little authority over the holy places, which

are in the dominions of the Sultan, as he does over the Churches of our own land. Nor is he content to assume merely a name. He is a man, it must be confessed, of *deeds*, as well as words. Lavallette, his ambassador, applies to the Sultan, and succeeds, by threats of war, in withdrawing certain privileges from the Greek Church. Russia appears in the field, and now we find ourselves involved in a war with that great power,—a war which took its rise from the Papal pretensions to “the holy places.” Napoleon cannot hold a review without a military mass; he cannot send out a fleet without commending it to the virgin, whose image he devoutly inaugurates in the flag ship. Napoleon, be his private views what they may, is a champion of the Papacy, and the Papal authorities are loud in his praise. We have been drawn into this war by the cry that the balance of power is in danger, but let us take care lest, however unconsciously, we may be preparing a rod for our own shoulders. France espouses the Papacy. We have been drawn into her wake. Let us take care that we are not made “the cat’s paw,” and that, as the result of the war, Rome does not extend her views to the destruction of the balance of power, and the great detriment of liberty and Protestantism. If the Papacy accomplish its designs in the East, it will come back with redoubled power on the West. We have, indeed, arrived at a great crisis.

It is our duty to set our own house in order, and revert to the “good old paths.” By so doing, we may hope again to obtain the favour of Heaven, and be enabled, single-handed, as formerly, to resist every combination which the Pope, and the powers of darkness, may array against us.

The enemy, with unbounded enthusiasm and immense power, falls upon our ranks. There is treason, alas! in our camp. Many have laid down their swords, or turned and fled. Position after position has been yielded up to our persevering foe. Oh! that the soul of Luther were on earth again, to rally the scattered and divided bands of Protestants, and lead them on to victory!

In the following pages we undertake to prove, looking for the Divine blessing, that Romanism is an evil of the most frightful magnitude—destructive to the best interests of men even in this world. We shall shew that the principles and discipline of the Church of Rome are incompatible with the liberty and the wellbeing of the country; and, in conclusion, it will be our object to point out what we conceive to be some of the remedies for the crying evil of the day.

CHAPTER II.

Dissimulation, and the Lawfulness of doing Evil that Good may come.

As our evidence on these subjects will be adduced from St Alphonsus Liguori, and as we shall again have occasion to refer to the teaching of that *Saint*, it is necessary, in the outset, to exhibit the amount of authority in the Church of Rome which belongs to his works.

AUTHORITY OF LIGUORI'S WORKS.

I. Liguori was canonized on May 26th, in the year 1839.

The Dublin Roman Catholic Calendar for 1840, gives a full account of the canonization, and states that,—

“ Together with his Holiness Gregory XVI. the principal actor, there were 40 Cardinals, 130 Patriarchs, Archbishops, and Bishops, all the Generals, Superiors, and members of religious orders in Rome, about 17,000 clergymen from various countries, several kings and queens of different states, an innumerable number of princes, dukes, earls, and about 250,000 of various other classes, independently of the inhabitants of Rome and its environs.”—P 78. Dublin, 1840.

On this occasion, Alphonsus Liguori was canonized, not amid the darkness of the middle ages, but the boasted light and knowledge of the nineteenth century.

II. His works underwent a rigorous examination, and received an unqualified approval. They were tried *twenty* times rigorously, as we are informed in the same Calendar, by the rules of Urban VIII. and Benedict XIV., and the

definitive judgment was pronounced, that they did not contain "one word worthy of censure."—(See the Calendar, *ibid.*) Cardinal Wiseman has lately published a life of the Saint, in which he speaks in the highest terms of his works. He says that he is "*celebrated* throughout the world for his theological writings." P. 2, *Lives of Saints*, London, 1846. Nothing, therefore, can be more decided than the sanction which the Church of Rome has given to the sentiments of Liguori.

III. The *Romanum Missale* contains the following prayer for the 2d of August—the day dedicated to Liguori :—

"O God, who, by the blessed Alphonsus, thy Confessor and Pontiff, inflamed with the love of souls, hast enriched thy Church with a new offspring, we implore that, taught by his admonitions, and strengthened by his example, we may be able to come to thee through the Lord."

Thus, Romanists, on the day dedicated to Liguori, pray that they may be taught by his admonitions. It is impossible, therefore, for them to repudiate the teaching of that saint. Their Church is identified with, and responsible for, his sentiments in every way.

LIGUORI TEACHES IT IS LAWFUL TO DISSEMBLE THE FAITH.

The casuistry of the Church of Rome is of the most subtile character. She teaches that it is *not lawful to deny* the faith, and, at the same time, that *it is lawful to dissemble* the faith. Liguori, in answer to the question, Whether it is lawful to *deny* the faith? says,—

"In no case is it lawful, whether it be done by voice or any other sign, Christ having said, 'He who hath denied me before men,' &c. *Notwithstanding, indeed, although it is not lawful to lie, or to feign what is not, however it is lawful to dissemble what is, or to cover the truth with words or other ambiguous and doubtful signs for a just case, and when there is not a necessity of confessing.*"*—*Mor. Theol.*, vol. I., p. 364. Vesuntione, 1828.

Thus, he distinctly says that it is lawful to dissemble

* "Nullo casu licet, sive voce, sive alio signo fiat, dicente Christo : *Qui negaverit me coram hominibus*, etc. Interim vero, etsi licitum non est mentiri, seu similari quod non est, licet tamen dissimulare quod est, sive tegere veritatem verbis, aliisque signis ambiguis et indifferentibus, ob justam causam, et cum non est necessitas fatendi, est comm. S. Thom. Kon. dis. 15, dut. 2, n. 9. Laym. 1, 2, t. 1, c. 11"—*Moralis Theologia*, p. 364, vol. I. Vesuntione, 1828.

religion for a good cause. We maintain, that to dissemble religion is to be ashamed of Christ, and exposes the dissembler to the wrath of God. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of His Father, with the holy angels."—Mark viii. 38.

Liguori considers two general cases,—(1) That of the Romanist *asked* concerning his religion.—(2) That of the Romanist *not asked* concerning his religion.

I. The Romanist interrogated concerning his religion may conceal and dissemble his faith—may tergiversate, and answer obscurely. The Saint says,—

"He *who being asked*, either by private or public authority, is silent, or *answers obscurely*, or says that he does not wish to answer—that he is not justly interrogated—that he is not bound, nor does he wish to speak to others what he himself *may* believe, and *in like manner tergiversates*, does not appear to deny the faith, but is unwilling to betray it. Whence, if thus he may be able to deliver himself from a troublesome investigation, IT IS LAWFUL; for, generally, it is not true, that he who is interrogated by public authority, is positively bound to profess the faith, unless when that is necessary, lest he may *appear* to those present to deny the faith."*—p. 365, *ibid.*

Having considered the lawfulness of flying to escape persecution, &c., he says,—

"If a prince command the faithful, by a general law, that they should betray themselves by bearing a sign, or by avowing themselves, or otherwise, *they are not bound*, since no one is bound to speak the truth, unless specially interrogated, except there may be these circumstances: for example, this one,—that they who did not avow themselves may appear to deny the faith,—viz., if some were *previously known*, and thence, on this account, were thought to have fallen away."†—p. 365, *ibid.*

* "Qui rogatus seu privata, seu publica auctoritate, vel tacet, vel respondet obscure, vel ait, se nolle respondere, se jure non rogari, non teneri se, nec velle aliis dicere quid ipse credat, ac simili modo tergiversatur, non videtur negare fidem, sed nolle prodere. Unde, si sic possit molesta inquisitione liberari, licet, ut habet Kon. l. c. Generatim enim verum non est, quod interrogatus ab auctoritate publica teneatur positive fidem profiteri, nisi quando id necessarium est, ne praesentibus videatur fidem negasse."—p. 365, *ibid.*

† "Si princeps generali lege mandat fidelebus, ut se prodant, gestato signo, vel sistendo se, vel aliter, non tenentur, cum nemo teneatur verum dicere, nisi specialiter rogatus. Excipe, nisi ~~esse~~ sint circumstantiae, ut

II. He now turns to the case of the Romanist *not asked* concerning his religion :—

“ When you are *not asked* concerning the faith, not only is it lawful, but often more conducive to the glory of God and the utility of your neighbour, *to cover the faith*, than to confess it, for example, *if concealed among heretics*, you may accomplish a greater amount of good, or it, from the confession of the faith, more of evil would follow,—for example, great trouble, death, the hostility of a tyrant, the peril of defection if you should be tortured,—whence it is often rash to offer one’s self willingly ”†—P. 365, *ibid*

Such are the accommodating principles of the Church of Rome,—convenient for the adoption of the Romanist, in order to accomplish the designs of his Church, but completely at variance with the high and holy morality of the Gospel of Christ.

The Saint further teaches, that the costume and badges of Infidels, Jews, Turks, &c., may be worn, if merely as political distinctions, to dissemble the faith. He adds,—

“ It is a lawful custom, when a Catholic (Roman) passes through an heretical country, and is in great danger of losing his life or goods, (not, however, if he only suffers derision or annoyance, as Bec maintains, c. ix.,)—*for the purpose of dissembling the faith, to eat flesh meat on fast days*, because the command of the Church is not binding under such peril.”‡—P. 366, *ibid*

To eat flesh meat on fast days is a sin of a grievous character, according to the Church of Rome, but yet, even that supposed sin may be committed to answer her purposes.

Popery can accommodate itself even to the circumstances of countries. The Saint further says,—

“ In *Germany*, to hear the sermons of heretics, to attend at a funeral,

hoc ipso, quod se non prodant, videantur fidem negasse, ut v. gr. * quidam antea noti essent et tunc ex hoc putarentur defecisse. —*Ibid*

† “ Cum non rogaris de fide, non solum licet, sed sæpe melius est ad Dei honorem, et utilitatem proximi, tegere fidem quam fateri ut si latens inter hæreticos plus boni facias, vel si ex confessione plus mali sequeretur, verbi gratia, turbatio, neces, exacerbatio tyranni, periculum defectionis, si torquereris ”—*Ibid*

‡ Licitus item modus est. cum catholicus transit per loca hæretica, et periculum grave ei imminet vitæ, v. gr. vel honorum (non tamen, si derisio tantum, vel vexatur, ut habet, Bec, c. ix.,) ad dissimulandum fidem, vesci carnibus die prohibito, quia præceptum Ecclesiæ non obligat sub tali periculo ”—p. 366, *ibid*

to act as sponsor for a child in baptism, are not esteemed professing signs of the faith, or of communion with the religious affairs of heretics. Hence, when there is no danger, scandal, or prohibition, if it is for a good cause, it is lawful."*—p. 367, *ibid.*

This, however, which is lawful in Germany, is absolutely forbidden in the Neapolitan kingdom!—*Ibid.*

RESULT.

From these quotations, it is evident that the Church of Rome sanctions the following principles :

I. It is lawful to dissemble the faith. She makes a distinction between the dissimulation of the faith, a proceeding of which she approves, and the denial of the faith, a proceeding of which she disapproves.

II. Even when interrogated by public authority, the Romanist is not bound to profess his faith.

1. He may answer obscurely.

2. He may use tergiversation.

3. He may use equivocation, as we shall prove by and by.

III. He may eat flesh meat on fast days, to conceal the fact of his being a Romanist.

IV. He may listen to the sermons of heretics, attend at their funerals, and stand as sponsor for their children, purposing to imbue their mind with Romish sentiments.

V. Connected with all this, however, there is an important *proviso*.

He must not "appear to those present to deny the faith."

This is deep policy. If it appear that the Romanist is denying his faith, injury may arise to the Church, to whose advantage all other interests should be sacrificed. "For example," says Liguori, "if some were *previously known*, and then on *this account*, would be *thought* to have fallen away." Thus it is merely to "save appearances" that the member of the Church of Rome, under such circumstances, would acknowledge his faith.

* "In Germania audire conciones hæreticorum, deducere fumes, assestere baptismo pro patriis, non habentur signa professiva fidei, vel communionis cum hæreticorum sacris. Filliuc Azor. Sanch. ll. cc. Unde, seclusis aliis, v. gr. scandalo, periculo, prohibitione, etc., si ex justa, causa fiant, licent."—p. 367, *ibid.*

Dissimulation *well disguised* is lawful, nay, even commendable, says the Saint, "for it is often more conducive to the glory of God and the utility of your neighbour to cover the faith than to confess it, for example, if concealed among heretics, you may accomplish a greater amount of good."

In accordance with such principles, Romish priests, wearing the garb of Protestant ministers, have laboured to propagate Romish views.

Hallam, the historian, in reference to the time of Queen Elizabeth, says,—

"Many of those itinerant priests assumed the character of Protestant preachers, and it has been said with some truth, though not probably without exaggeration, that, under the direction of the crafty court, they fomented the division then springing up, and mingled with the anabaptists, and other sectaries, in the hope both of exciting dislike to the establishment, and of instilling their own tenets, slightly disguised, into the minds of unwary enthusiasts

We have too much reason to believe that similar events are now taking place. When we behold, on the one hand, the advocacy of the whole cycle of Roman doctrine by some Clergymen of the Protestant Church of England, and, on the other, men who profess to hold religious sentiments opposed in the extreme to Popery, yet allied closely with that Church for the attainment of her political advancement in these kingdoms, can we doubt, that Jesuits in disguise lie concealed among Protestants, and that their influence is felt amongst men of all religious views?

Lately, a proposition was made by the Rev. George Spencer, a pervert to Rome, styled Father Ignatius,—a name not unsuitable,—that Romanists, Catholic servants, *of course dissembling their faith*, should enter the service of Protestant families, specially to imbue the minds of such families, if possible, with Romish sentiments! The proposition was, indeed, worthy of an *Ignatius*,—a true son of the Church of Rome.

How often may the following case occur —

A devout Romanist seeks for the office of tutor, or governess. He or she dissembles his or her principles, even if interrogated as to them. The appointment takes place

and the care of the children is entrusted, *unknowingly*, to a member of the Church of Rome ! The tutor, or governess, disseminates unsound principles amongst the members of the family, and an advance is stealthily made, until, at length, unsound doctrine takes deep root in the hearts of the children. Members of the family, and some of the children, consequently join the Church of Rome, and bring sorrow upon their parents, who, too late, discover the source of their calamity, and mourn over the awful consequence of Romish dissimulation !

No family, no community, no Church, is safe from Rome. Her dissimulation renders her more than a match for Protestants, and would ensure her ultimate triumph, were there not One above "from whom no secrets are hid," and who bringeth the devices of unsanctified men to nought.

LIGUORI TEACHES THE LAWFULNESS OF DOING EVIL THAT
GOOD MAY COME.

He says,—

"Therefore the second opinion is the more probable one, that it is lawful to induce a man to commit a less evil, if he has already determined to perpetrate a greater.

Hence Sanches teaches, No. 19, with Cajetan, Sot, Covar, Valent, that it is lawful to persuade a man determined to slay some one, to commit theft or fornication. . . . And this, adds Sanches, No. 23, with Sal, is lawful not only for private persons, but even confessors, parents, and others, upon whom the duty is officially incumbent, to prevent the sins of those under him."*—p. 420, *ibid*.

How truly Antichristian and immoral are these sentiments ! If a man be determined to commit adultery, a confessor, a parent, or other in authority, says Liguori, may and should induce him to commit fornication in lieu thereof. We ask, Is not the power of the Gospel all-sufficient ? Can it not alter the purpose of the most hardened and wicked heart, and shake the determination of the most obdurate man ? Yes ; and therefore the Christian should

* "Secunda igitur sententia probabilior tenet, licitum esse minus malum suadere, si alter jam determinatus fuerit ad majus exequendum. Hinc docet id. Sanch. n. 19, cum Cajet. Sot. Covar. Valent. parat aliquem occidere, licite posse suaderi, ut ab eo furetur, vel ut fornicetur. . . . Et hoc addit Sanch. n. 23, cum Sal licere non solum privatis, sed etiam confessariis, parentibus, et aliis, quibus ex officio incumbit, impedire peccata subditorum."—p. 420, *Ibid*.

know of no other method by which to arrest the sinner in his course. What! induce a man who is determined to commit adultery, to sin against God by fornication as a substitute? Such a compromise would be earthly, sensual, and devilish, and it were to expel one devil in order to make room for another. The Saint further says:—

“It is lawful for a master *not to take away* the occasion of stealing from his children or servants, when, notwithstanding, he knew that they had a propensity, and were prepared to commit theft; that thus taken in the act, they may be punished, and come to repentance; for then reasonably he permits one theft that more may be avoided.”*—p. 420, *ibid.*

The *Saint* further states, that it is lawful for a husband to give occasion to his wife to commit adultery, in order to test her virtue, and he argues thus:—

“When a husband or master *affords an opportunity of committing adultery or theft*, he does not truly induce to sin, but he *affords* an occasion of sin, and permits the sin of another for a just cause,—viz, that he may preserve him from an evil that is to come; for it is one thing to induce to—another thing to *afford an occasion of sin*. The former is intrinsically evil. The latter is NOT INTRINSICALLY EVIL.”†—p. 421, *ibid.*

He further teaches, that a servant may bring a concubine to his master if he be under fear of great loss, and that he may, for a similar reason, open the door to a harlot, or accompany him to a brothel.—See pp. 424-427, *ibid.*

RESULT.

Thus he teaches.—

I. That a master may afford an opportunity of stealing to his children or servants to accomplish a good.

II. That a husband may afford to his wife an occasion to commit adultery to test her virtue. For that purpose he may introduce the adulterous villain!!!

III. That a servant may bring a concubine to his master, or admit a harlot, if he be in fear of great loss.

* “*Hero licet non auferre occasionem furandi filiis, aut famulis, cum eos nihilominus ad furandum propensos, et paratos novit, ut sic deprehensi puniantur et respiciant, tunc enim rationabiliter permittit furtum unum, ut evadentur plura.*”—*Ibid.*

† “*Sed hoc non obstante, satis probalis videtur prima sententia, quia, cum maritus, vel dominus præbet ansam machandi, vel furandi, non vere inducit ad peccandum, sed præbet occasionem, et permittit peccatum alterius, ex justa causa, scil. ut se indemnem servet a periculo damni eventuri. Aliud enim est inducere, aliud præbere occasionem. Illud est intrinsece malum, not autem hoc.*”—p. 421, *ibid.*

IV. That it is lawful to induce a man to commit a lesser sin,—for example, fornication,—to turn him away from a greater—adultery!

How awful are these principles! They are scarce fit for perusal. The doing evil is thus allowed that good may come, which is so condemned in Romans iii. 8.

A remarkable instance of, this recently occurred, and astounded all right minded men.

A Mr Gawthorn, a bigotted Romanist, writes a letter to the Archbishop of Canterbury, in which *he pretends to be a Protestant*, and asks his Grace's opinion as to the validity of orders conferred in foreign Protestant Churches, though not Episcopal. The Archbishop in reply acknowledges their validity. Mr Gawthorn then *throws off the mask*, and with a view of embroiling the Archbishop with the so-called High Church party, makes known his Grace's letter, though it had been marked as *private*.

We give Gawthorn's letter, signed "Francis," and the note which he subsequently wrote, acknowledging the fact that he was the writer:—

"47 Holywell Street, Westminster, June 18, 1851.

"My Lord,—I am very sorry to find by the public prints that Bishop Blomfield joins with the notorious Mr Richards, of Margaret (now Titchfield Street) Chapel, in casting a slur upon the orders of foreign Protestant Pastors, so many of whom met your Grace in friendly conference at Willis's Rooms, on Tuesday last; and that he even concurs with that gentleman (at least so it would appear, I hope I am mistaken) in regarding them as 'mere laymen,' to use Mr Richards's own words, from which the Bishop expresses no dissent,) just as the Romanists do all Protestant Clergymen, Mr Richards included, though I believe that gentleman repudiates the name of Protestant.

[Here follow some severe strictures on the Bishop of London, which are omitted as irrelevant.]

"I venture to trouble your Grace with this communication, in order to inquire whether it is your Grace's opinion, and that of the majority of your brethren—in short, whether it is really the sentiment of the Church of England, that these excellent foreign Clergymen (whom we have most certainly led to believe that we recognise their orders) are not as truly Pastors of the Church of Christ as even the Bishops of the Established Church, or whether, on the other hand, we should regard them, with the Bishop and his *protégé*, as 'mere laymen.'

"I am myself a convert from Dissent to the Established Church (and

I trust, therefore, your Grace will excuse me troubling you on this point,) but I confess to your Grace that if the latter view is involved in adherence to the Church of England, or is the opinion of the majority of your Lordships, I, for one, shall certainly feel that the National Church has not a particle of claim to my allegiance, and that such a view really sanctions, to a very great extent at least, the efforts of the Tractarians to 'unprotestantize' the Church of this country, and that they are not so very far wrong, after all, in speaking of the Romish as a 'sister Church' (*vide* 'Christian Year.' &c.) But I cannot believe that your Grace regards the celebrated champion of Protestantism, Dr Cumming, (who also, I believe, met your Grace on Tuesday,) and indeed the whole Established Church of Scotland (which the Supreme Head of the English Church under Christ has only just assured of her 'sanction and support.' accompanying the assurance with a very large contribution,) as, as the Tractarians assert, without the pale of the Church of Christ, which, however, they make to include the Romanist

"I am most anxious to be informed of your Grace's sentiments on this subject, as the chief Ecclesiastical authority, (under Her Majesty,) and I am confident, therefore, that your Grace will forgive the liberty I have taken in venturing to trouble your Grace upon the subject. I will only, in conclusion, humbly request your Grace's attention to Mr Richards's avowed sympathy with Romanizers (including even Mr Harper, who has just joined the Romish Church) and Romanists, (which is not rebuked by his Bishop,) and in particular with the French Jesuit Priest, Père Ravignan, who, I see, assisted Archdeacon Manning in the performance of his 'first Mass' at the Jesuits' Church on the day previous to your Lordship's Convocation at Willis's Rooms; and Mr Manning's name reminds me also to request your Grace's attention to his friend Archdeacon Wilberforce's recent work (a 'History of Erastianism,') in which he distinctly charges his Church with 'heresy.' With many apologies and great respect, I have the honour to be, your Grace's most faithful humble servant,

W. FRANCIS.

"47 Holywell Street, Westminster, July 1.

"Sir,—I was informed, on my return home this evening, that a gentleman had called and inquired for Mr Francis, and that he would come again to-morrow about half-past nine.

"As I am going out early in the morning, and as I think I know the object of your visit, I thought it best to leave a few lines, in order that your second call might not be altogether to no purpose.

"You no doubt wish to know if it was I who addressed Dr Sumner lately with respect to the sentiments of his brethren in regard to the 'foreign Pastors.'

"I beg to say that I did write to Dr Sumner on that subject, with a view to the benefit of a relative whom I am trying to convert (for I am myself a Catholic,) and that I omitted my surname in the signa-

ture of my letter, in case it should defeat the object I had in view, for I thought it was possible that Dr Sumner might have heard my name, and might know that I was a Catholic, which would probably have prevented his giving me the information I desired.

“I have also to add further, that all I have said in my note was strictly true, and that of course I intended to avoid acting in any way inconsistent with the ‘private nature’ of the communication. I mean, that I should not of course feel myself at liberty to publish it. I have much respect for Dr Sumner personally, though, I confess, none whatever for ‘the Church of England,’ and am much obliged to him for his courteous reply to my note. If it is thought that the course I pursued in this matter was unjustifiable, or ‘doing evil that good may come,’ I can only say that I did not think so, nor did others who are better able to judge. I have only shown the letter to personal friends, for whose conversion to the Church I am most anxious. I am, Sir, your obedient servant,

W. R. FRANCIS GAWTHORN.

“For the Gentleman from Dr Sumner.”

Thus, Gawthorn, taught by a Church which sanctions dissimulation, justifies his conduct, which is well characterised by the *Morning Chronicle* in the following terms:—

“A more base and revolting fraud—a more complete negation of every moral principle, the lie being varied with every circumstance of degrading hypocrisy—it were impossible to conceive. *The wildest fiction that ever attributed any conceivable violation of truth and decency to the pattern monster which is nicknamed a Jesuit, never excogitated anything half so detestable as this fact which is now before us—a fact which has serious bearings, far wider than the detection of Gawthorn.*”

How unlike is all this to the pure lessons of the Gospel! which admit of no compromise with sin, under any pretext, or for any motive. “Have no fellowship,” saith the Apostle, “with the unfruitful works of darkness, but rather reprove them.”—Eph. v. 11.

Yet, in the name of religion, Rome teaches such principles! and advances her cause by such practices! Is it any wonder that on her brow should be written,—“*Mystery, Babylon the Great, the mother of harlots, and abominations of the earth?*”—Rev. xvii. 5.

Is it right that such a system should receive any patronage from the British government and people? Can any reliance be placed in the assurances of persons trained in such a faith?

QUESTIONS AND ANSWERS.

1. Q.—What authority belongs to the works of Liguori?

A — Very great — 1 The author was canonized in 1839 2 His works were examined and declared not to contain "one word worthy of censure" 3 Romanists pray to be taught by his admonitions

2 Q.—What does he teach on dissimulation?

A.—That it is lawful to *dissemble* the faith under certain circumstances

3. Q.—Does he say that it is lawful to *deny* the faith?

A.—No, but to dissemble it. He considers that, to dissemble it is not to deny.

4 Q.—Do you think that the dissimulation of the faith is a denial of Christ, and contrary to the Word of God?

A.—Decidedly. Christ says he shall be ashamed of those who are *ashamed* of Him.—Mark viii. 38

5 Q.—In what way does Liguori say that a Romanist may dissemble the faith?

A.—He may tergiversate and answer obscurely. He may lie concealed among heretics to accomplish some object. He may even eat flesh meat on fast days, and he may equivocate in the ways mentioned in the next chapter

6. Q.—He says that a Roman Catholic must not *appear* to deny the faith. Why?

A.—Evidently because the Church would suffer from *apparent* denial. *Well disguised* dissimulation is lawful.

7 Q.—How have these principles been carried out?

A.—Romish priests have worn the garb of Protestant ministers; and we have reason to fear that they do so now.

8. Q.—On the subject of doing evil that good may come, what does he teach?

A.—That a confessor, or one in authority, may induce a man to commit a lesser sin instead of a greater,—for instance, fornication instead of adultery. He also teaches, that it is lawful for a master *not to take away the occasion* of stealing from his servants or children, and that a husband may afford an opportunity to his wife of committing adultery, in order to test her virtue!!!

9. Q.—What think you of such teaching?

A.—It is awfully immoral, and contrary to the Word

of God, which commands, us to "have no fellowship with the unfruitful works of darkness."—Eph. v. 11.

10. Q.—Can any reliance be placed in the assurances of persons influenced by such principles?

A.—None ; and it is a gross sin in Britain to give any support to it.

Chapter III.—Equivocation Sanctioned by the Church of Rome.

Liguori distinguishes equivocation into two kinds,—that which is not purely mental, (*non pure mentalis*,) of which he approves ; and that which is purely mental, (*pure mentalis*,) of which he disapproves. When, however, his examples of lawful equivocation are examined, it will be found that the distinction is without a difference. The apparent distinction, notwithstanding, answers a great purpose. If the Romanist be charged with holding the lawfulness of equivocation, he may deny it, meaning equivocation purely mental, thus employing equivocation in his very repudiation of the same.

THE TEACHING OF THE SAINT ON EQUIVOCATION.

Liguori says,—

"To swear with equivocation (when there is a just cause, and equivocation itself is lawful) *is not evil*, because where there is a just cause for concealing the truth, and it is concealed without a lie, no detriment is done to an oath ; but if it is done without a just cause, it will not indeed be perjury, since, according to one sense of the word, or mental restriction, he swears true ; however, it will be of its own nature a mortal sin against religion, since it will be a great irreverence to take an oath to deceive another in a grave matter."*—*Moral Theology*, p. 118, vol. II. Vesuntione, 1828.

* "Jurare cum æquivocatione, quando justa causa est, et ipsa æquivocatis licet, non est malum : quia, ubi est jus occultandi veritatem, et occultatur sine mendacio, nulla irreverentia fit juramento. Quod si sine justa causa fiat, non erit quidem perjurium cum saltem secundum aliquem sensum verborum, vel restrictionem mentalem verum juret : erit tamen ex genere suo mortale contra religionem, cum sit gravis irreverentia, ad alterum in si gravi decipiendum, usurpare juramentum."—*Moralis Theologia*. p. 118, vol. II. Vesunt. 1828.

Thus, *for a good cause*, to swear with equivocation is lawful. Of such good causes we shall have specimens hereafter. The *Saint* proceeds,—

“ For the clearer understanding of what is said here, and to be said in this very difficult question, many distinctions are necessary. In the first place, we are to distinguish that one is double-speaking or equivocation, and the other is mental restriction

“ Double-speaking can be used in a three-fold manner :—

1. When a word has a double sense—for example, *volo* signifies to *wish* and to *fly*. 2. When an expression has a double principal meaning,—as, *this is Peter's book* can signify either that Peter is the owner or the author of the book 3. When words have a double sense, one more common, the other less common, or one literal, and the other spiritual, as are these words which Christ spake of the Baptist, ‘ He is Elias,’ and the Baptist said, ‘ I am not Elias.’

“ In which sense spiritual men say, that delicate food is hurtful to them,—that is, for mortification, those who are afflicted with diseases say, that they are very well,—that is, as far as strength of spirit is concerned. Thus also, he who is interrogated concerning anything which it is *expedient to conceal*, can answer, *Dico non*, “ I say not,”—that is, *I say the word not*. Cardenas doubts concerning this; but, in the absence of better counsel, *undeservedly* it appears, since the word *dico* in truth may have a double sense, for it signifies to make known and to assert, but in one sense *dico* is the same as *profero*. THESE THINGS BEING ESTABLISHED, IT IS A CERTAIN AND COMMON OPINION AMONGST ALL DIVINES, THAT, FOR A JUST CAUSE, IT IS LAWFUL TO USE EQUIVOCATION IN THE PROPOUNDED MODES, AND TO CONFIRM IT WITH AN OATH.”*—*Ibid*.

* “ Ad majorem claritatem pro hic dictis, et dicendis in hac materia tam difficili, plura sunt distinguenda. Primo loco distinguendum, aliam esse *amphibologiam*, sive æquivocationem; aliam *restrictionem mentalem*.

“ *Amphibologia* triplici modo esse potest. I. Quando verbum habet duplicem sensum, prout *volo* significat velle et volare. II. Quando sermo duplicem sensum principalem habet, v. gr., *Hæc liber est Petri*; significare potest, quod Petrus sit libri dominus aut sit libri auctor. III. Quando verba habent duplicem sensum, unum magis communem, aliam minus, vel unum litteralem, alium spirituales, ut verba illa, quæ dixit Christus de Baptista *Ipse est Elias*. Et Baptista dixit: *Ego non sum Elias*. Quo sensu viri spirituales cibos delicatos dicunt ei nocere, id est mortificationi, doloribus afflicti dicunt bene valere, id est quoad robur spiritus. Cardenas, diss. 19. n. 47. Sic etiam quis interrogatus de aliquo, quod expedit celare, potest respondere, *dico non*, id est dico verbum *non*. Card. n. 52, de hoc dubitat, sed salvo meliori consilio, videtur immerito, cum verbum *dico* vere duplicem sensum habeat; significat enim proferre, et asserere, in nostro autem sensu *dico* idem est ac *profero*.” “ His positis, certum est et commune apud omnes, quod ex justa causa licitum sit uti æquivocatione modis expositis, et eam jramento firmare.”—p. 118, *ibid*.

Such are the general principles taught by Liguori. Words often have a double meaning, and the Romanist, according to the morality of the Saint, may avail himself of that ambiguity in order to deceive.

We call special attention to this example which he gives :

“ Thus also he who is interrogated concerning anything which it is expedient to conceal, may say, “ I say no,” (*Dico non,*) that is, “ I say,” the word “ no.”

If a Romanist, whose object is to lie hid amongst Protestants in order to accomplish a greater amount of good, be asked if he be a Romanist, he may reply, “ *I say not,*” and thus deceive the inquirer,—meaning, in his own mind, that he *only repeats the word not*, but deliberately purposing to delude. Surely this saintly admonition by which Romanists pray to be taught, cannot be characterized by too strong a term ! What hateful deceit—what hypocrisy under the Christian name !

Liguori defines a just cause for which equivocation may be used, as follows :—

“ But a just cause is any honest end in order to preserve things good for the spirit, or useful for the body.”*—p. 119, *ibid.*

It is most important to bear this definition in mind. The Romanist may employ equivocation, even in oaths, for a just cause,—that is, “ to preserve things which are good in a spiritual point of view, or in a temporal.” It is well known how all-absorbing are the interests of the Church !

EXAMPLES OF LAWFUL EQUIVOCATION.

I.—The Saint says,—

“ Hence it is inferred,—1. That a confessor can affirm, even with an oath, that he does not know a sin heard in confession, *by understanding as man, not as the minister of Christ.*”†—p. 122, *ibid.*

A confessor, summoned to the bar of justice, may swear before the judges of the land that he does not know a circumstance revealed to him in confession ; meaning, in his

* “ *Justa autem causa esse potest quicumque finis honestus ad servanda bona spiritui, vel corpori utilia.*”—p. 119, *ibid.*

† “ *Hinc inferitur.—1. Confessarius affirmare potest, etiam juramento, se nescire peccatum auditum in confessione, subintelligendo, ut hominem, non autem ut ministrum Christi.*”—p. 122, *ibid.*

own mind, that while he knows it as minister of Christ—in which capacity it was revealed to him—he does not know it as man. If, moreover, he should be asked, if he know it as minister of Christ, still he may answer in the negative, for the following reason:—

“Because he who interrogates has not a right to be informed of a matter, unless that matter is communicable. Such is the knowledge of the confessor.”*—*Ibid.*

Still further, if the judge, aware of the teaching of the Church of Rome as to equivocation, should call upon the confessor to swear, *without equivocation*, a subterfuge is provided, by which the claims of law and justice may be evaded. Liguori says,—

“What if he should be asked to answer without equivocation, *even in that case he can answer, with an oath, that he does not know it*, as more probably Lugo, n. 79, Croiz. l. c. cum Stoz. et Holzm num 722, with Michel teach against others. The reason is, because the confessor verily answers according to the oath made, which is always understood to be made *in the manner in which it was possible to be made*, to wit, of manifesting the truth without equivocation, that is, without that equivocation which can be lawfully omitted, but as to the *necessary equivocation which could not be omitted without sin*, the other has not a right that an answer should be given to him without equivocation, neither, moreover, is the confessor bound to answer without equivocation.”—p. 286, vol. 6. *ut supra.*†

Thus it seems that there are two sorts of equivocation, *the necessary and the unnecessary*. When the Romanist swears that he does not employ equivocation, he means, in his own mind, that which may be laid aside, but not that which is necessary. The applicability of this principle to the Romish oath, is discussed in our chapter on Romish dishonesty and treacherous violation of compacts.

Thus is deliberate perjury sanctioned by a saint, by whose admonition the Romanist prays that he may be taught!

II. In reference to a witness, Liguori says,—

“The accused, or a witness, *not properly interrogated*, can swear that he does *not know* a crime, which in reality he does know, by un-

* “Ratio, quia interrogatus non habet jus, nisi ad sciendam notitiam communicabilem, qualis non est illa confessarii.”—*Ibid.*

† For original, see Note at foot of page 43.

derstanding that he does not know the crime, concerning which legitimately he can be inquired of, or that he does not know it *so as to give evidence* concerning it.”*—*Ibid.*

It appears that an accused or witness, who considers that he is *not legitimately* interrogated, may swear that he does not know the circumstance. For example, the sovereign and authorities of this country being Protestants, and, in Romish estimation, heretics, are excommunicated and *anathematized* by even the council of Trent. The Romanist, therefore, whether he occupy the position of an accused or witness, considering that his judges are *not properly and validly constituted*, may swear that he does not know a circumstance, which in reality he does know. *This reveals the secret of the non-convictions in Ireland.* And strong measures are needed for the counteraction of such an evil.

III. Under other circumstances also the accused may false-swear, or, in plain English, perjure himself. The Saint adds,—

“The same is true, if a witness, on another ground, is not bound to depose; for instance, if the crime appear to *himself* to be free from blame; or if he know a crime, which he is bound to keep secret, when no scandal has gone abroad.”†—*Ibid.*

This, forsooth, is a most convenient principle. Garnet, the Jesuit, admitted that the gunpowder plot had been revealed to him in confession; but denied that he was guilty in the matter. Conscientiously, as a Romanist, he could thus deny, though he was guilty of a full participation in the diabolical conspiracy; for the crime appeared to *himself* to be free from blame; and, besides, he was bound to keep it secret.

IV. Liguori states, that the accused or witness, *legitimately interrogated*, cannot use equivocation, *except* in the following case, which is well worthy of observation:—

“Make an exception in a trial where the crime is *altogether concealed*.

* “Reus, aut testis, a iudice non legitime interrogatus, potest jurare, se nescire crimen, quod revera sit. Subintelligendo, nescire crimen, *de quo legitime possit inquiri*, vel nescire *ad deponendum*.”—p. 122, vol. II. *ibid.*

† “Idem si testis ex alio capite non teneatur deponere; nempe si ipsi constet crimen caruisse culpa.”—p. 122, *ibid.*

For *then he can*, yea, the witness *is bound* to say, that the accused did not commit the crime.*—p. 123, *ibid.*

It seems that when the crime is “altogether concealed,” (*omnino occultum*,) the witness may, or rather is bound to say that the accused did not commit the crime. It seems that Romanism is only honest when it is necessary to save *appearances!*

V. Liguori teaches distinctly, that the person who employs equivocation, even without the above mentioned condition, may be absolved; and he adds, that in cases where they cannot make satisfaction, he would altogether excuse them.

“But I would even excuse them if they were altogether unable to make satisfaction for the present, or even for the future.”†—p. 123, *ibid.*

VI. He now considers the case of one who is *legitimately interrogated*, and he discusses the question, “Whether he can deny a crime, even with an oath, if the confession of the crime be attended with great disadvantage?”

Having given the opinions of some divines who think that he cannot, he quotes the names of several who, “with sufficient probability,” he says, teach that “The accused, if in danger of death, or the prison, or perpetual exile, the loss of all property, the danger of the gallies, and such like, can deny the crime, even with an oath, (at least without great sin,) *by understanding* that he did not commit it *so that he is bound to confess it*, only let there be a hope of avoiding the punishment. The reason is, because human law cannot lay men under so great an obligation with so severe a penalty. And Elbel adds, that this opinion, although less probable, should be *suggested* to the *accused* and *confessors*, that they may be delivered from great blame, in which they would easily fall if they should be bound to the confession of the crime.”‡—*Ibid.*

* “Excipe in iudicio, si crimen fuerit omnino occultum; tunc enim potest, imo tenetur testis dicere reum non commisisse.”—p. 123, *ibid.*

† Sed etiam excusarem, si omnino essent impotentes ad satisfaciendum in presentia et in futuro.”—*Ibid.*

‡ “Sed satis probabiliter Lugo de just. d. 40, n. 15, Tamb., lib. 3, c. 4, 3, n. 5, cum Sanch. Viva q. 7, art 4, n. 2. Sporen de Praec. c. 1, num. 13, item Elbel dict. Num. 144, card, in. Propt. Innoc. XI. diss. 19, num. 78, cum Nav. Less. Sa. et Fill. et aliis pluribus, dicunt, posse reum, si sibi immineat poena mortis, vel carceris, aut exilii perpetui, amissionis omnium bonorum, triremicum, et similis, negare crimen, etiam cum juramento, (saltem sine peccato gravi,) sabintelligendo, *se non commisisse, quatenus teneatur illud fateri*, modo sit spes vitandi pœnam: ratio, quia, lex humana non potest sub gravi obligari

Liguori teaches, that the opinion is *sufficiently* probable, that the accused can deny his guilt *even to a judge whom he considers rightly appointed*,—for example, a Roman Catholic judge. Though he quotes the opposite as more probable, yet he refers to this as *sufficiently probable*, and without any mark of disapprobation, calls attention to the statement of Elbel, and says that this opinion should be *suggested* to the accused and confessors. How gladly will the accused avail himself of such a suggestion; and thus how completely may all law and equity be set aside!

VII. On the subject of what may justly be termed theft, the Saint says,—

“A poor man absconding with his goods for his support, can answer the judge that he has nothing.”*—p. 124, *ibid.*

This, too, is very convenient morality. He leads the judge, by this ambiguous answer, to suppose that he had taken none.

VIII. Here follows a most singular instance of deceit, which may be of use to those fond of dinner parties:—

“Likewise, if any one, being invited as a guest, be asked, whether the food is good, *which, in truth, is unsavoury*, he can answer that it is good—to wit, for *mortification*.”†—p. 125, *ibid.*

IX. To those who are asked to lend money, Liguori suggests an easy mode of politely getting out of the difficulty, if they are unwilling to grant the request:—

“Also it is lawful to conceal the truth when there is a cause,—viz., when any one seeks money from thee, you can answer, *Oh! that I had it; or, I would delight to have it, &c.*”‡—*Ibid.*

The Saint, it seems, by whose admonitions Romanists pray that they may be taught, was as expert in the white-

homines cum tanto onere. Additque Elbel hanc sententiam, licet minus probabilem, insinuandam tamen esse reis et confessariis, ut liberentur illi a culpa gravi, in quam facillime incident, si ad confessionem criminis obstringentur.”—*Ibid.*

* “Indigens bonis absconditis ad sustentationem, potest judici respondere, se nihil habere.”—p. 124, *ibid.*

† “Pariter, si quis invitatus interrogetur an sit bonus cibus, qui vera sit insipidus, potest respondere esse bonum, scilicet, *ad mortificationem*.”—p. 125, *ibid.*

‡ “Licitum est etiam celare veritatem cum causa; v. gr. si quis petat a te pecuniam, potes respondere: *Utinam haberem! vel Gaud:rem habere, &c.* Card. diss. 19. n. 53.”—*Ibid.*

lie system as the most unprincipled and irreligious man of the world !

X. It will scarcely be credited, that a work, of which the sacred congregation declared that it did not contain "one word worthy of censure," could inculcate the following grossly deceitful and immoral lesson :—

"It is asked, whether an adulteress can deny adultery to her husband, understanding that she may reveal it to him. She is able to assert, equivocally, that she did not break the bond of matrimony, which truly remains ; and if sacramentally she confessed adultery, she can answer, *I am innocent of this crime, because* by confession it was taken away. Thus Cardenas, diss. 19, n. 54, who however here remarks, that she cannot affirm it with an oath, because, in *asserting* anything, the probability of a deed suffices ; but in *swearing* certainty is required. *To this it is replied* that in swearing moral certainty suffices, as we said above,—which moral certainty of the remission of sins can indeed be had, when any, morally well disposed, receives the sacrament of penance."*—*Ibid.*

Thus there are various means by which the adulteress can conceal her guilt.

1. She may assert that she did not break the bond of matrimony,—an ambiguous expression, which may mean, that the bond of matrimony still remains, notwithstanding the guilty act.

2. She can repair to the confessional, and having received absolution, come forth to her husband and say, "*I am innocent.*"

Cardenas seems to think that this is not allowable *in the case of an oath* ; because no one can be certain that he is validly absolved. In reply to him, however, Liguori says, that moral certainty suffices ! What a debasing, im-

* "Quæritur 2, an adultera possit negare adulterium viro, intelligens, ut illi revelet. Potest æquivoce asserere, se non fregisse matrimonium, quod vere persistit. Et si adulterium sacramentaliter, confessa sit, potest respondere : *Innocens sum ab hoc crimine*, quia per confessionem est jam ablatum. Ita Card. diss. 19. n. 54. Qui tamen hic advertit, quod nequeat id affirmare cum juramento, quia ad asserendum aliquid sufficit probabilitas facti, sed ad jurandum requiritur certitudo. Sed responditur, quod ad jurandum sufficiat certitudo moralis ut diximus supra dub. 3. n. 147. cum Salm. c. 2. n. 44. Less. Sanch. Suar. Pal. et communi. Quæ certitudo moralis remissionis peccati potest quidem haberi, quando quis bene moraliter dispositus receipt penitentia sacramentum."—*Ibid.*

moral, and hypocritical system! Rome allows the wife to dupe her husband in this case, and thus makes the path easy to the adulteress.

With all the confidence which religion can inspire, she enables that unfaithful wife to assert her innocence, when, nevertheless, the marriage-bed is defiled, despite of the declaration, "Whoremongers and adulterers God will judge!"

XI. The Saint, as if to instruct his disciples fully in the science of equivocation, considers every imaginable case. He descends even to the practice, which too much prevails, of persons denying that they are at home, and, instead of denouncing the dishonest system, he sanctions and justifies it:—

"It is asked, 5. Whether a servant, by the order of his master, can deny that he is at home? Cardenas admits that he can place his foot on the step, and answer *he is not here*, because it is not mental restriction; but to this I do not assent, if the other by no means can understand it. Rather I would concede, that he can say, *He is not here, that is to say, not in this door or window, or he is not here so as that he may be seen*. Also, Cardenas says, that he can answer that he departed from the house, by understanding a *departure which took place some time past*. For we are *not* bound, he says, with Lessius, to answer to the mind of him that interrogates, if there is a just cause."*—p. 126, *ibid*.

What miserable deceit and lying! It is scarcely conceivable that one, who called himself a minister of Christ, and a man of education, should sanction such immorality.

The principle upon which this system of equivocation is based, is the above-mentioned, "*that we are not bound to answer to the mind of him who interrogates;*" which is as much as to say, that we may deliberately employ words

* "Quæritur 5. An famulus ex jussu domini possit negare, ipsum esse domi. Card. diss. 19. n. 75. admittit, ipsum posse figere pedem in lapidem, et respondere, *non est hic*; quia non est restrictio mentalis: Sed huic non assentior, si alter nullo modo possit id advertere. Potius concederem, eum posse dicere *non est hic*, scilicet non in hac janua, vel fenestra; vel (ut ait Tourn. Mor. tom. 1. page 689) *non est h c*, quatenus videri possit. Item ait Carden. posse eum respondere, *Egressus e domo est*, intelligendo *in præterito*; non enim tenemur, ait cum Less, ut supra, respondere ad mentem interrogantis, si adsit justa causa."—p. 126, *ibid*

which will convey a meaning to the minds of our hearers not in accordance with truth.

As the reader considers the sentiments of Liguori on equivocation,—of which we have quoted but a specimen,—does not his bosom heave with honest indignation at such artful, unmanly, designing, antichristian immorality?

Is it possible, that one who called himself a Christian Bishop, could advocate,—is it imaginable, that the highest authorities in the Church of Rome could declare free from all censure,—and that Roman Catholics can, from year to year, pray to be taught by, such admonitions? Incredible as it may appear, yet such is the fact, which admits of no contradiction.

Liguori, the author of the work, was on terms of the closest intimacy with Pope Benedict XIV. Miracles were said to have been wrought by him. His fame was borne to the skies; and, finally, in May 1839, his works having been “*twenty times*” rigorously examined, and declared not to contain “one word worthy of censure,” he was canonized with great pomp, in the midst of countless multitudes, from various nations, at Rome. Romanists pray that they may be taught by his admonitions.

Can truth and righteousness prevail amid the people or nation who are guided by such principles?

Can Christian integrity, or even manly honesty, characterize the country where Romanism is ascendant?

Can reliance be placed upon the statements, promises, or even oaths, of the devout Romanist?

No! the more devout the Roman Catholic, the more dishonest and immoral the man.

The more Popish the country, the more debased and besotted the people.

Let Italy, Spain, and Portugal, and the Popish parts of Ireland, be an exemplification of the tendency of Romanism to destroy man’s interest even in this world!

Is it any wonder that Romanist Members of Parliament in Great Britain should have violated their most solemn oaths, and broken their most stringent compacts, seeing that they are nurtured from earliest days on the milk of a

Church which teaches such abominable trickery, deceit, and equivocation?

QUESTIONS AND ANSWERS.

1. Q.—Into what two kinds does Liguori distinguish equivocation?

A. Into not purely mental, which he says is lawful; and purely mental, which he says is not lawful.

2. Q.—How does it appear that there is no real distinction between the two?

A.—Because, from the examples which he gives, it is evident that the equivocation could not be at once perceived by the person upon whom it is practised.

3. Q.—What is the general principle of Liguori as to equivocation?

A.—That it is lawful to use equivocation, and confirm it with an oath.

4. Q.—What is the character of his teaching upon the subject, and the instances which he gives?

A. It is utterly dishonest, and subversive of all integrity and justice amongst men.

5. Q.—State some of the cases in which, according to the Saint, it is lawful to equivocate?

A. 1. A confessor may swear that he does not know what was revealed in confession. 2. An accused or witness *not legitimately interrogated, i. e.,* not interrogated by lawful authority, (Protestant authority is not lawful,) may swear that he does not know a crime which he does know. 3. If the crime appear to the witness to be free from blame, the accused or witness is not bound to depose. 4. Even legitimately interrogated, the accused or witness can use equivocation when the crime is altogether concealed. 5. Even without this condition, the equivocator can be absolved. 6. The witness, even legitimately interrogated, can equivocate in various instances. 7. A poor man absconding with goods necessary for his support, may answer the judge that he has nothing. 8. A guest asked if the food be good, may answer in the affirmative, though the food is bad. 9. A man asked to lend money, may say that he has none. 10. An adulteress may deny

her guilt. 11. A servant may say that his master is not at home, though he is at home.

6. Q.—What is the inference from all this?

A.—That no reliance can be placed on the statements of devout members of the Roman Church.

Chapter IV.—Romish Doctrine as to Oaths.

We have already called attention, in a preceding chapter, to the sentiments of the *approved Liguori* (by whose admonitions Roman Catholics pray that they may be taught) as to equivocation. We have seen that, according to Roman theology, it is lawful even to *swear with equivocation*. The Saint, however, proceeds to give a dissertation on oaths, which, we do not hesitate to say, is characterized by the most nefarious dishonesty, and which, if adopted generally, would subvert all truth, confidence, and justice amongst men.

We shall give extracts in full from his work, and thus preclude the possibility of mistake :—

“It is asked, how great is the sin of a feigned promissory oath, and how far its obligation extends? I distinguish: any one can promise with an oath feignedly in a three-fold manner:—I. Without the mind of swearing;—II. Without the mind of binding himself;—III. Without the mind of fulfilling.

“I. If any one swears without the mind of swearing, he sins indeed, even according to the 25th proposition condemned by Innocent XI. ;—which said, when there is a cause, it is lawful to swear without the mind of swearing, whether the matter be small or great;—the reason is, because then he mocks the Divine testimony. *But whether, in this case, does he sin grievously?* We answer in the affirmative, if he swears without the mind of fulfilling the promise; if, with the true mind of fulfilling, *he only sins venially*, as Sanches, Dec. lib. 3, cap. 6. N. 10. Ronc. de juram. cap. 4, q. i. r. 3. Tamburin de juram. lib. 3, c. 3, § 2, N. 4, Elbel. de. jur. N. 129, Mazotta eod. tit. c. 3, q. 3, commonly teach. But, rightly, they make an exception, in case the oath is made in contracts, or before a judge; because then, *although it is not perjury*, it is, however, a grievous deception against justice.

“II. But if he swears *without the mind of laying himself under an obligation*, but with the mind of fulfilling, Cajetan, 2, 2, quaest. 89, art. 6, Croix lib. 3, p. 1, N. 2, 9, item., S. Antoine, Nav. Scotus, Tamburin, and others, ap. Sanch. loc. cit. hold that he sins mortally;

—first, because thus swearing, he signifies falsely that he has the intention of laying himself under an obligation, which truly he has not; next, because, as Croix thinks, more probably, it appears a great irreverence to adduce God as a witness, and be unwilling to be bound by His testimony. But *very probably* Sanches, N. 7, Tamburin, N. 6, Elbel, N. 21, Rensi, de juram. p. 125, and Ant. A. Spir. S., to whom Roncaglia adheres in the cited place, *hold that he only sins venially*. The reason is, because,—swearing in such a manner, when he has the mind of fulfilling, although he does not intend to lay himself under an obligation,—on the one hand, he does not swear falsely, because he asserts the truth concerning his present will; on the other hand, when he has not the will of laying himself under an obligation, in any manner, by the force of an oath,—the very nature of which is to induce the obligation of religion,—in reality, he does not swear, as Salmeron tract, 17, c. 1, N. 16, Elbel. loc. cit. Sporer. in. 2, præc. Cap. 1, N. 134, &c. say, according to a common opinion: and, moreover, this oath is the same as if made without the mind of swearing, which is only a venial offence, when he swears the truth, as is said above.”*—p. 130, *Moral Theology*, tom. II. Venice, 1828.

* “Quæritur, quale peccatum sit juramentum promissorium, fictum et ad quid obliget. Distinguo: tripliciter potest quis fecte promittere cum juramento; I. Sine animo jurandi; II. Sine animo se obligandi; III. Sine animo implendi. I. Si quis juret *sine animo jurandi* peccat quidem, et ex prop. 25, damn. ab Innoc. XI. quæ dicebat: *cum causa licitum est jurare sine animo jurandi, sive res sit levis, sive gravis*. Ratio, quia tunc illudit divino testimonio. An autem hic peccet graviter? Respond. affirmative, si juret sine animo implendi promissionem; si vero cum animo implendi, peccat tantum venaliter, ut communissime dicunt Sanch., Dec., lib. 3, Cap. 6, N. 10, Ronc. de juram. cap. 4. q. 1, r. 3, Tamb. de juram. lib. 3, c. 3, § 2, N. 4, Elbel. de juram. N. 129. Mazzot. eod. tit. c. 3, q. 3. Recte vero excipiunt, si juramentum fiat in contractibus, vel coram judice: quia tunc, licet non sit perjurium, est tamen gravis deceptio contra justitiam. Si autem jurat *sine animo se obligandi*, sed cum animo implendi, Cag. 2, 2, quæst. 89, art. 6, Croix. lib. 3, p. 1, N. 2, 9, item, S. Anton. Nav. Scotus, Tambur. et alii communius ap Sanch. loc. cit., N. 5, tenent, hunc peccare mortaliter, tum quia, sic jurans, falso significat, se habere intentionem se obligandi, quam verè non habet; tum quia, ut sentit Croix tanquam probabilius, videtur gravis irreverentia adducere Deum in testem, et nolle ejus testimonio obstringi. Sed valde probabiliter id. Sanch. N. 7, Tamb. N. 6, Elbel. N. 21, Rensi de juram. p. 125, et Ant. A. Spir. S., cui adheret Ronc. loc. cit. r. 4, tenent, hunc non peccare nisi venialiter. Ratio, quia taliter jurans, cum habet animum implendi, quamvis non intendat se obligare, ex una parte non jurat falsum, quia asserit verum de voluntate præsentis; ex alia parte, cum hic voluntatem non habeat se ullo modo obligandi ex vi juramenti, de cujus intrinseca ratione est inducere obligationem religionis, re vera non jurat, ut ex communi dicunt Salm. tract. 17, c. 1, N. 19, Elbel. loc. cit. Sporer in 2. Præc. cap. 1, N. 134, &c., et ideo juramentum hoc idem est, ac si factum sine animo jurandi, quod non est nisi veniale, quando verum asseritur, ut supra dictum est.”—p. 130, *ibid.*

The subject discussed in the above passage is most important. A case is supposed,—a man takes an oath, and, though with the intention of fulfilling it, yet *without* the intention of laying himself under an obligation of fulfilling it. The question is asked, Does he sin grievously, or only venially? Scotus, Antoine, and some others, say that he sins mortally, for two reasons, which are most just:—1. Because, by taking the oath, he leads those who administer it to suppose that he lays himself under an obligation to fulfil what he promises; 2. Because it is irreverent towards God, to adduce God as witness of an oath, when he who swears is unwilling to be bound thereby. But Sanches, Roncaglia, and Liguori—*the Saint and THE APPROVED*—teach that he is only guilty of a *venial offence*, and that, in fact, he does not swear at all!

We now come to the important question, whether he who thus swears,—*i. e.*, without the intention of laying himself under an obligation,—is bound to perform the oath.

Liguori having said that there are two opinions,—the first, that he *is not bound to keep the oath*, and the second, that he is,—gives his own judgment as follows:—

“Either of the opinions is probable, *but the first is more probable*; for the reason of the second opinion supposes it as certain, that such an oath, made without the mind of binding one’s self, is a true oath. But it is a *more probable and common opinion*, that such an oath is not a true oath; both because it wants the necessary condition to the nature of a promissory oath, such as is the intention of binding one’s self; and because an oath follows the nature of the promise which it confirms as certain. *But a promise made without such a mind is not, indeed, proposed; therefore, the promise being evanescent, the oath is also such, and is considered as made without the mind of swearing, which certainty, as we have seen, is NULL AND VOID. BUT IF NO OATH EXIST, THERE IS NO OBLIGATION OF FULFILLING THAT OATH.*”*—p. 131, *ibid.*

* “Utraque sententia est probabilis, sed prima est probabilior: nam ratio hujus secundæ sententiæ supponit ut certum, tale juramentum sine animo se obligandi emissum, esse verum juramentum.

“Attamen probabilius est, et commune, ut asserunt Salm. c. 1. N. 19, cum aliis ut supra, et etiam viva in proposit. 25, Innocent XI. num. 13, (contra Less. dict. num. 37,) quod hujusmodi juramentum non sit verum juramentum: tum, quia caret conditione necessaria ad naturam juramenti promissorii, qualis est animus se obligandi; tum, quia juramentum sequitur naturam promissionis quam confirmat. ut certum est

What a fearful principle! The *Saint* teaches, that an oath taken without the intention of being bound by it is *null and void!*

Some theologians do not go so far as Liguori. The Gallican Church condemned and repudiated the principle, that "he who swears, without the intention of binding himself, is not bound by virtue of the oath; (see *Dens*,* tom IV., p. 190. Dublin. 1832;) but while the Gallicans are barely tolerated in their views, Liguori is *canonized*,—his works having been rigorously examined *twenty times*, and the decree passed unanimously, that they contained not "one word worthy of censure!"

We give another specimen of the *Saint's* honesty:—

"It is certain that, if you transgress only some part of what you have sworn, *it is not a grievous sin*: for example, if you have sworn that you would not drink wine, you do not sin mortally in drinking a very little,—because then the smallness of the matter excuses; and thus they are excused who swear to observe the statutes of some chapter, college, university, *if afterwards they violate the statutes in some small way*. AND WE SAY THE SAME CONCERNING SWORN PUBLIC REGISTRARS, AND OTHER MINISTERS OF JUSTICE; AS ALSO CONCERNING HIM *who, from the sum which he swore that he would give to another, detracts only a little*. Probably you are obliged by a promissory oath, although it may be extorted from you by injury and fear; as if—*forgetting to use equivocation*—you promised to robbers to give booty, or usury to usurers."†
—p. 134, *ibid.*

ap Bus. n. 280, cum Less. Bon. etc. At promissio, sine tali animo facta, non est quidem propositum; ergo, evanescente promissione, evanescit etiam juramentum, et habitur ut factum sine animo jurandi; quod certe, ut vidimus, nullum est. Si autem nullum existit juramentum, nulla existit obligatio illud implendi."—p. 131, *ibid.*

* The morality of *Dens* on this subject is not so bad as that of the *Saint* Liguori!

† "Illud certum est, quod si ex eo quod jurasti, tantum modo parum aliquid non serves, non sit grave: v. gr. si jurasti te non bibiturum vinum, non peccas mortaliter parum bibendo. Sanch. t. 1, lib. 4, c. 32, N. 21, quia tunc excusat parvitas materiæ; et sic excusantur, qui jurant servare statuta alicujus capituli, collegii, universitatis, etc., si postea parvum aliquod statutum violent. Et idem dic tabellionibus juratis, et alijs ministris justitiæ; ut, et de eo qui ex summa, quam alteri se daturum jurasset, parum tantum detraheret. Navar. Suar. Sanch. Vide Laym. Bon., p. 13.

"Obligaris probabiliter juramento promissorio, etsi, extortum a te sit per injuriam, ac metum: ut si, oblitus uti æquivocatione, jurast. prædonibus dare lytrum, usurario usuram."—p. 134, *ibid.*

What convenient morality! a man may subtract, or, in plain English, steal a little from the sum which he *swore* that he would give to another, and he does not sin grievously.

So also, the statutes of a university may be violated in some small way: a gratifying doctrine for Dr Pusey and his friends,—who consider that they only in a small way violate the statutes of a Church and University, because they think that between that Church and University, and Rome, there is but a small difference!

A person, too, is only *probably* obliged to observe an oath extracted from him by fear. If, however, when he makes the oath, he takes care to use equivocation, or to swear without the intention of obliging himself, there will be little difficulty in the matter! What an accommodating scheme! The *Saint*, moreover, teaches principles as to promises of marriage all in the same strain. Having mentioned several in which it is not lawful to violate oaths *without dispensations*, he says:—

“Nevertheless make an exception, if you have sworn to Titias to marry her, *for in that case you may forsake her*, and enter into a religious order; because the oath regards the nature of the act to which it pertains; but, in the promise of matrimony, there is this *tacit* condition, *unless I enter a religious order.*”^{*}—p. 137, *ibid.*

So that, a man who has even *sworn* to a lady to marry her, may retract and enter a monastery or *religious* order, if he please; because, forsooth, in every such promise there is the *tacit* condition, “*unless I enter a religious order.*” The plighted vow may be as express as it is possible, and yet the lover may abandon his betrothed, without her consent, and leave her to pine in lonely and helpless sorrow.

THE DISPENSATION OF OATHS.

The *Saint* defines a dispensation thus:—

“A dispensation is the absolute disposing of the obligation of a vow, made in the name of God. That such a dispensation may be valid, a

* “Excipe tamen, si jurasses Titiae eam ducere: nam eo casu potes, ea relicta, ingredi religionem: quia juramentum sortitur naturam actus, cui apponitur; promissioni autem matrimonii hæc tacita conditio inest, nisi ingrediar religionem.—Vide Laym. c. 6, Bon. d. 4, q. 1, p. 3”
—p. 137, *ibid.*

just cause is required,—such as, for example, is *the good of the Church*, or the common well-being of the republic.*—p. 193, *ibid.*

As to oaths of the most stringent kind, he says,—

“HOWEVER, LET THEM BE EVER SO VALID, THEY CAN BE RELAXED BY THE CHURCH †—p. 146, *ibid.*

Thus Popes have absolved subjects from their allegiance. Thus Romanizers, or Romanists disguised in Protestant Churches, may be released from their Protestant vows, in order secretly to advance the Romish Church.

Thus, if a Romanist swear to his fellow-man that he will not denounce him to the Inquisition, (Liguori gives *this* special case,) he may violate his oath. The following instance might occur:—A man takes a solemn oath, that he will not denounce a certain Protestant to the Inquisition. The oath is accepted; but, because it is injurious to the Church of Rome, and contrary to her canons to let heretics go unpunished, it is null and void, or it may be removed by dispensation. The Protestant confides in the integrity of the Romanist; but he is betrayed. At midnight he is torn from his family. In vain he appeals to the sanctity of oaths; but he is immured in the dungeon, and there must bear his awful doom.

For actual instances of treachery and violation of oaths, we refer to our chapter which relates to that subject.

POINTS PROVED.

1. A Romanist swears without the mind of laying himself under an obligation to fulfil the oath, and he does not sin grievously.
2. He who swears without this mind of laying himself under an obligation, is not bound to keep the oath.
3. Such an oath is null and void, but the man himself alone knows of its invalidity.
4. This doctrine is so gross, that even the Gallicans protested against it, and yet Liguori, who teaches it, was cano-

† “*Dispensatio est absoluta obligationis voti condonatio, nomine Dei facta. Ad hanc, ut valeat, justa causa requiritur: qualis, v. gr. est 1, bonum ecclesiæ, vel commune reip.*”—p. 193, *ibid.*

‡ “*Esto tamen essent valida, ab Ecclesia relaxari possunt.*”—p. 146, *ibid.*

nized in May 1839, and his works declared free from all censure. Romanists pray to be taught by his admonitions!

5. A man who promises marriage, even by oath, may yet violate his oath and enter a monastery, or what is termed a religious life.

6. Oaths may be relaxed by dispensation, let them be ever so binding!!!

Who can place reliance on Romish oaths, which can be so easily evaded by dissimulations, equivocations, restrictions, tergiversations, and dispensations?

QUESTIONS AND ANSWERS.

1. Q.—What does Liguori teach as to the act of swearing without the mind of swearing, but with the mind of fulfilling?

A.—That it is only a venial sin.

2. Q.—What does he teach as to the man who swears without the mind of laying himself under an obligation, but with the mind of fulfilling?

A.—He mentions with approval the views of several divines, who teach that it is only a venial sin.

3. Q.—Is he who swears without the intention of laying himself under an obligation, bound to keep the oath, according to the Saint?

A. He gives it as a more probable opinion, that he is not bound!

4. Q.—What does he teach as to transgressing a small part of an oath?

A.—That it is not a grievous sin. As an instance, he mentions the case of one who, from a sum which he had sworn to give to another, subtracts only a little.

5. Q.—What other example does he give of the lawfulness of violating an oath?

A.—He says, that those are excused who swear to observe the statutes of an university, but yet violate them in a small way.

6. Q.—How may this have been applied in the case of Romanizers?

A.—It is not improbable that such parties even in holy orders thus violate the principles of their Universities.

7. Q.—In what instance may a promise of marriage be broken, according to the Saint?

A.—If the person who promises enters into the religious state.

8. Q.—What does he teach as to the dispensation of oaths?

A.—That, be they ever so valid, they can be relaxed by the Church.

CHAPTER V.

Romish Dishonesty and Treacherous Violation of Compacts.

We have pointed out, in preceding chapters, the principles of the Church of Rome as to equivocation, dissimulation, and the dispensation of oaths. There have been numberless instances in which such principles have been carried out. We give, however, two leading examples of Romish treachery,—one of which took place in the beginning of the 15th century, and the other in our own age.

MARTYRDOM OF JOHN HUSS, IN VIOLATION OF A SOLEMN COMPACT.

The case of John Huss is well known, though the lesson which it teaches is too little felt. John Huss was an eminent Reformer, at the commencement of the 15th century, long before the time of Luther. He boldly rebuked the corruptions of the Church of Rome, and especially vindicated the right of the laity to receive the cup in the celebration of the Lord's Supper. He was therefore denounced as a heretic. Pope John XXIII., A.D. 1410, a monster of iniquity, and afterwards deposed by the Council of Constance for his crimes, expelled Huss from the communion of the Church,—an act which was treated with contempt by that Reformer. In the year 1415, however, Huss was summoned before the Council of Constance. He hesitated to obey; but having received from the Emperor Sigismund a *safe conduct*, or promise that he should be

unhurt, he went to the Council; and yet, *despite of that promise*, was burnt to ashes on the 6th July 1415! He bore the treacherous and cruel treatment which he received with great fortitude, and with his dying breath sealed the truth of which he was a witness.

The Emperor was at first opposed to the violation of the compact into which he had entered with *Huss*; but the Council of Constance overruled his scruples, and passed the following decree, which, in effect, proclaims *that no faith is to be kept with heretics*:—

“The holy synod of Constance declares, concerning every safe conduct granted by the emperor, kings, and other temporal princes, to heretics, or persons accused of heresy, in hopes of reclaiming them, that it ought not to be of any prejudice to the Catholic faith, or ecclesiastical jurisdiction, nor to hinder but that such persons may and ought to be examined, judged, and punished, according as justice shall require, if those heretics shall refuse to revoke their errors, *although they shall have come to the place of judgment relying on their safe conduct*, and without which they would not have come thither; and the person who shall have promised them security, *shall not, in this case, be obliged to keep his promise, by whatever tie he may have been engaged*, when he has done all that is in his power to do.”—*Sac. Con. Labbei et Cossart*, session xix. Lutet. Paris.

What shameful dishonesty! What diabolical treachery! A synod attended, from first to last, by no less than a thousand fathers of the Church of Rome! solemnly proclaims, that the promise of safe conduct is not to be kept with heretics, and yet this Church professes to be infallible, and asserts that its Pope is the Vicar of Jesus Christ on earth.

A Reformer, relying upon *the safe conduct* of his Emperor, repairs to the Council; but, notwithstanding, falls a victim to the malice of his enemies, and is burnt to death by the command of “the holy Fathers!”

Surely this is “speaking lies with hypocrisy.” 1 Tim. iv. 2.) This is a fulfilment of the prediction, “Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and *with all* deceitfulness of unrighteousness.” (2 Thess. ii. 9, 10.)

ROMISH TREACHERY TO ENGLAND, AND VIOLATION OF THE OATH TAKEN BY ROMISH MEMBERS OF PARLIAMENT.

We now appeal to the conduct of Popish Members of

Parliament, as an exemplification of the same unrighteous deceit which has ever characterized the apostate Church of Rome.

ROMISH PROFESSIONS AND PROMISES.

Long was the struggle carried on for what is termed Catholic emancipation. Our fathers having had a dear bought experience of the intolerant spirit and hypocrisy of Rome, wisely excluded all the subjects and supporters of a foreign Prelate-Prince from the British Senate, and political power. But time rolled on, and too many Protestants, forgetful of the privileges which had been handed down to them, and hearkening to the *solemn* protestations of Romanists, who *hypocritically, and with dissimulation*, repudiated their anti-social views, raised their voices for the admission of Romanists to Parliament.

With honied tongue, from time to time, the Roman Catholics made professions of good will to Protestant institutions, and pretended to reprobate all hostility to Church and State. So early as 1757, a petition was presented from Dr O'Keefe, and other leading Romanists, which contained the following passage,—

“It has been objected to us, that we wish to subvert the present Protestant Establishment; we hereby solemnly and earnestly abjure any such intention, and we hereby solemnly pledge ourselves, that we will not exercise the privilege of the elective franchise, if granted to us, for any such purpose.”—See *Speech of Bishop of Exeter in the House of Lords*. Lond. 1838.

Such are the declaration and fair promises of those who laboured to obtain the elective franchise.

A similar petition was presented in 1792 to the Irish Parliament, in which the petitioners said,—

“With satisfaction we acquiesce in the establishment of the National Church; we neither repine at its possessions, nor envy its dignities; we are ready, upon this point, to give *every assurance* that is binding upon men.”—See *Repeal of the Emancipation Act*. Lond. 1838.

The demand seemed very moderate, and nothing could be more apparently satisfactory than the professions of the petitioners; but what, we ask, is binding upon Roman Catholic men?

Again, in 1813, another petition, presented by Lord Brougham, contained the following declaration:—

“We distinctly disavow any intention to subvert the Protestant Establishment, for the purpose of substituting a Roman Catholic Establishment in its stead.”—See *Bishop of Exeter's Speech*, *ibid*

Even Dr M'Hale—the violent champion of Popery—when examined before the Commissioners of Inquiry on Education, 6th Nov. 1826, said,—

“Without reference to parliamentary enactments, I do not consider the Church Establishments in Ireland as productive of benefit to the country; but as I am bound to obey the law, I shall acquiesce in the enactments of the legislature. If there were no laws to bind me, I should feel no respect for the Establishment. As it is, I am bound by the legislature of the country, and respect its enactments.”—*Ibid*

Such were the fair speeches and plausible statements of Roman Catholics. On every side, they asked for equal privileges, promising that, if admitted to power, they would respect the established institutions, and conduct themselves in every way as it becometh loyal citizens. The result is known. Their demands were granted, and the doors of the British Parliament were thrown open to them in 1829.

THE ROMAN CATHOLIC OATH.

As a security for the conservation of the Established Churches, the following oath was drawn up, and is now taken by all Romish Members of Parliament:—

“I do swear, that I will defend, to the utmost of my power, the settlement of property within this realm, as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, as settled by law, within this realm; and I do solemnly swear, that I never will exercise any privilege to which I am, or may become entitled, *to disturb or weaken the Protestant religion or Protestant government in the united kingdom*; and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever.”

Nothing could be more explicit than this, and had we to deal with men whose moral or religious system taught that “lying lips are an abomination to the Lord,” the oath would have proved effectual enough. But now we pass on to consider

THEIR CONDUCT, AND THE WAY IN WHICH ROMAN CATHOLICS KEEP THEIR OATHS, AND ADHERE TO THEIR PROFESSIONS.

We have quoted the loyal addresses of Roman Catholics in 1757 and 1792, which at length met with a response in the granting of the *elective* franchise; but what was the result? The great rebellion of 1798 broke out. Priests* buckled on their swords,—a war of extermination raged against Protestants,—and the Roman Catholics entered into an alliance with England's foe, the French republic, and but for the kind interposition of Providence the result might have been most disastrous. Still England pursued the course of concession to Roman Catholics, and the Emancipation Bill, so called, was passed in 1829. The advocates of the measure spoke as though it would prove the *panacea* for all the evils of the country. It was said that Roman Catholics would become attached to the British throne and constitution, and that a millenium of peace would ensue; but the result is known. Dissatisfaction became even more general, agitation more violent, and rebellion itself stalked abroad. The very men who took the above oath, and solemnly swore that they “had not any intention to subvert the present Church Establishment,” and that they would not exercise their privilege “to disturb or weaken the Protestant religion,” forthwith employed all their influence for its utter destruction, and poured forth against her all manner of abuse.

We now give extracts from the speeches of Mr O'Connell, and others, to prove that Roman Catholic members of parliament have employed their influence in the senate, as well as out of doors, for the destruction of the Protestant Church.

MR DANIEL O'CONNELL, Roman Catholic M.P. for Dublin, on 5th Feb. 1834, in the Debate on the “Report on the Address,” said,—

“But why should the people be compelled to pay for a clergy, whose service they did not want, and by whose labours they did not benefit? No juggle of legislation could uphold such a preposterous claim; and he

* A priest named Murphy was a great leader in the Rebel army, and boasted that he was invulnerable. He had bullets secreted in his sleeve, which he occasionally shewed to his followers, as the balls which struck him without effect. He was afterwards killed. Many priests took part in the rebellion.—See Maxwell's *Hist. of the Rebellion*.

therefore repeated, that he would exonerate the people of Ireland from all contribution to the temporalities of a Church they did not belong to " *Hansard Parliamentary Debates, vol. 21, p. 119*

MR DANIEL O'CONNELL, Roman Catholic M.P. for Dublin, on 16th March 1834, said,—

"There could be no controversy about the oath as it now stood, because there was nothing in it to prevent a Catholic from acting as he pleased with respect to the temporalities of the Established Church, either as regarded the power, authority, or emoluments of the Church.—(See tract entitled, *Repeal of the emancipation act.* London, 1838.)

MR SHEIL, Roman Catholic M.P. for Tipperary, quoted by MR WARD, in his speech on the Irish Church, May 27th 1834, said,—

"The collection of tithes is not the question; the amount of tithes is not the question; but the question is, shall the tithes be otherwise appropriated or not? (*Hansard, vol. 23d, p. 1377.*)

MR LAMBERT, Roman Catholic M.P. for Wexford, quoted by MR WARD, in his speech on the Irish Church, May 27th 1834, said,—

"He thought the Catholic people of Ireland wronged and insulted, by being compelled to pay tithes to a Protestant Church. For his own part, he never paid them without feeling that there was no just right to compel him to do so. The law might give the right, but to him it was a legal wrong."—*Hansard, vol. 23d, p. 1378.*

MR DANIEL O'CONNELL, Roman Catholic M.P. for Dublin, in the debate on the Irish Church, March 20th 1835, said,—

"Were they not yet prepared to alleviate the real substantial grievance of that unhappy country, by declaring that a Catholic people should not be called on to support a sinecure church, from which they derived no spiritual instruction?" *Hansard, vol. 27th, p. 45.*

MR DANIEL O'CONNELL, Roman Catholic M.P. for Dublin, in the debate on the Irish Church, 23d July 1835, said,—

"Why was this Church Establishment, this National Church, to be endured?" *Hansard, vol. 29, p. 1059.*

Yet Mr O'Connell, and the other *honourable* Roman Catholic gentlemen, had taken the Roman Catholic oath!

Mr O'Connell, in 1835, submitted to the Roman Catholic Association a plan for the complete abolition of tithes; and even still later, at the season of his great monster meetings, urged his proposal for the destruction of the Irish Church,—promising only to preserve the vested rights of living incumbents.

● That Church is denounced, as—

"The Church from which no imaginable good can flow, but evil after evil in such black and continuous abundance."—(See *Bishop of Exeter's Speech.* Lond. 1838.)

And yet the denouncers swore that they had not “any intention to subvert the present Church establishment!”

The question may naturally be put, how is it that Romish members can repudiate equivocation in the oath, and yet employ it, as their conduct shews?

EQUIVOCATION AND THE ROMISH OATH.

A passage from Liguori will explain the difficulty:—

“What if he should be asked to answer *without equivocation*? Even in that case, he can answer with an oath that he does not know it, as more probably Lugo, n. 79, Croix. l. c. cum Stoz. et Holzm. num. 722, with Michel, teach against others. The reason is, because then the confessor verily answers according to the oath made, which is always understood to be made in the manner in which it was possible to be made; to wit, of manifesting the truth without equivocation,—that is, without that equivocation which can be lawfully omitted. *But as to the necessary equivocation, which could not be omitted without sin*, the other has not a right that an answer should be given to him without equivocation, neither moreover is the confessor bound to answer without equivocation.”*—p. 286, vol. VI. *Moral Theol.* Venice, 1828

The same principle is of course applicable in all cases. It seems that there are two kinds of equivocation,—that which is necessary, and that which is unnecessary; or that which may not be laid aside, and that which can be laid aside. When the Romanist therefore swears, with a declaration, that he does not use equivocation, he means a particular sort of equivocation, or that which may be laid aside, *but not the necessary equivocation!*

“One fact is worth a thousand arguments.”

Is it not a public fact that Romish Members of Parliament deliberately take an oath not to injure the Established Church?

Is it not a fact that, notwithstanding that oath, Romish

* “Quid, si insuper rogetur ad respondendum sine æquivocatione? Adhuc cum juramento potest respondere, se nescire, ut probabilius dicunt Lugo n. 79. Croix. l. c. cum Stoz. et Holzm, num. 722 cum Michel contra alios. Ratio, quia tunc confessarius revera respondet secundum juramentum factum, quod semper factum intelligetur modo quo fieri poterat, nempe manifestandi veritatem sine æquivocatione, sed sine æquivocatione illa, quæ licite omitti poterat: quoad æquivocationem vero necessariam, quæ non poterat omitti absque peccato, nec alter habet jus, ut sine æquivocatione ei respondeatur, nec ideo confessarius tenetur sine æquivocatione respondere.”—p. 286. vol. VI. ut supra.

Members of Parliament employ all their influence for the overthrow of the Establishment?

What would we more to convince us of Romish dishonesty, or to show the utter futility of entering into compacts with Rome? The Roman Catholic Members of Parliament have violated their agreement and betrayed their trust. Justice therefore demands that, as they have proved traitors to this Protestant nation, they shall be excluded from Parliament, and be deprived of the power to do more harm.

QUESTIONS AND ANSWERS.

1. Q.—Why does the case of John Huss exemplify the treachery of the Church of Rome?

A.—Because that good man was martyred, despite of the safe conduct which he had received from the emperor.

2. Q.—Was his martyrdom an act of authority on the part of the Roman Church?

A.—Yes; the violation of the compact was decreed by the Council of Constance; as also the martyrdom of Huss.

3. Q.—How has Romish treachery especially appeared in reference to England?

A.—The Roman Catholics, from time to time, declared that they had no intention, if admitted to power, to injure the Established Church; and yet that declaration they have notoriously violated.

4. Q.—How has that treachery further appeared?

A.—In the violation of the oath taken by Romish Members! They solemnly swear that they have no intention to subvert the Protestant Establishment, and yet, since their admission to Parliament, they have entirely disregarded that oath!

5. Q.—By what process of reasoning do they justify such conduct?

A.—They assert that there is a *necessary* equivocation which may *not* be laid aside, and an unnecessary which may; that when sworn without equivocation or mental reservation, they lay aside merely unnecessary equivocation; that the equivocation which is needed to enable them to destroy the Protestant religion, is *necessary* equivocation

and *cannot* be laid aside, because it is for the good of the Church of Rome to subvert the Protestant Church, the Protestant religion, and Protestant government.

6. Q.—What practical lesson should we derive from the avowal of such principles?

A —That men trained to such systematic lying and perjury as part of their religion, are disqualified to legislate in Parliament, or elsewhere, for Protestants; and that the preservation of our own civil and religious liberty requires that all Roman Catholics be excluded from Parliament and power.

Chapter VI.—Forgeries and Mutilation of Records by the Church of Rome.

It was predicted by the Apostle Paul, that the progress of “the man of sin” would be accomplished by “deceivableness of unrighteousness,” (2 Thess. ii. 9,) and truly this has received a remarkable fulfilment in various ways. We have seen that the church of Rome teaches principles of deceit, and we have given instances of her treachery and violation of compacts. We shall now show that, even in a literary point of view, that Church is dishonest, and advances her pretensions by forgery and the mutilation of records. The first instance we shall give is,—

THE DONATION OF CONSTANTINE—A FORGERY.

In the 8th century, the Bishops of Rome had acquired considerable power, but not content therewith, they aimed still higher. Conscious that Scripture and genuine antiquity gave no countenance to such assumptions, the advocates of Papal pretensions found a ready means of accomplishing their object. *Pious frauds* were called to the aid of a Church which could not support its claims by honest means.

“The Donation of Constantine,” in which that Emperor was represented as granting the city of Rome and all the Western Empire to the Pope, with various other privileges, is a forgery. We give a quotation which will shew its character:—

“ We choose the prince of the Apostles and his successors for our own intercessors with God, and as our imperial authority is revered upon earth, so ought to be respectfully honoured the sacred and holy Roman Church.

“ We ought even to glorify and exalt the very holy chair of Peter above our own imperial terrestrial throne, and render to it authority, glory, dignity, strength, and imperial power, and honour.

“ Farther, we decree and enact, that the Roman Church shall rule over the four patriarchal thrones of Antioch, Alexandria, Constantinople, and Jerusalem, as well as over all the other churches of God, that he who at all times shall be pontiff of the said Church of Rome shall be the superior and prince of all bishops; that all the cures to be taken for the support of Divine worship,—and in order to reign pontiff, universal pope of the city of Rome, confirm and strengthen the faith,—shall be directed by his judgments and by his supreme decision ” “ *The Papal Power,*” p 49, vol II. Lond 1825.

The Donation of Constantine is now admitted to be a forgery. Romish advocates are heartily ashamed of it, and Cardinal Baronius attributes it, without any manner of reason, to the Greeks !!

This piece, however, did its work.

Forged in an age (the 8th century) when ignorance reigned throughout the West, it had much weight with many, and served to advance the power of the Bishops of Rome.

THE FALSE DECRETALS.

In the same age appeared certain decretals which professed to have been written by ancient Bishops of the Church of Rome. These magnified to the highest degree the office and dignity of the Pope. Victor, Pontian, Stephen I., are made to assume the title of universal Bishop.

St Anacletus and Marcellus are represented as exhorting the Bishop of Antioch to yield implicit obedience to the Roman Church, to which is attributed the government of the universal Church.

Damassus is represented as saying,—

“ You know that to assemble a synod otherwise than by the authority of the Holy See, is to be no longer Catholic; a Bishop can never be legitimately condemned but in a synod legally convened by order of the Holy Apostolic See. There never were true councils but those which have been furnished with the authority of the Roman Church.” “ *The Papal Power,*” p. 73. London 1825.

Sixtus II. is represented as saying, that all Bishops should appeal to the Holy See.

Pelagius I. is represented as declaring, that the Archbishop who does not solicit the pallium from the Holy See, should be deprived of his dignity.

Another Bishop of Rome insists that the orientals should conform to the Roman Church in all ceremonials

Thus, by the forgery of letters from primitive bishops, the Church of Rome sought to establish her claim to antiquity. The subtle device succeeded too well. For ages, the decretal epistles were received as authentic, and quoted as indisputable authority for the claims of Rome. Too late, the forgery was exposed. The Papal ascendancy had been received, and, though even Papal advocates acknowledged that an imposture had been practised, the superstructure was allowed to remain.

Cardinal Cusanus affirms,—

“That, being compared with the times in which they are pretended to have been written, *they betray themselves.*”—*Cusanus de Concord Cath.*, b. 3

Cardinal Baronius designates them as—

“Late invented evidences of no credit, and apocryphal.”—p. 18, vol xv. Luc., 1744.

Labbe and Cossart, the Jesuit historians of the Councils, prove that they are forged.—*Labbe*, p. 78, vol. xv. ut supra.

These epistles are now so universally admitted to be spurious, that they have been designated “*the false decretals.*”

We might refer to the forgery of “the donation of Louis-le-Debonnaire,” granting and confirming temporal power to the Pope, and the epistle of St Peter to King Pepin in favour of the Roman Church; but we pass on to consider—

THE MUTILATION OF RECORDS AND THE MISQUOTATION OF AUTHORITIES.

1. An edition of the Council of Laodicea—published by James Merlyn and Crab—gives a canon as follows:—

‘Christians ought not to forsake the Church of God, and depart aside and invoke corners (*angulos*) and make meetings, which are things forbidden.’—Colon, 1538.

Whereas, according *even* to Cardinal Bellarmine, the decree should be,—

“Christians ought not to forsake the Church of God, and depart aside *and invoke angels (angelos)* and make meetings, which are things forbidden.” *Bell. de Sanct. beatit.* lib. 1, p. 417, tom. 2. Prag. 1721.

Thus the word *angelos* (angels) was changed to *angulos*, (angles,) in order to avoid this most explicit condemnation of the invocation of angels!

2. The Council of Orange, in the 6th century, passed the following decree against the Pelagians:—

“We solemnly profess and believe that, in every good work we ourselves do *not* first begin, and are helped afterwards by the mercy of God; but He—*no good works of our own going before, (nullis præcedentibus bonis meritis,)*—doth first of all inspire us with faith and love to Him.”—p. 831, tom. iii. Lutet, Paris, 1636.

In reference to this, Sir H. Lynde, in his “*Defence of the via tuta,*” says,—

“But observe your (the Popish) churchmen, for the defence of your merits, have falsified the canon, and quite perverted the sense and meaning of the Council; and, in place of *nullis meritis*, (no merits,) have inserted the word *multis*, (many merits;) so that the Fathers of the Council are taught to read a new lesson flat contrary to the ancient doctrine of the Church.”—p. 65. London, 1850.

3. The Council of Milvis passed the following decree:—

“Those who offer to appeal beyond the sea, let them not be received into communion within Africa.”—p. 868, tom. i. Lutet. Paris, 1636.

Gratian, however, adds,—

“Unless, perchance, they appeal to the Apostolic chair.”—*Gratianæ Causa. 2, quæst. 6.*

Bellarmino confesses,—

“This exception does not seem to square with the Council.” “*Hæc exceptio non videtur quadrare.*”—*De Pont*, p. 374, tom. i. Prag., 1721.

4. Ambrose, Bishop of Milan, says:—

“They have not the succession of Peter who have not the faith (*fidem*) of Peter.”—*De Pœnit.* C. 6., tom. i., p. 156. Basil, 1527.

Gratian, however, gives the passage as follows:—

“They have not the inheritance of Peter who have not the seat (*sedem*) of Peter.”—p. 1687, tom. 1., Lug. 1671.

Thus, conveniently, the word *fidem*, faith, is changed to

sedem, seat, and a complete alteration in the sense effected!

5. Gregory the Great, Bishop of Rome, wrote as follows.

“The king of pride is near, and, which is a thing terrible to mention, an army (*exercitus*) of priests is prepared for his reception.”—p 744, lib. 4. Paris, 1705.

The Antwerp edition gives the passage as follows:—

“The king of pride is near, and, which is a thing terrible to mention, a *departure* (*exitus*) of priests is prepared for his reception.”—Ant. 1515.

The word *exercitus* is easily changed to *exitus*, and the sense completely altered!

6. Cyprian, Bishop of Carthage, is misquoted to support the primacy of the Pope. A Paris edition gives the following passage:—

“He who forsaketh Peter’s chair, in which the Church was founded, doth he trust himself to be in the Church?”—Paris, 1616.

Mr James, a writer of great erudition, in reference to this corruption, says,—

“I have seen *eight very ancient manuscripts*, and can speak of my certain knowledge, that none of them have any such matter.”—p. 82 Lond. 1843.

In a note he specifies,—

“Two copies in the great library in Lambeth; two in New College, Oxford; one in Lincoln College library; another in the public library; the seventh at Salisbury, in the old library; the eighth at Benet College, (Corpus Christi,) in Cambridge.”—*Ibid.*

7. Origen is misquoted as follows, in Kirk and Berrington’s work:—

“Let him look to it, who, arrogantly puffed up, contemns the Apostolic words. To me it is good to adhere to *Apostolic men*, as to God and His Christ, and to draw intelligence from the Scriptures, according to the sense that has been delivered by them.”

Mr Pope, in his able work, entitled “*Romish Misquotation*,” p. 31, exposes this misquotation, and gives the true version as follows:—

“To me it is good to adhere as to God and our Lord Jesus Christ, so also to his *Apostles* (*Apostolis*,) and to draw intelligence from the Scriptures, according to the sense that has been delivered by them.”

Thus, the meaning of the passage was completely perverted, as Mr Pope shows. According to Romish doc-

trine, it is the duty of Christians to adhere to the teaching of Apostolic men,—that is, of those who have the *supposed Apostolic succession*,—and to take the sense of Scripture from them, a sense which it is vainly imagined has been handed down by tradition. Kirk and Berrington's translation goes to support that view; but the true version shows, that we are to adhere to the *Apostles*, who are the divinely appointed expositors of the Old Testament Scriptures!

8. MISTRANSLATION OF THE BIBLE.—We do not now refer to the false rendering of the Douay version, but to the more gross imposture of the *Bordeaux Testament*. This version was published in the year 1686, with the sanction of the Archbishop of Bordeaux. The year before had been rendered remarkable by the revocation of the decree of Nantes; an act which deprived Protestants of all liberty, and exposed them to the most fearful persecution. Their Bibles were taken from them, and replaced, in many instances, by the *Bordeaux* version, which, it would seem, was composed in order to turn them from the faith.

We give some instances of the gross imposition:—The words fraudulently added, to obtain Scripture authority for the special Romish doctrines, are printed in italics:—

“Thou shalt worship the Lord thy God, and him only shalt thou serve *with latria*.”—Luke iv. 8.

The Church of Rome has made the distinction in religious worship of *latria*, intended for God alone, *hyperdulia* for the Virgin, and *dulia* for the Saints. The distinction is false in theory, and useless in practice.*

The intention, therefore, of the *Bordeaux* translation is obvious. They would have our Lord to teach that, while it is lawful to give *latria* alone to God, *dulia* and *hyperdulia* may be given to others.

If so, we would observe in passing, Satan might have still urged our Lord to worship him.

“Now, as they offered unto the Lord *the Sacrifice of the Mass*”—(Acts xiii. 2.)

* See Manual of Romish Controversy, p. 143.

“But he shall be saved as to himself; yet so as by the fire of *purgatory*.” (1 Cor. iii. 15.)

“Join not yourselves by *the sacrament of marriage*.” (2 Cor. vi. 14.)

“But they who are joined by *the sacrament of marriage*.” (1 Cor. vii. 10.)

“Now, the Spirit distinctly says, in the latter times, some shall depart from the *Roman faith*.” (1 Tim. iv. 1.)

“There is a sin that is not mortal, but *venial*.” (1 John v. 7.)

“And not only that, but was also appointed by the Churches the companion of *our pilgrimage*.” (2 Cor. viii. 19.)

“By faith the walls of Jericho fell, after *a procession of seven days*.” (Heb. xi. 30.)

“Thou shalt serve him only with *latria*.” (Luke iv. 8.)

There are many other gross corruptions in *the Bordeaux Testament*, but these will serve as specimens. The Testament is now very rare. Roman Catholics, no doubt, are anxious to remove all traces of this gross imposture. Those, however, who wish to consult the Testament for themselves, will find a copy of it in the library of Trinity College, Dublin.

Here then are instances of Romish dishonesty carried into practice, even in a literary point of view.

Can Protestants rely, with confidence, upon the quotations or translations of Romish advocates?

QUESTIONS AND ANSWERS.

1. Q.—Is the dishonesty of the Church of Rome a subject of prophecy?

A.—Yes; “whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.” 2 Thess. ii. 9-10.

2. Q.—Mention some instance of the forged documents by which the Papal power advanced its pretensions.

A.—The donation of Constantine, and “the false decretals.”

3. Q.—When was the donation of Constantine published, and what was its nature?

A.—It was first brought into note in the eighth century. It professes to bestow upon the Bishop of Rome the government of the Western World, and many other

4. Q.—Is it admitted to be a forgery?

A. Yes; by the highest authorities,—Baronius, &c.

5. Q.—What are “the decretal epistles?”

A.—Certain Epistles forged in the name of the early Bishops of Rome, in which they are made to assume all the authority of modern Popes.

6. Q.—Are they admitted to be forgeries?

A.—Yes; by Baronius, Cusanus, and modern Romanists.

7. Q.—Were these forgeries mischievous?

A.—Yes; they were implicitly received in the dark ages, and they served to advance the Papal cause.

8. Q.—Give some specimens of the mutilation of the decrees of Councils?

A.—(1.) The decree of the Council of Laodicea against angel worship is altered,—*angelos*, angels, being changed into *angulos*, angles,—(2.) The decree of the Council of Orange that works have *no merit* for salvation, framed against the Pelagian heresy, was altered into *much merit*, to suit Romish doctrine; and (3.) to the decree of the Council of Milvis against appeal to foreign churches, is appended by Gratian—the words,—“except to the Apostolic See.”

9. Q.—Have the works of the Fathers and others been corrupted?

A.—Yes; in many instances,—Ambrose, Gregory the Great, Chrysostom, &c.

10. Q.—What is the *Bordeaux Testament*?

A.—It is an edition of the New Testament, published in 1686, with many gross mistranslations and additions introduced in support of Romish error.

11. Q.—What has become of it?

A.—It is now withdrawn; Romanists are ashamed of it. A copy may be seen in the library of Trinity College, Dublin.

12. Q.—How should the knowledge of these falsehoods and forgeries of Rome influence us?

A.—By leading us, not only to exclude Romanists from any share in our government, but to engage in a national effort by every possible Christian means for the conversion of Romanists

Romish Misquotation—Pious Frauds in Modern Times.

We have called attention to the forged donation of Constantine, and to the false decretals, which, in the middle ages, contributed so much to the establishment of the Papal power. We have also referred to the corruption of Councils and Fathers practised by members of the Apostate Church of Rome.

The Author would now give some instances of Romish dishonesty, or rather pious frauds, which have come more immediately under his own notice, and which shew that Rome, even in this respect, is—*semper eadem*—always the same—a shuffling, evasive, and dishonest antagonist.

I. THE WIGTON CONTROVERSY.

The Author was announced to deliver a lecture on Popery, in Wigton, a town of Cumberland. The Priest of Wigton, who had the reputation of being a great controversialist, immediately published placards, intimating his intention to be present. Accordingly a discussion* took place,—the Rev. Mr Irving, the Vicar, in the chair. At the close of the proceedings that evening, it was agreed that the debate should be resumed at the expiration of a fortnight, upon the whole question between Protestants and Romanists. On his return home, the Author entered into a correspondence with the Priest, to settle preliminaries; but finding that he was tergiversating and equivocating, he addressed him in the *Carlisle Patriot*, in order to render him amenable to public opinion. The Priest now published the private correspondence in the form of a pamphlet; but *added whole* pages to his own letters!

The Author repaired at once to Wigton, held three meetings on consecutive evenings, and invited the Priest to come forward and defend himself, to which, however, he made no response.

At the meeting, Mr Brisco, a gentleman of the highest respectability in the county, was deputed to institute a

* Some of the particulars of the discussion may be seen in "*The Wigton Controversy*," published at 8 Exeter Hall, price 1s. 6d.

comparison between *the alleged correspondence*, and the Priest's *letters in his own hand-writing*. He did so in the presence of the assembly, and then gave the following testimonial:—

“ I certify that, at the public meeting in Wigton, and in the presence of all, I compared the written correspondence of the Rev. Mr Kelly with the correspondence printed in his pamphlet, which he sold to the public as a true and faithful copy of his correspondence with the Rev. R. P. Blake-ney. In doing so, I found most gross misstatements, interpolations, and additions.

“ One of his letters in the print was so altered from beginning to end, that I could scarcely discover that it had anything to do with the original.

“ I may also add, that I requested some one or any in the meeting, to come upon the platform, and assist me in the examination.

“ From my personal knowledge of the neighbourhood of Wigton, I can state that the controversy, and also the exposure of the deceptions practised by the Romish priest, have convinced the public that the Papacy is now what it ever has been,—a tyrant over body and soul, idolatrous, and the enemy of the human family.

ROBERT BRISCO.

“ 24th July, 1846.

“ *Low Mill House, Egremont, Cumberland.*”

Thus a Roman Catholic priest publishes a correspondence between himself and a Protestant clergyman, but is found guilty of gross interpolation and forgery. Such base dishonesty on the part of one having the calling of a clergyman, is so thoroughly in accordance with the teaching of Rome, that, as a matter of course, this priest was permitted to continue to officiate in the same place *unrebuked* by his superiors.

II. THE WHITEHAVEN CONTROVERSY.

The Author delivered some lectures in Whitehaven, a tract was circulated gratuitously, in reply. To this, the author gave a rejoinder; when, lo! a pamphlet was circulated on the same cheap terms. To this the author gave another reply, when the discussion closed.

The pamphlet abounded with misquotations and misstatements, of which we give two instances.

1. The Romish advocate quotes Tertullian in favour of transubstantiation; but he stops short in the passage, and omits Tertullian's explanation, which is utterly subversive of that dogma. We give the passages in parallel columns:—

*Tertullian according to the
Romish advocate.*

“The bread taken and distributed to his disciples, *he made his body.*”

Tertullian according to himself.

“The bread taken and distributed to his disciples, he made his body by saying, this is my body; *that is, the figure of my body.*”

What a pious fraud, intended for the good of the Church!

2. Again, when endeavouring to prove that Protestants worship insensible things, the priest gives the following quotation, with reference to the ceremony observed at opening and shutting the gates at the Tower of London.

“Here the officer in command of the main guard, with the men under his control, turns out and presents arms to the keys, the mere inanimate keys. Then the warder takes off his bonnet, and bowing, exclaims, with reverence, ‘God save Queen Victoria’s keys.’ To this all the men on guard respond, ‘Amen.’”

When Dr Blakeney saw this, he determined at once to sift the matter, and ascertain if such a ceremony really takes place. He, accordingly, wrote both to the Chaplain and the Yeoman Porter, from whom he received immediate answers, that the guard do *not* exclaim, “God save Queen Victoria’s keys,” but “God save Queen Victoria.” We place the false and true account in parallel columns:—

THE TRUE ACCOUNT.

God bless Queen Victoria.

THE FALSE ACCOUNT.

God save Queen Victoria’s keys.

Surely there is a vast difference between Queen Victoria and her keys.

III. THE WORKSOP DISCUSSION.

A discussion took place at Worksop, Notts, in February 1850, between the Rev. R. P. Blakeney and the Rev. J. B. Naghten, missionary priest of Brigg and Gainsborough. We give some specimens of the dishonesty of the Romish advocate.

Mr B. had quoted from *The Life of Mary of Egypt*,—a Roman Catholic work, published by Grace, Dublin,—the following passage:—

“She approached the holy wood, she reverently worshipped it.”

Mr Naghten in reply, said,—

“I would have you all understand, that the books in the hands of my reverend friend, are published by *the Bible Society*, and are, therefore, not much to be credited. (Cheers and laughter.) They, the Bible So-

ciety, are not merely content with publishing editions of the Bible and other works for themselves, but they will publish other editions for the Catholics also." (Hear, hear.) Mr Blakeney, (offering a book to Mr Naghten,)—"Will you take this book and examine it?" Mr Naghten.—"If I were to take one of his books, I must take a dozen. There is an old maxim, 'Timeo hominem unius libri;' and Mr Blakeney has got such a quantity of books with him, that it is really alarming." (Laughter)—*Workshop Discussion*, p. 30. London, 1850.

The priest finding that he could not fairly evade the force of the quotation, resorted to the dishonest subterfuge of asserting that the book, though it bore the due impress of the Romish bookseller and printer, was a forgery got up by the Bible Society,—a *ruse* which elicited the applause of his own followers! When Mr Blakeney offered the book for examination to Mr Naghten, he declined, but still persisted in his false assertion.

Thus Mr Naghten proceeded throughout the debate, invariably asserting, that the books from which quotations were made, were published by Exeter Hall, or the Bible Society, while in fact the works were Roman Catholic, printed by Romish printers, and published by Romish booksellers.

The Protestants at once saw through the pious fraud, and even his own friends at length betrayed their dissatisfaction by their looks! We mention these instances to show the dishonest shifts to which Roman controversialists resort, and to warn Protestants of what they may expect.

IV. EXPURGATION OF THE SECOND COMMANDMENT FROM ROMISH CATECHISMS.

The charge against the Church of Rome under this head is, that she omits the second commandment in her catechisms, used generally in Ireland and in Roman Catholic countries, for the obvious purpose of concealing from her people the antisciptural character of image worship. In order to keep up the number ten, and to cover the omission, she divides the tenth commandment into two. The truth of this charge will best appear from the following tables, in which are given in parallel columns the commandments of God, and the commandments of Rome.

THE COMMANDMENTS OF GOD,

as found in the Bible—Exodus xx. v. 1—17.

And God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.”

I. “Thou shalt have no other gods before me.

II. “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. “Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain

IV. “Remember the Sabbath-day to keep it holy: six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is: and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

V. “Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. “Thou shalt not kill.

VII. “Thou shalt not commit adultery.

VIII. “Thou shalt not steal.

IX. “Thou shalt not bear false witness against thy neighbour.

X. “Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The Commandments of Rome, as found in the *Catechism, or Abridgment of Christian Doctrine*, by the Most Rev. Dr Reilly, p. 22. Dublin, 1840.

“Q.—How many commandments hath God given us?—Ten. Say them?

“ I. I am the Lord thy God; thou shalt have none other gods but me.

“ II. Thou shalt not take the name of God in vain.

“ III. Remember thou keep holy the Sabbath-day.

“ IV Honour thy father and mother.

“ V. Thou shalt not kill.

“ VI. Thou shalt not commit adultery.

“ VII. Thou shalt not steal.

“ VIII. Thou shalt not bear false witness against thy neighbour.

“ IX. Thou shalt not covet thy neighbour's wife.

“ X. Thou shalt not covet thy neighbour's goods.”

In Dr Butler's *Catechism* the words are almost verbatim the same as the above. See next page.

THE COMMANDMENTS, FROM DR BUTLER'S CATECHISM.

“ Q.—Say the ten commandments of God?

“ A. I. I am the Lord thy God ; thou shalt not have strange gods before me.

“ II. Thou shalt not take the name of the Lord thy God in vain.

“ III. Remember that thou keep holy the Sabbath-day.

“ IV. Honour thy father and thy mother.

“ V. Thou shalt not kill.

“ VI. Thou shalt not commit adultery.

“ VII. Thou shalt not steal.

“ VIII. Thou shalt not bear false witness against thy neighbour.

“ IX. Thou shalt not covet thy neighbour's wife.

“ X. Thou shalt not covet thy neighbour's goods. (Exod. xx.)”—
The Most Rev. Dr James Butler's Catechism; revised, corrected, and enlarged, by the Right Rev. James Doyle, D.D., Bishop of Kildare, p. 36. Dublin, 1842.

In catechisms published in Britain, or in such as are likely to meet the eye of Protestants, a portion of the second commandment is included with the first.

Comment upon this impious suppression of the second commandment,—this dividing into two the tenth commandment,—this adding to the first commandment, and, as a part of it, a portion of the second commandment, in the catechisms which circulate in Protestant countries,—and this general tampering with, and abridging the commandments themselves, would seem superfluous.

It is plain that a Church which, in the nineteenth century, adheres to such subtraction from, and tampering with, the Word of God, and in addition thereto, has recourse to so many tricks and subterfuges to conceal her infamous proceedings, will scruple at no falsehoods, however great, and at no act, however villanous, to serve her own antichristian purposes. Well do we remember the feelings with which we first heard a little Irish child repeat the commandments, not as in the Word of God, but as in the Romish catechisms. Surely British and Irish subjects, and British and Irish children, merit some better treatment from a Protestant Sovereign and Government than that it should be lawful to practise such deception upon them.

V. WILFUL MISAPPLICATION OF SCRIPTURE.

Romish advocates, finding it impossible to discover any authority for saint worship, have resorted to as barefaced and atrocious a perversion of Scripture as can be found.

This occurs in a controversial catechism by a Romish priest of the name of Keenan, already in its ninth edition. It is no accident, but a wilful reiterated falsehood. The copy from which we quote is one of the ninth thousand, revised and enlarged. *Edinburgh, 1851.*

The question is put,—“2. Should we honour the saints and angels?” and towards the close of a long answer in support of angel worship, we find,—“St John fell down to adore before the feet of the angel.”—(Apoc. xxii. 8.) Thus, this priest adduces the conduct of John, as recorded in verse 8, as a warrant for angel worship; but he wilfully omits to refer to the condemnation of this act of John contained in the 9th verse. The full passage is as follows:—

Rev. xxii. v. 8-9,—“And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, *See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: WORSHIP GOD.*”

While this case proves the impious shifts to which Popish priests have recourse in support of their miserable idolatry, as well as affords evidence that they know the falsehood of the doctrine for which they contend, it also illustrates the audacity with which the priests trade on the ignorance of their victims, even in the 19th century, in the metropolis of Protestant Scotland, and under the eye of a Romish bishop.

We think that this case cannot be sufficiently exposed, as it manifests, as much as any case can do, the iniquity of the system, and by this wilful perversion of Scripture, in even an enlarged and improved edition, the consciousness of the priests that that system is indefensible.

QUESTIONS AND ANSWERS.

1 Q.—Mention one of the most powerful means by which the Church of Rome accomplishes her purposes?

A.—Pious frauds and dishonesty, which, at all times, both ancient and modern, since her apostacy, have characterized her movements.

2. Q.—Give a modern instance of pious fraud?

A.—In the Wigton controversy, the priest published the correspondence which took place between himself and the Protestant minister, *but added whole pages* to his own letters.

3. Q.—Give another instance?

A.—In the Whitehaven controversy, the Romish advocate, when endeavouring to prove that Protestants worship insensible things, quoted a passage in which the guard of the Tower of London are represented as saying, “God save Queen Victoria’s *keys* ;” whereas, in reality, they say, “*God bless Queen Victoria.*” The little word *keys* was foisted in.

4. Q.—Give another instance?

A.—In the Worksop discussion, a Romish priest positively asserted, that the Roman Pontifical, and several Romish works which were then produced, were not Roman Catholic books, but forgeries published by Exeter Hall.

5. Q.—Give another instance?

A.—The second commandment has been removed from several Romish Catechisms, intended for Roman Catholic countries. The Tenth Commandment is divided into two to make up the number of ten, and in Protestant countries a *portion* of the Second is added to the First.

6. Q.—Give an instance of the wilful misapplication of Scripture?

A.—In Mr Keenan’s Catechism, and other works: Rev. xxii. 8, is quoted in favour of image worship; but the ninth verse is left out, where such worship is condemned.

7. Q.—What think you of such conduct?

A.—It is needless to say that it is dishonest in the highest degree. It is a fulfilment of the prophecy, that the coming of the man of sin would be “with all deceivableness of unrighteousness.”

Rome Intolerant in Principle.

The charge of intolerance is continually met with a positive denial by members of the Church of Rome; and when reference is made to the persecutions to which Protestants have been, at various times, exposed, it is replied, that these were but acts of the State, or outbursts of popular violence, for which the Church is not responsible.

It is, therefore, important to shew, that the *principles and teaching of the Church of Rome are thoroughly intolerant*, and the source to which we must attribute the dark deeds of the Inquisition, the midnight massacre, and the fires of martyrdom.

I. PERSECUTING SENTIMENTS OF FATHERS.

Many of the Fathers, though not Romanists, held intolerant sentiments; and it would seem that the Church of Rome, while she repudiates whatever is scriptural in their writings, gladly embraces whatever is intolerant and unsound in the same. The Fathers were uninspired, and, like other men, subject to error. On various points, their views are diametrically opposed to the corruptions subsequently introduced by Rome; though on others, they are tainted by superstition.

We give some specimens of their intolerant sentiments from passages which the Church of Rome has embodied in her canon law.

The decretals of Gregory XIII., which are part of the canon law of the Church of Rome, contain passages from letters of Augustine, of which the following are specimens: Donatus, who wrote in the fifth century, thinks that no one ought to *be compelled* to embrace a certain opinion. Augustine, in reply, says,—

“Attend to what the Apostle has said,—‘he who desires a bishopric, desires a good work.’ But since many are unwilling to receive the episcopate, they are led, they are induced, they are guarded, they suffer what they are unwilling, until they acquire a wish to receive a good work. How much more ought you to be drawn from your pernicious error, in which you are your own enemy, and led to embrace and acknowledge the truth, not only that you may have honour, but lest you meet a terrible doom? For we, more effectually, do the will

of God, admonishing us that we compel (*cogamus*) you to return to the fold, than by consenting to the will of wandering sheep, in permitting you to perish."—p. 315. Colon. 1779.

In another letter, Augustine quotes the decree of Nebuchadonosor, King of Babylon, in justification of persecution :

"Nebuchadonosor, the King, decreed, saying, 'Whosoever shall speak blasphemy against the God of Shadrach, Mesach, and Abednego, they and their houses shall perish.'

"Lo ! in what manner the foreign king rages lest the God of Israel should be blasphemed, who had liberated three youths from the fire. And are Christians unwilling that kings should rage when Christ is insulted,—by whom, not three youths, but the whole world, with its kings, have been delivered from hell fire?"—Tract. ii. ad. c. 3.

His reasoning is most strange. He says,—

"Hence, I ask, if good and holy men persecute none, but only suffer persecution, whose voice do they think that to be in the Psalm, where it is read,—'I will persecute my enemies, and I will pursue them and not rest, until they are destroyed?' Therefore, if we wish to speak and acknowledge the truth, the persecution is unjust which the wicked employ against the Church of Christ, *but that persecution is just which the Church employs against the wicked.*"—*Epist.* 50. Anno. 417.

Augustine surely, and the Popes and Councils, who have adopted his sentiments by incorporating them in the canon law, have forgotten that vengeance belongeth to the Lord, and that, though David was inspired to denounce woes against the transgressor, yet the Christian must bless and curse not; the Christian's Lord having come, "not to destroy men's lives, but to save them."

The sentiments of Isidore, A.D. 625; and of Cyprian, A.D. 225, are similar to those of Augustine on this point.

Pelagius, Bishop of Rome, A.D. 556, writing in reference to certain persons in his day, who dissented from his views, says to Narsa, Patrician and General in Italy,—

"Do not doubt, therefore, to restrain such men with the *chief* and *judicial* authority; because the rules of the Fathers have specially decreed that, if any person of ecclesiastical office hath erected another altar, or made a schism, he shall be excommunicated and condemned. But if, perchance, he should even despise this, and continue making divisions and schisms, *he should be crushed by the public powers.*"—An. 556. Romæ.

Jerome says,—

"It is not cruelty, but piety, to punish crimes for God. Whence,

also, in the law it is written: If thy brother, or friend, or wife, which is in thy bosom, should wish to draw thee from truth, let thy hand be upon them, and shed their blood."—Decreti. ii. Pars. causa xxiv. quæstio iii.

Jerome also says,—

“Putrid flesh should be cut out, and the scabby sheep driven from the flock, lest the whole house, body and flocks, be corrupted, putrify, and perish. Arius, in Alexandria, was one spark; but because it was not immediately extinguished, it laid waste the whole world with its flame.”—Epist. Galat.

It is well for the honour of the Christian name, that these are the sentiments of men who were removed from the Apostolic age, some hundreds of years. Such principles are utterly opposed to the spirit of pure and primitive Christianity, whose weapons are not carnal, but mighty, through God, to the pulling down of strongholds.

As time rolled on, the intolerance of the Church of Rome became greater. With scarce any exception, her Popes, school-men, and authors, breathe fire and faggot against the saints of the Most High God.

We give some specimens of the sentiments of the Popes.

II. PERSECUTING SENTIMENTS OF THE POPES.

Gregory IX. having stated that a clergyman, when found guilty of heresy, is to be stripped of every prerogative of his order, and left to the will of the secular power, to be punished with due severity,—says, in reference to the laity,—

“But, if a layman, unless, as aforesaid, having abjured his heresy and exhibited satisfaction, he shall have fled at once to the orthodox faith, —he should be left to the control of the secular power, *to receive due punishment according to the nature of his crime.*”—p. 238. Colon. 1779

Innocent IV. enjoins the Inquisitors as follows:

“If any one, being required, shall neglect to assist studiously, according to his office and ability, you shall proceed against them intrepidly, by our authority, as the defenders and favourers of heretics,—the obstacle of appeal being taken away.”—p. 103 tom. 1 Luxem 1727

He concludes by stating, that he would invite to come to their aid against the heretics, Christian kings, and princes, and crusaders, who had devoted themselves to the succour of the Holy Land.

Urban IV. also directs an epistle to the Inquisitors of heretical pravity, whom he exhorts to discharge assiduously their duties:

“That, through the prudence of your solicitude, the root of the heretical iniquity may be cut out from the aforesaid Lombardy and Marchia; and that the vine of the Lord—*when the heretics are exterminated*, who injure the same with their perverse manners—may bear the fruits of Catholic purity.”—p. 122. *ut supra*.

These are but specimens of the sentiments of Popes. A list of the bulls which they have issued upon the subject of the extermination of heretics, will be found at page 200 of the *Manual of Romish Controversy*.

III. PERSECUTING SENTIMENTS OF DOCTORS.

Dominus Dens says as follows:

“Notorious *heretics are infamous* for this very cause itself, and are deprived of Christian burial.

“Their temporal goods are, for this very cause itself, confiscated; but, before the execution of the act, the sentence declaratory of their crime ought to proceed from the ecclesiastical judge, because the cognizance of heresy lies in the ecclesiastical tribunal.

“Finally, they are also justly afflicted with other corporal punishments,—as with exile, imprisonment, &c.

“Are heretics justly punished with death?”

“St Thomas answers—2. 2. ques. 11, art. 3, ‘Yes; because forgers of money, or other disturbers of the state, are justly punished with death, therefore, also heretics, who are forgers of the faith, and, as experience testifies, grievously disturb the state.’

“This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain; and in Deuteronomy, chap. xvii. v. 12, it is decreed that, if any one will act proudly, and will not obey the commands of the priest, let him be put to death. See also c. 18.

“The same is proved from the condemnation of the 14th Article of John Huss, in the Council of Constance.”—p. 88, tom. ii. Dublin, 1832.

Thus we see that Dens but follows the views of his great master, Thomas Aquinas.

Alphonsus a Castro, chaplain to Philip of Spain, the consort of Mary Queen of England, on the same subject writes as follows:—

“There are various punishments with which ecclesiastical sanctions and imperial laws order heretics to be punished. Some are spiritual and affect the soul alone, others are corporal and afflict the body. We will speak of each in its order, and first of corporal punishments, and

afterwards about spiritual. Among corporal punishments, one which very much annoys heretics is the proscription and confiscation of their property.

“The last punishment of the body for heretics is death; with which we will prove, by God’s assistance, heretics ought to be punished.

“In Flanders, and other parts of Lower Germany, when I was there ten years ago, I saw heretics punished by decapitation. In Guilders, however, heretics, tied by the hands and feet, by order of Charles Duke of Guilders, were cast alive into a river, there to be swallowed up by the stream.

“From which words it is abundantly plain, that it is not a modern invention, but that it is the ancient opinion of wise Christians, that heretics should be burned with fire.—Chap. XI. de punitione hereticorum.

Even Bossuet, the eagle of Meaux, as he is termed, approved of the revocation of the decree of Nantes, by which Protestants were exposed to persecution in every shape. He writes as follows:—

“Moved by such wonders, let us expand our hearts over the piety of Louis; let us raise our acclamations even to Heaven, and say to this new Constantine—this new Theodosius—this new Charlemagne, what 630 Fathers said in the Council of Chalcedon,—‘you have confirmed the faith—you have exterminated the heretics—through you, heresy no longer exists.’”—Oraison Funèbre de m. le. Chancelier p. 269.

We pass over the rules of the canons, as this subject belongs more properly to our chapter on canon law; and we close with—

IV. PERSECUTING NOTES IN THE RHEIMISH TESTAMENT.*

We find the following comment on Matt. xiii. 29,—

“But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them.”

“*Lest perhaps*] The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God’s judgment in the latter day. Otherwise, where ill men (be they heretics or other malefactors) may be punished or suppressed, without disturbance and hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or executed.”

Here we observe the reason candidly stated, for which Protestants are not in certain cases extirpated, simply

* Published at the College of Rheims, A.D. 1582.—A translation of authority among Romanists.

because it cannot be done “without danger and disturbance of the whole Church !”

But should that day ever arrive, when the balance of power shall so incline in favour of the Church of Rome, that the extermination of Protestants can be accomplished without such danger,—then, as in days gone by, may Protestants prepare for the sword and the faggot.

The following comment is given on Rev. xvii. 6,—

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.”

“ ‘*Drunk with the blood.*’] It is plain that this woman signifies the whole body of all the persecutors that have and shall shed so much blood of the just, of the prophets, apostles, and other martyrs, from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that they put heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of saints, *no more than the blood of thieves, mankillers, and other malefactors; for the shedding of which, by order of justice, no commonwealth shall answer.*”

Thus Protestants are classed with “thieves, mankillers, and other malefactors,” and, of course, to be dealt with in the same way. In chap. 23 of our *Romish Manual*, we have given other authorities. We shall revert to the subject in our next, in which we shall shew that the canon law is distinctly of the same character.

Truly the whole system of Popery is intolerant. It sanctions, yea, it enjoins murder as being a religious duty—for we can call it by no milder term.

Heresy is regarded as a crime against the Church, and a capital offence. We are willing, however, to take our place with the Apostle, and to say, “After the way that they call heresy, so worship we the God of our Fathers.”—Acts xxiv. 14.

Shall Britain support a system which, if it gain the opportunity, will employ its power in the destruction of liberty, and the persecution of God’s people? What safety or wisdom can there be in a State which allows such a system of falsehood and persecution to grow up within it. Surely the State should take active measures in its defence, else the whole body politic will become corrupted.

QUESTIONS AND ANSWERS.

1. Q.—How have Romanists generally attempted to answer the charge of intolerance?

A.—By saying that the persecutions which took place in former ages were but acts of the State, and outbursts of popular feeling, for which the Church is not responsible.

2. Q.—How does this appear to be untrue?

A.—Because the Church of Rome is intolerant in her teaching and principle.

3. Q.—How prove you this?

A.—By an appeal to her standard works.

4. Q.—Were the ancient Christians, who are generally termed Fathers, Romanists in principle?

A.—By no means. They held views directly the reverse of Romanism on several points, though the later Fathers were tinged with superstition.

5. Q.—Did any of the Fathers teach that it is lawful to persecute men for their religious views?

A.—Yes; we regret to say that they did; but we are thankful that they lived at a great distance, in point of time, from the Apostolic age.

6. Q.—Mention some of the Fathers who taught such sentiments?

A.—Augustine, Isidore, Cyprian, and Jerome; and besides these, Pelagius, and Urban II., Bishops of Rome.

7. Q.—How can you account for the fact, that Christian authors could have advocated such views?

A.—The Fathers were not infallible. They erred and disagreed. The adoption of intolerant principles was a part of that corruption which was then spreading wide, and at length developed itself in the great apostacy.

8. Q.—Has the Church of Rome adopted the sentiments of those Fathers who sanction persecution?

A.—Yes, and embodied them in the *Corpus juris canonici*, or body of canon law. Whatever is unsound in the works of the Fathers she generally adopts. Whatever is pure, she rejects.

9. Q.—Have the Popes of the Church declared in favour of the same views?

A.- Yes. It would fill a volume to give the bulls in which they urge the authorities and inquisitors to exterminate heretics.

10. Q.—Have Doctors of the Church of Rome taught the necessity of persecution?

A.—Yes. Even *Bossuet*, the Bishop, sanctioned the revocation of the decree of Nantes,—a revocation by which Protestants were subjected to dreadful sufferings and persecution.

11. Q.—What do you mean by the Rheimish Testament?

A.—A Testament with notes, published at the College of Rheims, in 1582.

12. Q.—What is the character of the notes?

A.—They are of the most antichristian and intolerant kind. They class Protestants with *mankillers, thieves, &c.*, and declare that they are worthy of death as such, and are to be exterminated, *when they are so weak* that no “disturbance or hazard” will arise therefrom.

13. Q.—How should the Government of a Protestant State act with reference to such a system?

A.—It should adopt vigorous and active measures by missionaries, Scripture readers, the press, the school, and all other appliances, to convert to Christianity the deluded victims of Rome, and this not merely as a Christian duty, but as a matter of State policy, essential for the well-being of the State.

CHAPTER IX.

Canon Law and Laws of the Pope.

It has been assigned as a reason for the establishment of the Papal Hierarchy in England, that, without such a body, it will be impossible to introduce the canon law of the Romish Church. Now, in the very outset, we assert that no foreign power has a right to introduce its law for the government of British subjects. But waving this for the present, and assuming that such a hierarchy is need-

ful for the introduction of that law, let us consider its nature.

We shall inquire, in the first place, where the canon law is to be found ; and, in the second place, what are its leading enactments.

I. WHERE CANON LAW IS TO BE FOUND.

Mr Slivin, the Professor of canon law in Maynooth, was examined before the commissioners of education :—

Q.—“ ‘ Pray be so good as to state what books you consider as containing the text of the canon law ? ’ ”

A.—“ ‘ The canon law, or common law, of our Church is contained in a work known by the name of *Corpus Juris Canonici*. It was published by Gregory XIII., and it is composed of several parts or collections of the canon law made at different times.’ ”

Q.—“ ‘ Is not the text of the canon law to be found in their works ? ’ ”

A.—“ ‘ What we call the text of the canon law, is to be found in these collections, so far as they go ; but to form a complete body of canon law, we must add the decrees of the Council of Trent, the different bulls that have been issued by Popes since the time of Pope Sixtus IV., as none of a more recent date are included in the collection of Gregory XIII., which was published towards the end of the 16th century. The bulls that were issued after Sixtus IV., down to Clement XII., have been included in the *Bullarium Romanum* ; there is also a collection of the bulls of Benedict XIV.’ ”—See *Minutes of Examination before Commissioners of Education*. 1828.

Thus the canon law consists of the canons of councils and the bulls of Popes, with other documents contained in the *Corpus Juris Canonici*. The bulls of Popes, and especially those of Benedict XIV., are also to be included, though published since the time of Sixtus IV.

In order, therefore, to ascertain what is the nature of the canon law and laws of the Popedom, we must appeal to the canons of councils, and the bulls which have been issued from time to time.

II. LEADING ENACTMENTS IN CANON LAW.

1 ALL BAPTIZED PERSONS BOUND TO SUBMIT TO THE CHURCH.—In the *Manual of Romish Controversy* we have given the canon of the Council of Trent, which declares that the baptized are bound to submit to the Church. (*Manual*, p. 201.) Thus, all Protestants are regarded as subjects of the Pope.

2. COMPULSORY ADMINISTRATION OF CONFIRMATION.—In the same work (*ibid.*), we have given the Tridentine canon, which requires that all baptized persons shall be compelled to receive Romish confirmation.

3. PROHIBITION OF LIBERTY OF CONSCIENCE.—In the same work (p. 202,) we have given quotations from the Council of Trent, in which princes are exhorted to see that the enactments of the Council of Trent are observed by heretics so called.

4. CONFISCATION OF THE GOODS OF HERETICS SO CALLED.—We have given the 3d canon of the 4th Council of Lateran, which requires the above.—(P 203, *ibid.*)

5. EXCOMMUNICATION OF PRINCES WHO DO NOT EXTERMINATE HERETICS FROM THEIR TERRITORIES.—In the same canon this is required.—(*Ibid.*)

6. HERETICS INTESTABLE, AND TO BE DEPRIVED OF THE RIGHTS OF LAW AND JUSTICE.—Proved from the same canon.—(*Ibid.*)

7. THE SUBJECTS OF HERETICAL MONARCHS, OR THOSE WHO ABET HERESY, ABSOLVED FROM THEIR ALLEGIANCE.—(*Ibid.*)

We would merely refer to the admission of Dr Doyle, the well-known Romish Bishop, who said, in reference to this very canon—the 3d canon of the 4th Council of Lateran,—

“Such a law in the *present* age would be *immoral, unjust, impossible*. It would be opposed to the natural disposition of the people of this empire. It would be *contrary to all the laws, usages, and customs of our country*. It would not be suited to the times and circumstances in which we live. In place of being necessary or useful, it would upturn the very foundations of society, and instead of benefiting the entire community, *it would drench our streets and our fields in blood!*” —*Letter to Lord Liverpool*, p. 111.

What hypocrisy! Dr Doyle must have known right well that this very canon was part of the canon law of his Church,—a law of which he admits, that “IT WOULD DRENCH OUR FIELDS WITH BLOOD!” Let Protestants mark this, and let them remember that it is the avowed object of the Papal Hierarchy to introduce this law.

8. EXCOMMUNICATION AND CURSING OF PROTESTANTS, FROM BULL CÆNÆ DOMINI :—

“We excommunicate and curse, on the part of God Almighty, Father, Son, and Holy Ghost; by the authority, also, of the blessed apostles, Peter and Paul; and by our own, all Hussites, Wicklephists, Lutherans, Zuinglians, Calvinists, Huegonots, Anabaptists, Trinitarians, and apostates whatsoever from the Christian faith; and all and singular other heretics, under *whatsoever* name they may be classed, and of *whatsoever* sect they may be; and those who believe, receive, or favour them; and all those who defend them in general, whatsoever they be; and all those who, without our authority, and that of the Apostolic See, knowingly read or keep, print, or in any way whatsoever, from any cause, publicly or privately, upon any pretence or colour whatsoever, defend their books which contain heresy, or treat of religion; also, schismatics, and those who pertinaciously withdraw themselves, or secede from obedience to us, and to the Roman Pontiff for the time being.”—*Preface, Bull Cænæ Domini. Mag. Bull. Rom. Luxem. An. 1727*

The bull is not only intolerant, but completely subversive of the royal authority. This was confessed by Dr M'Hale, now Roman Catholic Archbishop of Tuam in Ireland, who, when examined before the Commissioners of Irish Education, 1826, said,—

“There is the collision that would be supposed to result from the reception of that bull with the established authorities of the country. This is an insurmountable objection.”—*Appendix, Eighth Report.*

Such is the admission of Dr M'Hale as to the bull *Cænæ Domini*, and yet that very bull is a part of the law of the Church to be introduced into this country! Surely Britain will take some step effectually to prevent this ere it is too late.

9. THE RESTITUTION OF CHURCH AND FORFEITED PROPERTY.

Benedict XIV., in reference to questions proposed by the Bishop of Antivari, on the subject of the restoration, by infidels, of property which had come into their possession, applies the very same rule to what he terms heretics. He says :—

“But when he foresaw that it would be objected to him, that that property, unless Catholics had bought it, would have remained in the power of heretics, who would receive the fruits of it. He answers, *that this is nothing to the purpose, since heretics also should be obliged to*

restitution. Finally, he counsels Catholics, that, when treating with the owners of property, they should bargain and enter into new contracts with those, in the occupation of whose property they could retain possession with a safe conscience."—Mag. Bull. Rom. Luxem. A. D. 1752.

This is worthy of particular observation, that "*heretics also should be obliged to restitution.*" Nay, his holiness goes even still farther, and he declares that treaties entered into between Roman Catholic princes and the heterodox are null and void :—

"Finally, conventions and treaties entered into between lay Catholic princes and the heterodox, (or heretics,) as to the possession and detention of property of the Church, are *disallowed* by the Apostolic See ; as P Schmalzygrueber proves at length in the first volume of his *Counsels*, (Counsel 15, Gu. 1 ;) and these are the conventions to which this fore-cited author alludes."—*Ibid.*

It appears that, even if the property be purchased by a third party, the sale is invalid, and the purchaser is bound to restitution.

"Whether ecclesiastical property redeemed from infidels, ought necessarily to be restored, or, at least, some transfer to be made? And he answers, that it is to be restored, as well because the Christian, knowing that it is the property of the Church, possesses another person's property with a bad faith; as, because the infidel robber could not transfer to the Christian purchaser a right greater than that which he himself possessed over the property sold. Therefore, if the seller, by the crime of the rapine, had acquired no right over the property violently taken away, occupied, and afterwards sold; so neither, by parity of reasoning, can he who bought it be said to have acquired any right over the same."

"Then, finally, because it is a general rule, that he who (though ignorant of the theft) buys anything from a thief, is bound to restitution as soon as the true and lawful owner appears."—*Ibid.*

Thus, the purchaser losses all,—the property which he had purchased, and his money,—because the estate had passed from Romish to infidel or heretic hands.

10. THE SUBJECTION OF HERETICS TO THE INQUISITION.

We give the bull of Benedict XIV., *in extenso*, under the title of the "Inquisition established by the Church of Rome." (Chap. XII.) It is, therefore, unnecessary to quote it at large here. We would only extract one passage :—

"Whether a criminal being charged with *heresy*, flying to a church, ought to be dragged out by the bishop or the inquisitor? The Pontif,

having heard the votes, answered, *that the criminal can be dragged out by the inquisitor, the bishop being certified of it, either before or after.*"

So great is the crime of heresy in the estimation of Rome, that even the sanctuary, which affords protection under other circumstances, affords none to the heretic, who is to be dragged forth by the inquisitor to meet his doom.

John XXII. issued a similar bull as follows :—

"John XXII., Pope,—To the Inquisitors of heretical pravity, appointed throughout the kingdom of France.

"On your part, it has been lately proposed before us, that some guilty, or suspected, or accused of heretical pravity, or being converted from Jewish blindness to the Catholic faith, and afterwards apostatizing from it, fly to churches, not as a remedy for their salvation, but that they may escape your hands, and may avoid the judgment of vengeance for their crimes, about which you have humbly implored the providence of our Apostolical See.

"We, therefore, *endeavouring with most anxious care to extirpate the enemies of the orthodox faith, and to pluck out by the roots, from the garden of the Lord, such a noxious and pestiferous weed, we, by our Apostolical letters, commit to your direction, after the example of our predecessor of happy memory, Pope Martin IV., who, by his Apostolical letters, commanded the same to the inquisitors of heretical pravity, appointed through the kingdom of France,—as far as respects those who shall appear to you to be guilty of heretical pravity, or to be notably suspected of the same; also, those accused of the aforesaid plague; also, converted Jews, and afterwards apostatizing from the faith, either openly, or on probable proofs,—that you should freely discharge the duty of your office according to the quality of their crime, just as if they had not fled to churches, or the aforesaid places, by suppressing, without any appeal, by ecclesiastical censure, those who oppose themselves.*

"And, that no obstacle may be placed in your way on this behalf, we enjoin by these letters, our venerable brothers, the Archbishops and Bishops appointed through the kingdom of France, that they should not throw any impediment in your way, so that you should not freely fulfil these commands, but rather that they should, on your requisition in these things, assist you as they may have opportunity.

"Given at Avignon, on the Ides of August, in our first year." *ibid.*
A.D., 1317

Let the reader observe that these are the laws which are now to be introduced by the new Hierarchy.

11. THE SUBJECTION OF ROMAN CATHOLICS IN TEMPORALS TO THE POPE.

Benedict XIV. issued a bull,

“Of not impeding the execution of citations, mandates, and other provisions of the Court of Rome, or the Apostolic See.”

The bull places Roman Catholics in subjection to the Pope, so far as HE may deem it nee ul for his own, so called, spiritual purposes.

As to citations, edicts, and mandates, we find the following passage:—

“Therefore, it has been declared and decreed, that as well verbal and personal citations, either at the house, or in the hands of domestics, or by edicts, as also all mandates whatsoever, may be freely done and executed without any other license, good pleasure, or exequatur, or requisition of the officials or ministers of the place, and that neither the aforesaid officials and ministers, even the cardinals themselves, and prelates, and clergy, and commissary of the chamber, and barons, and comptrollers of households, and other persons whatsoever, can, in this, afford any impediment, directly or indirectly, under the penalties contained in the Apostolical constitutions, against those usurping the jurisdiction of the Apostolic See, and hindering it or its free exercise, or making a resistance to the Court, and being inadvertently and unduly required to give any license or good pleasure, they by no means can, nor ought, under the same penalties, to affix their exequatur, or otherwise put their hand in writing to these despatches of the tribunals of the Court of Rome.”—*Ibid.* A.D., 1742.

The following remarkable passage occurs:—

SECTION 5.—“Besides, we ordain and define that all and every, the governors, rulers, presidents of any places, territories, and cities of a state, not only immediately, but EVEN MEDIATELY, SUBJECT IN TEMPORALS TO THE APOSTOLIC SEE; and, moreover, all prefects and presidents of provinces of the same state, though supported by any privileges or faculties whatsoever, even of legates, *a latere*. And, moreover, that the Pro-legate of Avignon, and even the Cardinals of the Holy Roman Church, even our own legates, *a latere*, and their ministers and officials, ought to be comprehended, and considered as comprehended in this same decree.”—*Ibid.*

“EVEN MEDIATELY, SUBJECT IN TEMPORALS TO THE APOSTOLIC SEE!”

’Tis thus, that all Romanists are subject in temporals to the Pope—*mediately*. They are all members of the confederation of which he is the head, and are subject to the spiritual direction of the confessor, who acts under the bishop, who acts under the Pope.

12. PROHIBITION OF SCRIPTURE, AND CONDEMNATION OF SCRIPTURAL SENTIMENTS IN THE BULL UNIGENITUS.

In this bull, certain propositions were selected from the works of Quesnelle, and condemned. We give some of the condemned propositions,—

Extracts from the hundred and one propositions **Condemned** by the *Bull Unigenitus*, as taken from the *Moral Reflections of Quesnelle on the New Testament*.

“ Proposition 2. The grace of Jesus Christ, the efficacious principle of good, of whatever kind it be, is necessary to every good work, and without it, not only nothing is done, but nothing can be done. (John xv. 5.)

“ 4. Lo! O Lord! all things are possible to Him, to whom you make all things possible, by working the same in him. (Mark ix. 22.)

“ 5. When God does not soften the heart, by the internal unction of His grace, exhortations and external graces do not serve, unless to harden it more. (Rom. ix. 18.)

“ 8. We do not pertain to the new covenant, unless in so much as we are partakers of that new grace which works in us that which God commands us. (Heb. viii. 10.)

“ 14. How far remote soever an obstinate sinner may be from safety, when Jesus exhibits Himself to his view in the salutary light of His grace, it is fit that he should devote himself, run to Him, humble himself, and adore his Saviour. (Mark. v. 6.)

“ 15. When God accompanies His command, and His external address, by the motion of His Spirit and the internal force of His grace, that works the obedience in the heart which He seeks. (Luke ix. 60.)

“ 18. The seed of the word, which the hand of God waters, always brings forth its fruit. (Acts xi. 21.)

“ 25. God illuminates the mind, and heals equally with the body, by His will alone; He commands, and He is obeyed. (Luke xviii. 42.)

“ 26. No graces are given except through faith. (Luke viii. 48.)

“ 27. Faith is the first grace, and the fountain of all others. (2 Pet. i. 3.)

“ 30. All whom God wills to save through Christ, are infallibly saved. (John vi. 40.)

“ 32. Jesus Christ delivered Himself to death, to deliver for ever the first-born of His own blood, that is the elect, from the hand of the exterminating angel. (Gal. iv. 5, and v. 4-7.)

“ 45. The love of God not any more reigning in the heart of a sinner, it is necessary that carnal lust should reign in him, and corrupt all his actions. (Luke xv. 13.)

“ 52. All other means of safety are contained in faith, as in their germ and seed; but this faith is not without love and confidence. (Acts. x. 43.)

“ 58. There is neither God nor religion where there is not charity (1 John iv. 8.)

“ 77. He who does not lead a life worthy of a son of God and a member of Christ, ceases to have God in his heart for his Father, and Christ for his head. (1 John ii. 22.)

“ 80. The reading of the Sacred Scripture is for all. (Acts viii. 28.)

“ 81. The obscurity of the Sacred Word of God is no reason for laymen to dispense themselves from reading it. (Acts viii. 31.)

“ 82. The Lord's Day ought to be sanctified by Christians for reading works of piety, and above all, of the Sacred Scriptures. It is damnable to wish to withdraw a Christian from this reading. (Acts xv. 21.)

“ 83. It is an illusion to persuade one-self, that a knowledge of the mysteries of religion is not to be communicated to women by the reading of the Sacred Book. Not from the simplicity of women, but from the proud science of men, has the abuse of the Scriptures arisen, and heresies have been produced. (John iv. 26.)

“ 84. To take away the New Testament from the hands of Christians, or to shut it up from them, by taking from them the means of understanding it, is to close the mouth of Christ to them. (Matt. v. 2.)

“ 85. To interdict from Christians the reading of the Sacred Scripture, particularly of the Gospel, is to interdict the use of the light from the sons of light, and to cause that they should suffer some species of excommunication. (Luke xi. 33.)

“ 86. To take away from the simple people this solace of joining their voice to the voice of the whole Church, is a custom contrary to the apostolical practice and the intention of God. (1 Cor. xiv. 16.)

“ 91. The fear of unjust excommunication should never impede us from fulfilling our duty. We are never cut off from the Church,—even when, by the wickedness of men, we seem expelled from it,—when to God, to Jesus Christ, and to the Church itself, through charity, we are still joined. (John ix. 32, 33.)

“ 92. To suffer excommunication in peace, and an unjust anathema rather than to violate truth, is to imitate the example of St Paul, let it be only provided, that it may not be to erect himself against authority, or to break unity. (Rom. ix. 3.)’ . . . —*Ibid.*

THE POPE'S CONDEMNATION

of all these propositions is in the following terms:—

“ The suffrages of the aforesaid cardinals, and of other theologians, having been heard, as well by word of mouth as exhibited to us in writing, and in the first place,—the direction of the Divine light being implored, private and public prayers also being appointed for the same end,—we declare, condemn, and reprobate respectively, by this our constitution, perpetually in force for ever, all and singular, the propositions before inserted, as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and its practice,—neither against the Church alone, but also against the secular power, contumacious,

seditions, impious, blasphemous, suspected of heresy, and savouring of heresy itself, also favouring heretics and heresies and even schism, erroneous, approaching to heresy, often condemned, and again even heretical, and manifestly renewing various heresies, and chiefly those which are contained in the famous propositions of Jansenius, and, indeed, being received in that sense in which they were condemned. Commanding all the faithful in Christ, of either sex, not to presume to think, teach, or preach concerning the said propositions, otherwise than contained in this the same our constitution; so that, whosoever shall teach, defend, publish, or treat, even in disputation, publicly or privately, unless it may be to impugn them, or any of them, conjointly or separately, shall be subject, *ipso facto*, and without any other declaration, to ecclesiastical censures, and the other punishments decreed by law against the perpetrators of similar things.

“We command, also, the venerable brothers, the Patriarchs, Archbishops, and Bishops, and other ordinaries of places, also the Inquisitors of heretical pravity, that they may, by all means, *coerce and compel* gainsayers and rebels whatsoever, by censures, and the aforesaid punishments, and the other remedies of law and fact,—the aid, even, of the secular arm being called in for this purpose, if necessary.”—*Ibid.*

Thus, excommunications and all the censures of the Church, together with the merciful operations of the Inquisition, are to be employed against those who venture to teach that “*the reading of the Scripture is for all*,” or who hold any of the above-mentioned views; and yet Dr Murray, R. C. Archbishop of Dublin, when asked as to this bull, by the commons’ Committee, admitted *that it is received in Ireland!*—p. 647 of the *Examination*.

Now, in reference to the aforesaid bulls, we would consider some remarkable facts.

I. An epitome of the works of Benedict XIV., containing reference to these bulls, was appended to the works of Dens, in the form of an eighth volume, and published in Dublin in the year 1832!!!

Thus, the laws of the Pope were introduced into Ireland, in the 19th century, a few years after the Emancipation Bill,—laws which Romanists themselves confess, are subversive of the royal authority, and of the liberty of the subject.

II. The same epitome is appended to the *Moral Theology* of Alphonsus Liguori, in the ninth volume, and published even in London.

III. The Papal bulls referred to above, with others of a similar character, are considered so hostile to the well-being of a nation, that they have been resisted by governments which acknowledge the See of Rome.—It is remarkable that England is the only country in which the above and other Papal laws and bulls are published at pleasure. For evidence on this subject, we refer to “*The Report from the Select Committee, appointed to report the Nature and Substance of the Laws and Ordinances existing in Foreign States, &c.*” London, 1816.

IV. Some Roman Catholics hold, that bulls, in order to obtain force, should be published and received.

Liguori, however, says,—

“But the second VERY COMMON and MORE PROBABLE opinion DENIES THAT, and holds that the pontifical laws OBLIGE THE *faithful, though ONLY PROMULGATED AT ROME.*”—Vol I., *Moral Theology de Legibus.* Venice, 1828.

It will be remembered, that Liguori is the very highest authority, and that of his works it has been pronounced, that they contain “*not one word worthy of censure!*”

Could the Pope acquire the power, he would carry out these laws with terrible effect. *Ultramontanism*, or the doctrines which ascribe infallibility and temporal power to the Pope, are real Popery; and the opposition which has been given to such views in some Romish countries, is a semi-Protestant movement.

Were Great Britain enslaved by Rome, the world, it is to be feared, would follow in her wake, and the Popedom be established in the plenitude of its power.

Will Britons allow such laws to be introduced,—laws which peril their lives, their properties, and their best interests?

QUESTIONS AND ANSWERS.

1. Q.—What reason has been assigned by Romanists in justification of the establishment of the Papal Hierarchy?

A.—That without such a regularly constituted episcopate, they cannot enjoy the benefits of the canon law.

2. Q.—What is the canon law?

A.—It is a collection of canons of councils, decretals

and bulls of Popes, published in the *Corpus Juris Canonici*, by Gregory XIII. in the 16th century, and the decrees of the Council of Trent.

3. Q.—Are the decrees of the Council of Trent included in the canon law of the Church?

A.—Certainly; and all bulls of the popes, whenever published, are properly the laws of the Papacy.

4. Q.—What is the nature of the canon law?

A.—It is intolerant in its character, and subversive of the liberties of the people and the rights of the throne.

5. Q.—Is the 3d canon of the Fourth Council of Lateran for the extermination of heretics included in that law?

A.—Yes; it forms part of the *Corpus Juris Canonici*.

6. Q.—And yet, what did Dr Doyle admit in reference to it?

A.—*That it would drench our fields with blood,*

7. Q.—Mention some of the bulls which are subversive of the royal authority and of religious liberty?

A.—The bull *Cænæ Domini*; the bull of Benedict XIV., for the restitution of Church and forfeited property; a bull of the same Pope, for the subjection of heretics to the Inquisition; a bull of the same, forbidding any opposition to the Pope's mandates, citations, &c.; and the bull *Unigenitus*, which exposes to ecclesiastical censure and excommunication those who hold Protestant principles.

8. Q.—An epitome of the works of Benedict XIV. has been published in the 8th vol. of Dens, in Dublin, 1832. Is there anything remarkable in this?

A.—Yes. It contains reference to those very bulls and persecuting authorities.

9. Q.—Has it been published in any other form in Great Britain?

A.—Yes. At the end of the *Moral Theology of Alphonsus Liguori*, published within the last few years in London.

10. Q.—What is Liguori's view as to the obligation of bulls and their publication?

A.—He says, that though published only in Rome, they bind the faithful.

The Inquisition—Its Object, Proceedings, and History.

The spread of truth by the Albigenses and Waldenses in France, gave rise to the Inquisition, in the beginning of the 13th century. These early Protestants, who had existed, even according to the testimony of their enemies, from time immemorial, were the special objects of Papal wrath ; and when it was found that they still flourished, despite of sword and canon law, “ the Holy Office of the Inquisition ” was established, in order to exterminate, by systematic and continuous efforts, all dissentients from Rome. In the Inquisition there existed a combination—of espionage, which extended far and wide into every circle,—of power, before which even crowned and mitred heads quailed,—and of cruelty, unequalled by the false prophet Mahomet, who propagated his mendacious system by the sword, or even by pagan Rome itself.

Dominick, or rather *Saint Dominick*, is generally regarded as the founder of the Inquisition, and with great justice ; for though it was not fully established in his time, yet he was undoubtedly its founder.

Bzovius, a Romish historian, says,—

“ About that time, Pope Innocent III., (as Sixtus V. relates in his diploma for the Institution of the festival of St Peter, the Martyr,) authorized the god-like Dominick to distinguish himself against the heretics, by constant preaching and meetings for discussion, and *by the office of the Inquisition*, which he first entrusted to him ; and that he should either reconcile them to the Church, if they were willing to be reconciled, or strike them with a just sentence, if they were unwilling to return.”—*Ch. 1215, Innocent III., 19.*

The crusades against “ the heretics ” had been carried on with great vigour ; cities and towns were taken by storm ; fire and sword were borne far and wide through the dominions of the Count of Toulouse, in the south of France, by crusaders who wore a cross on the breast, to distinguish them from crusaders in the Holy Land, who wore the same symbol on the right shoulder. An army of no less than 500,000 took the field, amongst whom were conspicuous, archbishops and bishops, abbots and all orders of clergy, secular and religious. These spared neither age

nor sex ; but, as a plague of locusts, literally devoured the land.

Yet all this, it seems, was not sufficient. It was deemed expedient that a systematized effort should be made by holy Mother Church,—in truth, a cruel “step-dame,”—for the utter extermination of Protestants. Dominick was selected as the man to commence the project. He was born in Spain in the year 1170. After his ordination he travelled in France, and seeing the progress which Protestantism made, his zeal for Popery was inflamed, and he besought “his holiness” that he might unite with those who had been sent forth to preach against the Waldenses. His wish being gratified, he soon distinguished himself by his energy, and occupied a leading position amongst the enemies of Protestantism. He became the founder of an order called Dominicans ; and when it was seen that existing laws and efforts (though surely cruel enough) were not as effectual as it was wished, in checking the advance of Protestantism, he was appointed to make inquisition, independently of, but not against, the bishops, as to heretics, and to hand them over, when convicted, to the civil power, to be put to death. This he did, it seems, most effectually. It was not, however, until later years, that the Inquisition was thoroughly established. Begun in France, it was soon after introduced into Spain and other countries and for ages proved the most terrible engine of cruelty and injustice that ever disgraced the annals of the past.

Ere we proceed further with the history of the Inquisition, we would now give some account of its

PROCEEDINGS AND OFFICERS.

Piazza, who was himself a judge of the Inquisition in Italy, wrote a history, in which he gives an interesting account of that terrible power. There was a general inquisitor, who was called *Il Padre Reverendissimo*, the most Reverend Father, who presided over the High Court of the Inquisition, and generally lived in the capital city. It belonged to him to appoint inquisitors for the provinces, to act as his vicegerents. As St Dominick was founder of the Inquisition, the officers were generally selected from

among the Dominicans. Piazza further informs us, in reference to the Italian Inquisition, that these judges had several officers who were called *Signori Patentati*,—or, gentlemen who hold patents, and who are chosen in large numbers from the nobility and gentry. They enjoy peculiar privileges,—exemption from taxation—from the secular tribunals, an object anxiously sought by ecclesiastical despots in all countries, &c., &c. These bore different titles and offices:—1. *Consultori*, or counsellors, whose office it was to advise when called on. 2. *Famigliari*, or domestics belonging to the family of the inquisitor, whose duty it was to convey prisoners from their home to the Inquisition, or from prison to prison. 3. The *Fiscal*, to promote justice. 4. The *Avvocato de Rei*, to plead for the accused. 5. *Cancelliere*, or notary, to write down all proceedings. 6. *Mandatario*, or messenger, to summon prisoners. 7. *Barrigello*, whose duty it was to imprison.

All these officers are sworn solemnly not to reveal anything, but to maintain the utmost secrecy. Along with the inquisitor, the ordinary or bishop of the place is associated as *coniudex*, or co-judge, showing the complete union of the Inquisition with the Church of Rome.

THE DENUNCIATION.

This was the first step towards the punishment of the accused. The suspected was denounced by a third party, or, as it sometimes happened, the confession, whether true or false, wrung from some poor wretch by torture, was made the ground of the interference of the Holy Office against the accused. We shall see in our chapter on “the Inquisition as sanctioned by Rome,” that, according to the teaching of a saint, who was canonized in 1839, and whose works have been authoritatively approved, it is the duty of a father, in the case of heresy, to betray his own child, and of a child to betray his father to the Inquisition.

To the denunciation, which was made in writing, were generally appended the names of those whom the denouncer considered as capable of giving evidence in the affair. Anonymous information was always accepted; the accused was not allowed to know his accusers, or to

meet them face to face ; and thus a full opportunity was afforded to the malignant and revengeful to gratify their evil propensities, and to wreak vengeance upon the heads of those against whom they bore hate. Nay, even brother was compelled, *through the medium of the confessional*, to inform against brother, sister against sister, parent against child, and child against parent. The confessor, even without any breach of the seal, had only to withhold absolution until his terms were fulfilled. The next step was what is termed the *inquest*, which consisted of the examination of witnesses. Then followed "the censure of the qualifiers." The various tribunals of the Inquisition were consulted, in order to ascertain whether they had any charge against the denounced. If the reply were affirmative, the various charges were laid before the qualifiers, who were generally monks, for opinion as to the nature of the guilt which belonged to the accused. The next step was

IMPRISONMENT.

At dead of night, the muffled coach, with its masked attendants, rolled to the door of the accused, and demanded their victim, in the name of that "Holy Office,"—the very mention of which caused the bravest hearts to quail.

None ever thought of resistance, which would be utterly vain. The child was torn from its distracted mother, or the husband from the bosom of his wife, and hurried off to a cell, perhaps unconscious of any guilt, and utterly ignorant of any crime, to await his doom,—the victim, perchance, of malevolence and revenge. But few ever hoped to see their friends, if once arrested. The *secret* prisons were reserved for heretics, and there they were never allowed to see their acquaintances, or even to speak to their jailers, except when addressed. How terrible the fate! How fearful the forebodings! 'Mid solitude which was never broken, save by the visits of the attendants, who, in their masks and peculiar attire, were more like demons than men, the prisoner awaited his doom without occupation ; and how slowly did the hours roll on, till at last he was introduced to

THE FIRST AUDIENCE.

If the accused, when brought before his judges, and admonished, as it was customary, to speak the truth, asked the nature of his accusation, he was simply informed, that the Holy Office never proceeded in any affair without due evidence. He was interrogated as to his relations; and if it were found that any of them had been guilty of heresy, their property was seized as forfeited to the Church.

Indeed, the property of the prisoner himself, on his arrest, was invariably seized. If he were so happy as to be set at large once more, an inventory of his goods having been taken, and the expenses of the arrest *and of his support while in the dungeons of the Inquisition having been defrayed*, the remainder, generally a small balance, was restored. If found guilty, his property passed into the hands of the Inquisition, and thus afforded another motive to the judges, who, it is needless to say, were not very scrupulous, for finding him guilty.

The prisoner was generally obliged to repeat the Creed and the Lord's Prayer, and any inaccuracy was accepted as additional evidence against him. After three such audiences, in which every advantage was taken of the nervousness or weakness of the prisoner, *the charges* were formally made by the *fiscal*, and then came

THE TORTURE.

The accused either acknowledged altogether his guilt, and in that case he was tortured to confess *more*,—or acknowledged it in part, and then he was tortured to admit *all*,—or denied it in *toto*, which invariably led to torture, that he might admit *some*. Thus, there was no mode of escape. Say what he might, the unhappy prisoner was doomed to undergo a punishment severer than death itself!

Of torture, there were various kinds, the details of which will be found in our chapter on the subject.

The sentence at last was given, according to the deposition of the witnesses. Few were *honourably* acquitted. The slightest indiscretion subjected the accused to som-

punishment; and, even if saved from capital punishment, or death at the stake on the *Autos da fé*, he returned home with a sullied reputation, or health broken. Some account of the *Auto da fé*, when persons were burnt to ashes at the stake in the presence of multitudes, will be found in Chapter XI. on the Tortures of the Inquisition.

Having thus described the proceedings of the Inquisition, we would now give further account of

ITS HISTORY.

The Inquisition was purely an establishment of the *Church of Rome*. It was founded for the express object of extirpating heresy. *The first inquisitor and others of the judges have been canonized*. Popes have issued bulls in its favour. It was not a *State* contrivance. Nay, generally speaking, on its first introduction, and even after its establishment, it was opposed by the people, and in its rise, at all events, it received no very cordial support from the state, for the property of heretics, previous to the rise of the Inquisition, was confiscated to the State, but, afterwards, it became the property of the Church.

The Inquisition was established in the 13th century in France, Milan, Geneva, Arragon, Sardinia, and had a brief existence of a few years in Palestine. In the 14th century it was established in Poland. Some attempts were made to introduce it into England, but it was successfully resisted. In Venice it existed in a modified form. The authorities protested against its complete introduction. After the Council of Constance, and the martyrdom of John Huss and Jerome of Prague, it was re-established with great power in Bohemia, and enabled to carry out its persecutions of the Hussites with terrific fury. Even in Spain, its stronghold, it was not more dreaded than hated by the people. Its judges were sometimes exposed to popular violence, and were not unfrequently sacrificed by the populace. Torquemada, in 1483, was appointed Inquisitor General of Spain, by Pope Sixtus, and confirmed in his office by Innocent VIII. He drew up a new code of laws, and resuscitated the Inquisition. He was a man of ability and courage, united with the utmost cruelty. He in-

troduced the Inquisition into *Saragossa*, which created violent commotions amongst the people, who appealed to Ferdinand for protection. While the matter was pending, the inquisitors did not relax their proceedings, which added still more to the popular discontent, and led to the formation of a conspiracy, embracing some of the highest classes.

Arbues, one of the inquisitors, was assassinated, notwithstanding the precaution which he had adopted of wearing armour. He was put to death, while at prayers, by a wound in the neck. This circumstance greatly incensed the inquisitors, and there was scarcely a family in *Saragossa* which did not fall under their displeasure.

In the provinces generally, the establishment of the Inquisition was opposed by the populace.

King Ferdinand entered warmly into the plans; and even the gentle Isabella was induced, by an appeal to her religious devotion, to countenance the persecutions of the Inquisition.

Torquemada was allowed an escort of fifty mounted familiars and two hundred infantry, when he travelled, to protect him from personal violence. He died in 1498.

In 1543, the Inquisition was established in Rome by "His Holiness," in order to check the rising reformation.

Passing through various vicissitudes of power, this terrible tribunal flourished in various parts of the world, and proved itself a scourge of the human family.

It is no longer ascendant. Its demoniacal proceedings were, at length, compelled to give way before the light and liberty which the blessed Reformation introduced, and which so far extended its influence to even the most bigotted Romish countries.

In 1810, the Inquisition was abolished, by the interference of Britain, in Goa.

In 1820, the Cortes abolished the Inquisition in Spain; and, though religious despotism still exists there, "the Holy Office" has not been re-established.

In 1821, the Inquisition was abolished in Lisbon.

Should ever Rome be permitted to re-establish her sway, then may we bid farewell to civil and religious

liberty, and prepare for the Inquisition, which was so terrible, that even many of the Roman Catholic laity resisted it, and thus exposed themselves to the wrath of their Church

QUESTIONS AND ANSWERS.

1. *Q.*—Who founded the Inquisition?

A.—*Saint* Dominick, who was empowered by the Pope to act against the Waldenses.

2. *Q.*—Were not vigorous measures adopted against the Waldenses independent of the Inquisition?

A.—Yes. *A* *crusade* was preached against them, and an immense army ravaged the country with fire and sword, sparing neither age nor sex. It was deemed necessary, however, to establish the Inquisition, in order to carry on a permanent and systematic work

3. *Q.*—What was the first step towards the punishment of the accused?

A.—Denunciation, which was made in writing. Sometimes the tortured, in order to deliver themselves, would denounce the innocent.

4. *Q.*—What peculiar injustice marked the accusations of the Inquisition?

A.—The accused knew not the accuser, nor was he even made aware of the points which were laid to his charge.

5. *Q.*—What was the great object of the Inquisition?

A.—To exterminate heretics.

6. *Q.*—Has it been a popular institution?

A.—No. Even in Spain it was equally hated and dreaded by the people.

7. *Q.*—How does it appear, from the case of Torquemada, that the Inquisition was unpopular?

A.—He was compelled to travel with an escort of fifty mounted familiars and two hundred infantry. Arbues, one of the inquisitors, though he wore armour, was assassinated while at prayers.

8. *Q.*—When was the Inquisition abolished in Spain?

A.—In 1821, when various discoveries were made, exhibiting the cruelty of the Inquisition.

9. Q.—Does the Inquisition still exist at Rome?

A.—When the Revolution took place in 1849, and the Pope had fled, the dungeons of the Inquisition were thrown open, and human remains found. Now that the Pope has returned to his throne, it is to be presumed that the Inquisition is restored.

CHAPTER XI.

Tortures and Cruelties of the Inquisition.

Having already given some account of the objects, rules, and history of the Inquisition, we shall now direct attention to its tortures and cruelties.

THE PULLEY,

generally speaking, was the first torture to which the victim of Romish power was subjected.

Divested of all his clothes, except his drawers, his hands were tied behind his back, a heavy weight was fastened to his feet, and a rope, which passed through a pulley in the ceiling, firmly attached to his wrists.

At a given signal, the wretched victim was suddenly hoisted up to a considerable height, by the rope attached to his wrists, where he was allowed to dangle, for whatever period his priestly torturers thought well. Thus the arms were dragged backwards, out of their natural position, and the pain rendered still more acute by the weight at the feet. In this position, the unfortunate accused—who, probably, was guilty of no crime save Protestantism—was tortured in various ways, as if the dreadful position of suspension itself were not sufficient. The holy officers sometimes whipped the penitent thus suspended in the air,—sometimes pierced his body, or tore the flesh with red-hot instruments,—and then completed the fearful task, by suddenly allowing the prisoner to fall within some inches of the ground, the jerk of which caused excruciating pain, and dislocated the joints. If the tortured still maintained his innocence, the punishment was repeated ;

or, if it were declared by the surgeon that he would die under a repetition of the torture, his joints were set, and he was borne to his cell, not with a view to his liberation, but that he might undergo the torture again.

THE CHAFING DISH

The accused was secured in the stocks, so that he could move neither hand nor foot. A chafing dish, with burning coals, was then so placed that the fire might affect the soles of his feet—the most sensitive part of the body. The prisoner was commanded to confess, or, in other words, to accuse himself, even though he were innocent, and priests, with crucifixes, stood near, repeating their hypocritical exhortations, unmoved by the sufferings and cries of their victim. Not unfrequently were the feet, and especially the soles, rubbed with oil or greasy substances, —a process which incited the flame, and added to the sufferings of the victim, who was thus actually fried alive. The prisoner would frequently shriek to his executioners that he was ready to confess, impelled by the agony of the occasion, to obtain a moment's reprieve. A board was then interposed between the intense heat and the boiling feet, but immediately removed when it was found that he had nothing of which to accuse himself.

The Turkish punishment of the bastinado, or beating on the soles of the feet, is justly considered as most inhuman, but it falls far short of this torture which was inflicted by those, who added to the guilt of their inhumanity, the hypocrisy of bearing in their hands the crucifix, —the pretended symbol of the death of Him who came “not to destroy men's lives, but to save them.”

THE RACK.

This was another mode of torture, and applied in different ways.

1. The object, in one instance, seemed to be to drag the arms from the sockets. This was effected as follows. —The prisoner was placed with his back to a partition, behind which stood a windlass, which turned two ropes, or pulleys, passing in different directions, and fastened to the wrists of the accused. The arms were thus extended

to an unnatural degree, and torn from the sockets, deemed advisable by the officers of the holy Inquisition.

2. Again, the victim was laid in a frame, with his back resting on a piece of wood placed across, and his feet rather elevated above the head. He was then bound by his arms and legs to the sides, with cords, in which were inserted pieces of wood for the purpose of tightening. At a signal, these were turned, until the cords cut into the very bone, and were covered almost by the flesh. This torture was not unfrequently repeated on uninjured parts of the limbs, until the victim completely sunk into a state of exhaustion.

3. Again, the victim, secured in the same, or a similar frame, underwent the torture by water. His nose being stopped, in order to impede the breathing, a linen bag was placed in his mouth, and filled with water. This caused the most excruciating agony, and the wretched sufferer usually burst blood-vessels, in the heaving of his bosom, and his frantic efforts to relieve himself by breathing. Quarts of water have been thus poured into the victim, and have slowly oozed through the linen. But, even at this point, the cruelty of the holy priesthood was not sated. If the sufferer still survived, he was placed on a sort of frame, with his head downwards, in order that the water might run out. The frame was made somewhat in the form of a triangle, with a slip of wood stretching from the vertex to the base, which was upward.

Exhausted by the terrible struggles of the former torture, what must have been the sufferings of the accused in undergoing this! How callous to all sensibility were the hearts of the men who witnessed and directed, and applied such cruelties!

THE PENDULUM.

The English translator of Lorrentis' works, states, that "on the abolition of the Holy Office by the Cortes in Madrid, 1820, a prisoner was found who was to have undergone death by the pendulum, which was usually inflicted as follows.—The condemned was fastened in a groove upon a table on his back. Suspended above him

was the pendulum, the edge of which was sharp, and it was so constructed as to become longer every movement. The wretch saw this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer, at length it cut the skin of his nose, and gradually cut until life was extinct."—p. 396, *Hist. of In.* Lond. 1850

AUTO DA FÉ.

Several persons who succeeded in escaping from the Inquisition, have given accounts of what they themselves witnessed and suffered

Dellon, a Frenchman, in the seventeenth century, was so unfortunate as to fall into the power of the Inquisition at Goa, on the coast of Malabar. The accusations against him were of such a frivolous character, that, after great suffering by confinement in the dungeons, he was liberated. He has written an account of what he witnessed. He was present at the *Auto da fé*, and took part in the procession as a penitent, wearing a grotesque garment, but not doomed to death.

Auto da fé means *an act of faith*, because it is an act of faith to punish and burn heretics. This term is applied to a certain day appointed for the burning of heretics, and the acquittal or absolution of penitents. Dellon was numbered amongst the latter, and therefore was not burned.

A long procession, headed by Dominicans, is formed of prisoners dressed in various habits, and followed by familiars on horseback. Those who are doomed to death are elevated on seats erected on stakes of several feet high. After much exhortation to be reconciled to the Church, the confessors say, that they "leave them to the devil, who is waiting at their elbows to receive their souls." Then a great cry is raised by the mob, "Let the dogs' beards be made;" and blazing furs are thrust into their faces, which are the parts first to suffer. Afterwards, the whole pile is set on fire, and they all perish.

Several persons, who have escaped from the power of the Inquisition, have written an account of their sufferings.

A Scotchman, named Lithgow, A.D. 1620, in his travels was arrested, and sent to the Inquisition at Malaga. He was discovered and released through the interference of the English Consul. On his arrival in England, his case excited so much interest, that he was visited by his Majesty, King James the First. He wrote a history of the treatment which he received, from which we give the following extract :—

“ After this, the alcade and scrivan, being both chair-set, the one to examine, the other to write down my confession and tortures, I was by the executioner stripped to the skin, brought to the rack, and then mounted by him on the top of it ; when, soon after, I was hung by the bare shoulders with two small cords, which went under both my arms, running on two rings of iron, that were fixed to the wall above my head. Thus being hoisted to the appointed height, the tormentor descended below, and drawing down my legs, through the two sides of the three planked rack, he tied a cord about each of my ancles, and then ascending upon the rack, he drew the cords upward, and bending forward, with main force, my two knees against the two planks, the sinews of my two hams burst asunder, and the lids of my knees being crushed, and the cords made fast, I hung for a large hour. At last, the encarnador informing the governor that I had the mark of Jerusalem on my right arm, joined with the name and crown of King James, and done upon the holy grave, the corregidor came out of his adjoining stance, and gave direction to tear asunder the name and crown (as he said) of that heretic king, and arch-enemy to the holy Catholic Church. Then the tormentor, laying the right arm above the left, and the crown upmost, did cast a cord over both arms, seven distinct times; and then, lying down upon his back, and setting both his feet upon my hollow pinched belly, he charged and drew violently with his hands, making my womb support the force of his feet till the seven several cords combined in one place of my arm (and cutting the crown, sinews, and flesh, to the bare bones) did pull in my fingers close to the palm of my hands, the left hand of which is lame so still, and will be for ever.

“ Now mine eyes began to startle, my mouth to foam and froth, and my teeth to chatter like to the dabbling of drum-sticks. Oh ! strange inhumanity of monster men-manglers, surpassing the limits of their national law; three-score tortures being the trial of treason, which I had and was to endure; yet thus to inflict a sevenfold surplusage of more intolerable cruelties; and notwithstanding of my shivering lips in this fiery passion, my vehement groaning, and blood-springing fonts from my arms, broke sinews, hams, and knees, yea, and my depending weight on flesh-cutting cords; yet they struck me on the face with cudgels, to abate and cease the thundering noise of my wrestling voice.

“At last, being loosed from these pinnacles of pain, I was, hand-fast, set on the floor, with this their incessant imploration, ‘Confess, confess, confess in time, for these inevitable torments ensue;’—where, finding nothing from me but still innocent,—‘Oh! I am innocent, oh! Jesus! the Lamb of God, have mercy upon me, and strengthen me with patience to undergo this barbarous murder.’

“Then, by command of the justice, was my trembling body laid above and long upon the face of the rack; with my head downward, enclosed within a circled hole, my belly upmost, and my heels upward toward the top of the rack; my legs and arms, being drawn asunder, were fastened with pins and cords to both sides of the outward planks, for now was I to receive my greatest torments.

“Now, what a potaro or rack is, (for it stood by the wall, declining downward;) it is made of three planks of timber, the upmost end whereof is larger than a full stride; the lower end being narrow; and the three planks joining together, are made conformable to a man’s shoulders; in the downmost end of the middle plank there was a hole, wherein my head was laid. In length it is longer than a man, being interlaced with cords from plank to plank, which divided my supported thighs from the middle plank; through the sides of which exterior planks, there were three distant holes in every one of them, the use whereof you shall presently hear.

“Now the alcade giving commission, the executioner laid fast a cord over the calf of my leg, then another in the middle of my thigh, and the third cord over the great of my arm, which was severally done on both sides of my body, receiving the ends of the cords from the six several places, through the holes made in the outward planks, which were fastened to pins, and the pins made fast with a device; for he was to charge on the outside of the planks with as many pins as there were holes and cords, the cords being first laid meet to my skin; and on every one of these six parts of my body, I was to receive seven several tortures, each torture consisting of three winding throws of every pin, which amounted to twenty-one throws in every one of those six parts.

“Then the tormentor having charged the first passage about my body, (making fast, by a device, each torture as they were multiplied,) he went to an earthen jar, standing full of water, a little beneath my head, from whence, carrying a pot full of water, in the bottom whereof there was an incised hole, which being stopped by his thumb till it came to my mouth, he did pour it in my belly; the measure being a Spanish sombre, which is an English bottle. The first and second services I gladly received, such was the scorching drought of my tormenting pain, and likewise, I had drunk none for three days before. But afterwards, at the third charge, perceiving these measures of water to be inflicted upon me as tortures,—O strangling tortures!—I closed my lips, gainstanding that eager cruelty. Whereat, the alcade enraged set my teeth asunder with a pair of iron cades, detaining them there at every several turn, both mainly and unamiably; whereupon, my hunger-

charged belly waxing great, grew drum-like imbolstered; for it being a suffocating pain, in regard of my head hanging downward, and the water reingorging itself in my throat with a struggling force, it strangled and swallowed up my breath from yowling and groaning.

“And now, to prevent my renewing grief, (for presently my heart faileth and forsaketh me,) I will only briefly avouch that, between each one of these seven circular charges, I was always re-examined,—each examination continuing half-an-hour,—each half-hour a hell of infernal pain,—and between each torment, a long distance of life-quelling time. Thus I lay six hours upon the rack, between four o'clock in the afternoon and ten o'clock at night,—having had inflicted upon me three score and seven torments. Nevertheless, they continued me a large half-hour, after all my tortures, at the full bending, where my body being all begored with blood, and cut through in every part, to the crushed and bruised bones, I pitifully remained, still roaring, howling, foaming, bellowing, and gnashing my teeth, with insupportable cries, before the pains were undone and my body loosed. True it is, it passeth the capacity of man, either sensibly to conceive, or I patiently to express, the intolerable anxiety of mind, and affliction of body, in that dreadful time, I sustained.

“At last, my head being by their arms advanced, and my body taken from the rack, the water regushed abundantly from my mouth; then,—they reclothing my broken, bloody, cold, and trembling body, being all this time stark naked,—I fell twice in a sounding trance, which they again refreshed with a little wine and two warm eggs, not done out of charity, but that I should be reserved for farther punishment; and if it were not well known that these sufferings are true, it would almost seem incredible to many, that a man, being brought so low with starving hunger and extreme cruelties, could have subsisted any longer reserving life.

“And now, at last, they charged my broken legs with my former eye-frighting irons; and done, I was lamentably carried on their arms to the coach, being after brought and secretly transported to my former dungeon, without any knowledge of the town, save only these my lawless and merciless tormentors. Where, when come, I was laid with my head and my heels alike high, on my former stones. The latter end of this woeful night, poor, mourning Hasier, the Turk, was sent to keep me; and, on the morrow, the governor entered my room, threatening me still with more tortures to confess; and so caused he every morning, long before day, his coach to be rumbled at his gate; and about me, where I lay, a great noise of tongues and opening of doors; and all this they did on purpose in order to affright and distract me, and to make me believe I was going to be racked again, to make me confess an untruth; and still thus they continued every day of five days to Christmas.

“Upon Christmas day, Marina, the ladies' gentlewoman, got permission to visit me, and, with her license, she brought abundance of tears,

presenting me also with a dish of honey, sugar, some confections, and raisins in great plenty, to my no small comfort, besides using many sweet speeches for consolation's sake.

"The twelfth day of Christmas expired, they began to threaten me on still with more tortures, even till Candlemas. In all which comfortless time I was miserably afflicted with the beastly plague of gnawing vermin, which lay crawling in lumps, within, without, and about my body; yea, hanging in clusters about my lips, my nostrils, and my eyebrows, almost enclosing my sight.

"And for a greater satisfaction to their merciless minds, the governor called Areta, his silver-plate keeper, to gather and sweep the vermin upon me twice in eight days, which tormented me almost to death, being a perpetual punishment; for mine arms being broke, my hands broken and sticking fast to the palms of both hands, by reason of the shrunk sinews, I was unable to lift mine arms, or stir my fingers, much less to avoid the filthy vermin, neither could my legs or feet perform it, being impotent in all. Yet, I acknowledge, the poor infidel, some few times, and when opportunity served, would steal the keys from Areta, and about midnight would enter my room, with sticks and burning oil, and sweeping them together in heaps, would burn the greatest part, to my great release; or, doubtless, I had been miserably eaten up and devoured by them"—*Hist. of Inq.*, p. 205. Lon., 1850.

The "Courier Francais" gives the following account of the discoveries which were made when the Inquisition was thrown open in Lisbon in 1821:—

"On the 8th inst., (October, 1821,) the palace of the Holy Office was opened to the people. The number which crowded to see it, for the first four days, rendered it extremely difficult, and even dangerous, to attempt an entrance. The edifice is extensive, and has the form of an oblong square, with a garden in the centre. It is three stories high, and has several vaulted galleries, along which are situated a number of dungeons, of six, seven, eight, and nine feet square. Those on the ground-floor, and on the first story, having no windows, are deprived of both air and light when the door is shut. The dungeons of the next story have a kind of breathing-hole in the form of a chimney, through which the sky may be seen. These apartments were allotted to prisoners who, it was supposed, might be set at liberty. In the vaulted wall of each dungeon, there is a hole, of about one inch in diameter, which communicates with a secret corridor running along by each tier of dungeons. By this means, the agents of the Inquisition could at any moment observe the conduct of the prisoners, without being seen by them; and when two prisoners were confined in the same dungeon, could hear their conversation. In these corridors were seats, so placed, that a spy could observe what was passing in two dungeons, by merely turning his eyes from right to left, in order to look into either of the holes, between which he might be stationed. Human skulls and other bones have been

found in several of the dungeons. On the walls of these frightful holes are carved the names of some of the unfortunate victims buried in them, accompanied by lines or notches, indicating the number of days of their captivity. One name had beside it the date, 1809. The doors of certain dungeons, which had not been used for some years, still remained shut, but the people forced them open. In nearly all of them human bones were found; and among these melancholy remains were, in one dungeon, fragments of the garments of a monk, and his girdle. In some of these dungeons, the chimney-shaped air-hole was walled up, which is a certain sign of the murder of the prisoner. In such cases, the unfortunate victim was compelled to go into the air-hole, the lower extremity of which was immediately closed by masonry. Quick lime was afterwards thrown on him, which extinguished life, and destroyed the body. In several of these dens of misery, mattresses were found, some old, others almost new, — a circumstance which proves, whatever may be said to the contrary, that the Inquisition, in these latter times, was something more than a scarecrow.”—p. 396 *Hist of In.* London. 1850.

It seems that the Inquisition still exists in Rome itself. On the flight of the Pope in 1849, the Inquisition was thrown open, dungeons were explored, and human remains found. In the examination room there was a trap-door which opened to a deep shaft, at the bottom of which was found long hair, like that of a woman. In one of the dungeons, the following inscription, in English, was observed on the walls,—“*Is this the Christian faith?*” The people were incensed by these discoveries, and would have destroyed the building, but for the interference of the civic guard. (Since the above was written, the temporal power of the Pope in Italy has been abolished.)

We repeat the question inscribed on the walls of the dungeon, by some poor British captive, “*Is this the Christian faith?*” Is this the true Church which has established such a system? Can it be that the religion of the Prince of Peace, the Benefactor, the Saviour, the Redeemer of man, could require such wanton cruelty, and demoniacal hatred? No! the history of Paganism itself, though blood-stained, presents no such spectacle of systematic persecution. True religion is “pure and peaceable.” It revels not in blood, it appeals not to carnal weapons, but wins the sinner by love. Oh! it is a mercy that God has set the broad mark of reprobation, in His

prophetic Word, upon fallen Rome; and thus precluded the possibility of our holy religion being identified with such cruel oppression and injustice. He has warned us of Babylon, and of "the woman drunken with the blood of the saints," whose sins have reached to heaven. Popery bears the Christian name, but it is the foretold apostacy; and, as affording an exhibition of the fulfilment of God's Word, is a remarkable evidence of its truth.

What unparalleled cruelties, and yet the Church of Rome established the Inquisition! Its officers were priests and bishops, and Pius V. passed from the Inquisition to the Pontifical chair. Surely such a Church has no claim to be regarded as the Church of "the meek and lowly Jesus." Her spirit seems to have been set on fire of hell. She breathes fury against the people of God, and is drunken with the blood of the saints and the blood of the martyrs of Jesus.

"O love-destroying, cursed bigotry!

Ambition's self, though mad
And nursed on human gore, with her compared,
Was merciful. Not did she always rage:
She had some hours of meditation set
Apart, wherein she to her study went,
The Inquisition, model most complete
Of perfect wickedness, where deeds were done—
Deeds! let them ne'er be named;—and sat and planned
Deliberately, and with most musing pains,
How, to extremest thrill of agony,
The flesh and blood, and souls of men,
Her victims, might be wrought; and when she saw
New tortures of her labouring fancy born,
She leaped for joy, and made great haste to try
Their force—well pleased to hear a deeper groan."

QUESTIONS AND ANSWERS

1. Q.—Mention some of the tortures of the Inquisition?

A.—The pulley, the chafing dish, the rack, and the pendulum

2. Q.—What was the torture of the pulley?

A.—At a certain signal, the victim, with a weight fastened to his feet, and a rope tied to his hands drawn

backwards, was dragged up to the ceiling, and being suspended there for some time, was allowed suddenly to fall within a few inches of the ground, the jerk of which dislocated the joints.

3. Q.—What was the torture of the chafing dish?

A.—The accused was fastened in the stocks, and a chafing dish with hot coals, so placed as to affect the soles of the feet.

4. Q.—What were the tortures of the rack?

A.—They were of different kinds. Sometimes, the arms of the accused were torn from their sockets, by means of ropes drawn in opposite directions. Sometimes, the victim was placed on his back in a frame-work, and cords so tightened around the limbs by pieces of wood, that they cut to the bone. Sometimes, the nose being stopped to impede breathing, a bag was placed in the mouth, and quantities of water poured into it, which slowly oozing through the linen, flowed into the body.

5. Q.—What is the torture of the pendulum?

A.—A keen edged instrument, which, at each swing, approaches nearer and nearer, and then cuts with irresistible force, by slow degrees, into the human frame till death ensues.

6. Q.—What is an *Auto da fé*?

A.—It means *an act of faith*, and the term was applied to those public occasions when heretics were burned at the stake.

7. Q.—Is the Church of Rome responsible for the acts of the Inquisition?

A.—Yes. Her priests, and many of her leading men, have held offices in the Inquisition. Its rise and continuance is attributable to her.

Chapter XII.—The Inquisition Established by the Church of Rome.

We have given some account, in preceding chapters, of the cruelty of the Inquisition: and we have asked,—Cau

that be the religion of Christ which sanctions that system? It may, however, be imagined by some, who are not thoroughly conversant with the subject, that this terrible power was not properly identified with Rome, as a Church, but was rather an engine of the state. Indeed, this has been boldly asserted by a Romish Controversialist.*

In considering the question, we shall adduce evidence that it was a special engine of the Church of Rome, both negative and positive.

NEGATIVE EVIDENCE.

The very fact that the Inquisition, whose officers were bishops and priests of the Papacy, was allowed to carry on its work, at once renders that Church responsible for its blood-stained deeds, for Rome is ever watchful of every movement which takes place amongst her members!

Not a book issues from the press, of any importance, which is not subject to her scrutiny. The Index Prohibitorius, with an eagle eye, watches every publication; and, where it deems it necessary, condemns. No society or confraternity—whose principles are not in accordance with Romish principles, and the discipline of the Romish Church—can, for any length of time, hold up its head.

It is therefore evident, that whatever, whether of principles or institutions, is not condemned by Romish authorities, is not inconsistent with Romish teaching.

The Inquisition once existed in France, Germany, Spain, Portugal, Italy, Venice, Palestine, and even on the coast of Malabar. It numbered amongst its judges—bishops and archbishops—nay, even popes. It was never condemned by the Church, and therefore its proceedings were not discordant with Romish principles.

POSITIVE EVIDENCE.

The Inquisition was directly established by the Pope. He who calls himself the vicar of Jesus Christ, and who arrogates the right of appointing bishops throughout the

* See Keenan's *Catechism*, p. 204,—Edinburgh, 1851,—where the author says, "It is a mere state engine!"

world, not only gave authority to St Dominick, as the first inquisitor, for the extermination of heretics; but, in after ages, by various bulls, continued to uphold that satanic system. We give some of the many authorities which might be quoted:—

1. Pope Alexander IV., A.D. 1254, issued a bull* in which, having stated the great extent to which heresy existed in Italy, he established the office of the Inquisition against heretics, "*Inquisitionis officium contra hereticos,*"—and gives an exhortation to aid them.—See *Mag. Bull.* p. 103, tom. I. Luxem. 1727.

2. Pope Urban IV. 1262, having assigned the same cause,—the spread of heresy in Italy,—issued a bull,—

"That the office of the Inquisition might be more efficaciously fulfilled, . . . and the vine of the Lord—the heretics being exterminated—might bear the fruit of Catholic purity."—p. 122, *idem*.

3. Pope Julius III., A.D. 1550, published a bull against those who should oppose the inquisitors in the discharge of their duties.—*Ut supra*.

4. Pope Clement V., A.D. 1311, in the Council of Vienna, which is regarded by Rome as a general council, published a decree, in which he enacted that the bishop and inquisitor should unite in certain cases. We give the words of the decree:—

"But to deliver them into hard bondage, or close confinement,—which pertains rather to punishment than to close custody,—or to expose them to tortures, or to proceed to sentence against them, the bishop shall not be able to do *without the inquisitor, or the inquisitor without the diocesan bishop or his official.*"—*Clement*, lib. V. Tit. III. c. 1. *Corp. Jur. Can.*

Thus the bishop and the inquisitor are to act in concert in the diabolical business of putting men to torture. Is it thus that bishops, as overseers, are to "feed the Church of God, which He hath purchased with His own blood!"—Acts xx. 28.

5. Benedict XIV., A.D. 1750, published a bull, which is so important, that we give it *in extenso*:—

BENEDICT XIV., POPE.

"Beloved Son, Health and Apostolical Benediction.

"At the close of last year, 1750, an Apostolical constitution

published by us, given in the Ides of March, the beginning of which is "*officii nostri*," and which treats of the local immunity of churches. In that, we, adhering to the constitutions of our predecessors, Gregory XIV., Benedict XIII., and Clement XII., having removed certain cavils and subterfuges, by which the execution of them was impeded, decreed and appointed that he who was accused of an excepted crime, if at any time he should fly to a place of protection, ought to be dragged forth from it, AS OFTEN AS PROOF SUFFICIENT FOR THE TORTURE COULD BE HAD, which should prove his crime; and that, moreover, he should not be dragged forth, unless by the authority of the bishop, and with the intervention of some ecclesiastical person, to be deputed by the same bishop; and, at length, that, when he was handed over to the secular power, censures were to be declared to be incurred by the same, unless the person who had been dragged forth was to be restored to the Church, as often as, in the progress of his cause, the proofs had been cleared off, on which the accused was charged with the perpetration of the crime.

"But because our before-mentioned predecessors had decreed that the extraction from a place of protection should not be made, except by the bishops alone, or by prelates who were their superiors, excluding inferiors, although they were ordinaries and of no diocese, and those having a separate territory, in which case, the extraction of the culprit should devolve on the neighbouring bishop; the same has been likewise decreed by us in our aforecited constitution.

"Section 1. By adhering also to those regulations which have been decreed in the constitution of Gregory XIV., by which the rule and regulation of local immunity is prescribed. *The crime of heresy, as you well know, is an excepted crime; and he who is accused of it cannot enjoy the refuge of a Church.* But since, in the congregation of the holy Inquisition, held before us, according to custom, on the 28th of January of this year, 1751, a doubt was raised what rule was to be observed, and what mode to be adopted, as often as a person accused of heresy was to be dragged out of a Church to which he had fled, lest he might be taken to prison,—whether then he had escaped from chains in which he was held, or from the galleys, or any other place to which he had been condemned, either for imprisonment or labour, we, who composed the afore-said constitution in the preceding year, have reserved to ourselves to pronounce upon this matter, which we now intend to set forth by those which we subjoin.

"Section 2. Either the question is as to the crime of heresy, which comes chiefly under the cognizance of the Holy Inquisition, or other excepted crimes which do not enjoy the protection of a sanctuary, or of other crimes which are not excepted, and which do enjoy that protection, but therefore belong to that tribunal, because they are committed by some of those who, as being subject to the jurisdiction of that tribunal, ought to undergo its judgment.

“Section 3. If the crime of heresy is treated of; since, by our predecessor, John XXI., who is called XXII., in his constitution beginning ‘*Ex parte vestra*’ in the *Roman Bullarium*, Vol I., it has been already decreed, “*that heretics, or those suspected of heresy,—also Jews, who, when they had been converted to the Catholic faith, thence fell into apostacy,—if they fly to a Church, ought to be immediately dragged out from thence by the inquisitor*’. It is by no means our intention to derogate from this aforesaid constitution; on the contrary, it is our will that the same shall be observed, by attending to and following, however, that method which we now subjoin, namely,—that the inquisitor, as often as a criminal of this description is to be dragged out of a Church, should use all diligence that this should be done with all due reverence for the house of God. And since it cannot happen that, before dragging him forth, the proofs which are had against the criminal can be communicated to the bishop, since the law of the secret by no means allows it; and since, wherever it could be done, it would be wholly useless; since it is known that the sacred tribunal of the Inquisition by no means proceeds to a capture, unless an almost complete proof of the crime has preceded. He should not, however, omit this, that, either before or after the capture, he should certify the bishop of it, as well on account of the reverence which is due to his dignity, as that, as far as possible, that may be carried into effect which has been decreed in the constitutions of Gregory, Benedict, Clement, and ours;—which also is decreed thus by us, on this account, because that we have seen formerly in the congregation of the holy office, which was held before our predecessor, Urban VIII., on the 10th of June, 1638, the case being proposed, and the doubt discussed.—‘Whether a criminal being charged with heresy, flying to a Church, ought to be dragged out by the bishop or the inquisitor?’ the Pontiff having heard the votes, answered,—‘*that the criminal can be dragged out by the inquisitor, the bishop being certified of it either before or after.*’

“Section 4. But when the question is of other excepted crimes, which, nevertheless, are by no means belonging to heresy, and still more if it is of those which are not counted among excepted crimes, (that is, excepted from the privileges of the sanctuary,) although they may belong to the cognizance of the sacred tribunal, either because they are committed by some person subject to the jurisdiction of the same, or under any other name whatsoever; we declare that those who are accused of crimes which are not at all excepted, ought to enjoy the immunity (of the sanctuary); but, as often as those accused of cases excepted, but who are not accused, nevertheless, of heresy, ought to be dragged forth from a church, all those things ought to be exactly observed, as well those which are decreed in our constitution, as those which have been decreed in the other preceding constitutions, namely,—that *the proofs which are sufficient for the TORTURE* ought to be communicated to the

bishop, since the law of the secret by no means prevents this; besides, that the criminal ought not to be dragged forth without the authority of the bishop, and the intervention of some ecclesiastical person deputed by him, and that all other things are to be observed, which are decreed in the aforesaid constitutions. * * * * *

“Given at Rome, at St Mary Major, on the 20th of February 1751, in the eleventh year of our Pontificate.”

Now, from this bull, we deduce several important answers.

1. Benedict XIV. confirms the bulls of Gregory XIV., Benedict XIII., and Clement XII., as to the dragging forth of prisoners who had taken refuge in the church.

2. He requires that, in the case of crimes which are excepted from the protection of the sanctuary, the seizure of the refugee shall not be effected without the authority of the bishop.

3. To this there is a remarkable exception. If the victim be guilty of heresy, the inquisitors are authorized immediately to drag him out.

4. Heresy is a crime of the deepest die,—no mercy can be shewn to the heretic in this case.

5. The torture is solemnly legalized.

There are some remarkable facts in connexion with this bull.

1. It was not issued in the thirteenth century; and, therefore, can not be regarded as applicable to the Albigenses and Waldenses alone.

2. It was published in the eighteenth century, A.D. 1751; and, therefore, refers directly to the Reformation,—against which, indeed, the Inquisition was a powerful engine.

3. An epitome of the works of Benedict XIV. has been published at the end of the *Moral Theology* of Liguori, within the last few years, with special reference to this very bull, and in the works of Dens, published in Dublin, 1832, with the approbation of the Romish Bishops, and with this very reference.

4. This bull is part of the canon law,—the establishment of which, it is now avowed, must follow the creation of the Papal Hierarchy in England.

Here, then, is the Inquisition legalized by the highest

modern authority, and one which, in all probability, will be brought to bear on the Protestants of this empire.

Benedict XIV., in his works epitomised in Dens and Liguori, says,—

“The bishop is bound, even in places where the office of the Holy Inquisition is in force, to take care to purge the diocese entrusted to him of heretics; and if he find one, to punish him with canonical punishments. *He ought, however, to take care not to impede the inquisitors from doing their duty.*”—Vol. IX. *Liguori's Moral Theology, Epitome of Benedict's Works.*

Thus heretics are to be punished by bishops, according to the canons—the 3d canon of the 4th Council of Lateran, &c.; but care is to be taken that the inquisitors are not impeded in their duty!

The Inquisition is thus sanctioned by the very highest authority in the Church of Rome. Ere we close, we shall, however, give one other evidence on this point.

Saint Liguori gives a treatise on the Inquisition, showing how its duties may be effectively carried out. He breathes not one word of censure against it; but, on the contrary, teaches that *a child should denounce even his own father, and the father denounce his own child, to the Inquisition, in case of heresy.*—p. 239, Vol. IV. *Mor. Theol. Venice, 1828.*

In reference to the torture, Liguori says,—

“Finally, if the accused confess the crime, the sentence is to be given. If not, he is to be led to conviction, or the TORTURE.”—N. 201. *lib. IV*

Again, he says,—

“We answer, 1. That to TORTURE the accused, (if he can be tortured,) the *signs*, at least, of some great crime are required, which constitute a half full proof, (*semiplenam probationem*,) that is, render the matter more than probable; such is esteemed one unexceptionable witness.”—N. 202. *ibid.*

So that, on the testimony of one, who is considered an unexceptionable witness, the accused may be put to the torture!

Having given other cases in which the torture may be employed, he says,—

“Because TORTURE is a help to proof, when arguments and signs are very efficacious, that thus a full proof may be obtained.”—*ibid.*

British Protestants! think of TORTURE being advocated by this *saintly* doctor,—by whose admonitions Roman Catholics pray that they may be taught!

Alas! how Satan perverts the holiest things to his own purposes, when religion is thus made the handmaid of inhumanity! Truly, Popery is Satan's masterpiece!

See a poor fellow-creature writhing in all the agonies of the rack, the pulley, or the pendulum, whose only crime, peradventure, is, that he is a Protestant! Behold beings who wear the human form,—but who are more like demons, though they are distinguished by the priestly robe or the monk's cowl,—working the instruments of torture, and adding to the woe of the sufferer in every possible form, and when you learn, that this system was solemnly established by Rome,—sanctioned by the bulls of those who call themselves Vicars of Christ, and advocated by *Saints* to whom Romanists pray,—does not your blood boil with a manly, yea, a righteous indignation?—and have you not proof sufficient in this—had you even no other—that the religion which teaches such a system is not from the Prince of Peace, but the Prince of Darkness,—is not from heaven, but from hell? Oh! could the walls of the Inquisition speak, what tales would they tell of sorrow, and suffering, and woe! But there is a day coming when Great Babylon shall come into remembrance before God,—a day for which the blood of martyrs pleads.

“How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth!” (Rev. vi. 10.)

Let British Protestants—if they value their free institutions, their noble constitution, their homes, which not even the monarch can invade—protest against the national encouragement of a system, in whose train follows misery, and crime, and woe! and let them take effective measures to convert their poor Roman Catholic fellow subjects from this anti-christian religion.

QUESTIONS AND ANSWERS.

1. Q.—How does it appear that the Inquisition is sanctioned by Rome?

A.—Both from negative and positive evidence.

2. Q.—What is the negative evidence?

A.—The fact that Rome has not discountenanced the Inquisition.

3. Q.—And what is the positive evidence?

A.—The fact that the highest authorities in the Church of Rome have approved of the Inquisition.

4. Q.—What authorities?

A.—Popes and Saints. Popes have, time after time, issued bulls in favour of the Inquisition; and St Alphon-sus Liguori speaks with approval of the Inquisition and the torture.

5. Q.—What does the fact that the Inquisition was established by the Church of Rome prove?

A.—That she cannot have the spirit of the blessed Jesus, who came “not to destroy men’s lives, but to save them.”

6. Q.—What does it behove Protestants to do?

A.—To resist Popery, lest they should lose their liberty and privileges.

CHAPTER XIII.

Persecutions of the Protestants of France.

The history of Protestantism in France is at once the most interesting and painful. There, first in the Western World, a protest was made against the corruption of Rome; and there, martyrs, without number, sealed their testimony with their blood.

The name and sufferings of the Waldenses are familiar to the reader of history,—the Waldenses, whose pedigree has been traced to the most primitive ages, shewing that they were connected with the Apostles themselves.

Valdo, or Waldo, a merchant of Lyons, was not their founder; but being one of the most devoted teachers of Protestantism, those who agreed with him were designated by their enemies, in the way of contempt, Waldenses.

In the year 1147, the Pope sent missionaries to convert, or rather pervert, these faithful men; but finding, after

many efforts, that argument failed, the Pope appealed to carnal weapons—fire, faggot, and the sword, and every species of cruelty that human ingenuity could devise.

It was under these circumstances that the Inquisition was established,—the founder of which, Dominick, was afterwards enrolled amongst the saints, and invoked as such.

Pope Innocent III. proclaimed a crusade against those whom he called heretics,—the account of which, and of the persecutions endured by the Albigenses and Waldenses, is described in the following terms:—

Bzovius, a Roman Catholic Historian, says,—

“INNOCENT III., A.D. 1209.

“Pope Innocent could no longer brook the obstinacy of the erring Albigenses; forasmuch as they were never moved by the miracles wrought by the godlike Dominick, nor by the truth of his doctrine, nor by the sanctity of his life, nor by the force of his reasoning, and they defended their contumacy with arms; wherefore he proclaimed a *sacred* war against them,—and he animated the crusaders with many rewards, in order that they might carry it on strenuously. Simon Montfort lived in those days,—a man distinguished by his faith, bold in war, of great prudence, intelligent, munificent, splendid, and affable, a defender of the Catholic faith, and a most eager adversary of the heretics. By the advice of the legates and the princes, he was appointed to command the army. . . . Much trouble was expended in taking the camp of Minerva; for there were found therein 180 persons, who preferred being burnt alive to adopting a pious creed. . . .

“This year, at the command and exhortation of Pope Innocent, a vast number of crusaders came to Lyons on the feast of St John the Baptist. Chief among these were Peter, Archbishop of Sienna, &c.; . . . and, besides these, a great multitude of the nobility and potentates of France and Spain collected together, for the destruction of the Albigensian heretics; so that 500,000 were reckoned in the Catholic army. . . .

“In France the Albigensian war was prosperously carried on under the direction of Count Montfort. For when, as in the preceding year, the Albians had opened their gates to him, and had suffered no injury, when they afterwards returned to their impiety, they did not escape with impunity, and the authors of the mischief were capitally punished. Vaurum itself was taken by storm; there, also, the impious were delivered to the fire, when they persisted in their madness.

“In the year 1211, INNOCENT III., AN. 14.

“Lavavre being taken, Aymeric, the Lord of Mountroyal, who held the camp with a garrison, was hanged; eighty others, who fell by the

gibbet, were slain by the crusaders, who were impatient of the delay, by the orders of Simon, and innumerable heretics were burnt. . . .

“In the same year, the crusaders obtained possession of another great city, by the Divine aid, situated near Toulouse, called, from the event, the beautiful valley; in which, when, after an examination of the people, all promised to return to the faith, 450 of them, hardened by the devil, persisted in their obstinacy, of whom 400 were burnt, and the rest were hanged. The same was done in the other towns and castles; these wretches willingly exposing themselves to death.

“Ch. 1215, INNOCENT III., 19.

“About that time, Pope Innocent III. (as Sixtus V. relates in his diploma for the institution of the festival of St Peter the martyr) authorized the godlike Dominick to distinguish himself against the heretics, by constant preaching *and meetings for discussion*, and by *the office of the Inquisition*, which he first entrusted to him, and that he should either reconcile them to the Church, if they were willing to be reconciled,—or strike them with a just sentence, if they were unwilling to return.”—p. 156. t. 13. *Bzovius' Ecclesiastical Annals in Continuation of Cardinal Baronius' Annals*.

It was in vain that Raymond, the Count of Toulouse, and his nephew, the Count of Beziers, unsheathed the sword to defend their Protestant subjects. All opposition was put down by overwhelming forces, who, animated by indulgences and promises of Paradise, were more cruel than the followers of Mahomet himself.

The remains of the pious French Protestants sought a refuge amongst the Protestant inhabitants of the valleys of Piedmont, amongst whom they were at length blended, and were known only as the Vaudois.

In the reign of Francis the First, in the 16th century, Lefevere, an eminent preacher, with his friend and disciple, Farel, was the herald of salvation in France.

It is remarkable that the Reformation in that country was altogether independent of, and unconnected with the same movement in Germany.

Lefevere proclaimed the truths of the Bible in France, while Luther preached the Gospel in the German States.

The monks at length complained to the Bishop of Meaux against his friend Lefevere, and not finding redress,—for the Bishop at first was firm, though he at length gave way,—they appealed to the Parliament.

Leclerc, the first martyr of the Reformation of the 16th century in France, was burned to ashes, and Lefevere was obliged to fly.

When Francis was taken prisoner by Charles V. the Emperor of Germany, his mother, in order to please the Pope, consulted his holiness as to the best mode of repressing Protestantism in France. The Pope appointed the Inquisition, and commanded that all heretics should be given up to the secular power to be burned to ashes.

Then a terrible persecution burst forth. Protestants were led to the stake as a spectacle to gratify the zealots of Rome, who, like the cruel Nero, rejoiced at the sufferings of martyrs.

Francis died, and was succeeded by Henry the Second, the husband of the famous Catherine de Medici. Mezerai, the historian, describes the scene which Paris presented, in order to greet the royal pair after the coronation, A.D. 1549 :—

“The court passed almost all this year in joy and carousals. The king and queen made a splendid entry into Paris. . . . When the court was weary of these gay diversions, the scene changed, and *piety succeeded to gallantry*. A procession was made to the Cathedral of Notre Dame, in which the king joined, in order to manifest, by this public act, his zeal to maintain the religion of his ancestors, confirming the evidence of his intentions *by the frightful punishment of multitudes of miserable Protestants*, who were burned on the *Place de Greve*. They were fastened to beams with an iron chain and pulley, successively *raised and plunged again into an enormous fire*. The king chose to feast his eyes with this tragic sight; but it is said, that the cries of one of his own domestics, whom they tormented in this manner, so struck his imagination, that, all his life after, he was troubled by the recollection, which made him shudder and turn pale as often as the image recurred.”

It is almost incredible that human nature could delight itself in such scenes of woe, and we should be disposed to discredit the fact, were it not recorded by Roman Catholics themselves.

Protestantism at last enjoyed a respite. On account of the war with Germany, the king, from political motives, suspended the persecution of Protestants, who formed so large a portion of his own subjects; but the reign of toleration

was short, and again the "dogs of war were let slip" upon the friends of primitive Christianity. It would occupy a volume to tell of all their wrongs, and of the bloody persecution which they endured. Frequently were they compelled to take the field in self-defence, as the object of their enemies was to extirpate them altogether

We come, however, to

THE MASSACRE OF ST BARTHOLOMEW'S DAY.

Though the Prince de Conde, the brave general of the Protestant army, had been killed in battle, yet the Protestants, with the venerable and pious Admiral de Coligny at their head, had influence enough to obtain a favourable peace in 1570, Coligny, and many noble and distinguished Protestants, were invited to court, with whom the King appeared to be on good terms. A marriage took place between Henry of *Navarre*, afterwards Henry IV of France, (who before his accession to the throne, was the great general and champion of the Protestants,) and Margaret de Valois.

When the heads and chief persons of the Protestant party were thus assembled together, a diabolical plot was concocted for their destruction. Festivity and gayety proved to be, on this occasion, but the cloak which Popish hatred and treachery had put on. Coligny, the admiral, was fired at and wounded, though not mortally, as he passed from the Louvre to his house. Charles IX. who professed to be his friend, and many Roman Catholic nobles, called on him to express their abhorrence of such a deed. The attempt on the life of Coligny was but the commencement of operations.

On Bartholomew's Night, August 24th, 1572, the Cathedral Bell of *St Germain Le Auxerrois* tolled, as a signal for the work of destruction to commence,—the horrors of which we shall allow a Romish historian to describe:—

"The daylight, which discovered so many crimes, which the darkness of an eternal night ought for ever to have concealed, did not soften their ardour by these objects of pity, but exasperated them more. The populace, and the most dastardly, being warmed by the smell of blood, sixty thousand men, transported with their fury, and armed in different ways,

ran about wherever example, vengeance, rage, and the desire of plunder transported them. The air resounded with a horrible tempest of the hisses, blasphemies, and oaths, of the murderers,—of the breaking open of doors and windows,—of the firing of pistols and guns,—of the pitiable cries of the dying,—of the lamentations of the women, whom they dragged by the hair,—of the noise of carts, some loaded with the booty of the houses they pillaged, others with the dead bodies, which they cast into the Seine,—so that, in the confusion, they could not hear each other speak in the streets; or if they distinguished certain words, they were these furious expressions,—‘Kill, stab, throw them out of the window.’ A dreadful and inevitable death presented itself in every shape. Some were shot on the roofs of houses, others were cast out of the windows. Some were cast into the water, and knocked on the head with blows of iron bars or clubs; some were killed in their beds, some in the garrets, others in cellars; wives in the arms of their husbands,—husbands on the bosoms of their wives; sons at the feet of their fathers. They neither spared the aged, nor women great with child, nor even infants. It is related, that a man was seen to stab one of them, who played with the beard of its murderer, and that a troop of little boys dragged another, in its cradle, into the river. The streets were paved with the bodies of the dead or the dying; the gateways were blocked up with them. There were heaps of them in the squares; the small streams were filled with blood, which flowed in fresh torrents into the river. Finally, to sum up in a few words what took place in these three days,—six hundred houses were repeatedly pillaged, and four thousand persons massacred, with all the confusion and barbarity that can be imagined.” . . . —*Mezerai's Hist. of France*, p. 1098, vol. ii. Paris, 1646.

Such is the awful record of a Romish historian, which is sufficient to make the blood run cold.

Intelligence of the event was borne to Rome; but how did *his holiness*, Gregory XIII., receive the tidings? Did he go to St Peter's, to deprecate the revenge of God for so enormous a crime? No. He went to St Peter's, not to mourn and pray, but to rejoice. Thuanus, the Roman Catholic historian, says,—

“An account of the Parisian tumult having arrived, it was received with astonishing joy at Rome. For the letters of the Pope's legate having been read in the Senate of the Cardinals, in which he certified to the Pope that it was done with the King's consent, and by his command, it was instantly resolved, *that the Pope, with the Cardinals, should straightway go to the Church of St Mark, and should solemnly return thanks to the Lord for so great a blessing conferred upon the Roman*

See and the Christian world; also, that on the Monday following, a solemn service should be performed in the Temple of Minerva, and that the Pope and Cardinals should assist at it; and thence a jubilee should be published in the whole Christian world. Its causes were declared to be, that they should return thanks to God for the destruction of the enemies of the truth and of the Church in France, &c. In the evening, fireworks were discharged at Adrian's Mole, in token of the public rejoicing, fires were kindled everywhere in the streets, and nothing was omitted which usually took place at all the greatest victories of the Church of Rome. . These things being done at Rome, Cardinal Fabius Ursinus was appointed as legate to France; a cross having been solemnly delivered to him, which is the ensign of so honourable an embassy, and he immediately commenced his journey."—lib. 53, *Thuanus' Hist.* Lon. 1733.

Fleury, another Romish historian, in his *Ecclesiastical History*, says,—

“Gregory the XIII., only regarding the good which he thought likely to result from this to the Catholic religion in France, ordered a procession, in which he himself joined, from the Church of St Peter's, to the Church of St Lewis's, to return thanks to God for so happy a result, and, to perpetuate the memory of this event, he caused several medals to be struck, wherein he himself is represented on the one side, and on the other side, an angel carrying a cross in one hand and a sword in the other, exterminating the heretics, and more particularly the Admiral. In Spain, the same deed was panegyricized in the presence of King Philip the II., and they dared to call it *the triumph of the Church Militant.*” —p. 557, vol. 23, book 173. Nismes. 1780.

THUS THE POPE RETURNS THANKS TO GOD FOR THE MASSACRE OF ST BARTHOLOMEW, AND CAUSES A MEDAL TO BE STRUCK OFF TO COMMEMORATE THE DEED!!!

Charles IX. lived little better than a year after the massacre, and once more the heat of persecution was moderated for a brief period.

It would be beside our purpose to detail anything like a history of the commotions which shook France to its centre, in the efforts which were made to extinguish Protestantism; but this much we say, that if the Church of Rome had it in her power, in the present day, she would repeat the same scenes in Britain.

The only remedy for this is, that the Protestant British nation should immediately take active and wise measures,

by sending missionaries and readers, and by establishing Protestant Schools, and the like, for the conversion of the Roman Catholic subjects of the realm, and, at the same time, withdraw all aid from Popery.

We pass on to

THE REVOCATION OF THE DECREE OF NANTES.

Henry of Navarre, at the head of the Protestant army, who only fought for toleration, at length found his way to the throne of France as rightful heir.

In order to please the Romish party, which was the most powerful, he made a profession of the Romish faith,—an act which shall always remain as a stain upon his otherwise great name. He still, however, entertained favourable feelings to Protestants, if not to Protestantism; and about the year 1598, he published the Decree of Nantes, by which he granted to Protestants the free exercise of their religion, and many civil privileges; though he still forbore from raising them to an equality, in every respect, with Romanists. For this and other such liberal acts, he paid dearly, as he at last perished by the hand of the fanatic assassin, Ravallac.

Under the reign of his successor, Louis XIII., the Protestants were exposed to much hardship; but it was in the reign of Louis XIV., that the great act of injustice was done to them, in the revocation of the Decree of Nantes, about a hundred years after that decree was first published. The result was most fearful.

“What less than blood,” says a French historian, “are exile, proscription, vexations, and tortures? Can any one reflect, without shuddering, on the cruelties of the dragoons; the disunion of families; the sight of a numerous, flourishing people, now wandering, naked fugitives; aged persons, men famous for knowledge and virtue, accustomed to a life of ease, now thrown into a dungeon, chained to the oar, perishing under the lash of the galley officers,—and only for the sake of religion! The revocation of the Decree of Nantes, was dictated by priests equally fanatic and crafty. This edict, the fruit of the wisdom of Henry IV., which even the sanguinary Richelieu had respected, was repealed by one most atrocious. The Protestants emigrated by thousands. Holland, England, and Germany, received them with open arms; they carried away immense sums of money; but what was still more valuable they carried away their arts, manufactures, and industry, with

which they had enriched their country as well as themselves."—P. 189, part II. *Hist. of Protestantism in France*. London.

PERSECUTION IN FRANCE, A. D. 1854.

That the liberties of the French are now being seriously abridged is evident from the following statement in the report of the Foreign Aid Society :—

“The scenes of the last century, when the Church in France was in the wilderness, and in the clefts of the rocks of the Cevennes, have been renewed in the year 1854-5. Deprived of their places of worship, even the school-room taken away from them, the children of God have met in the woods for edification. ‘Our Pastor,’ writes a correspondent from Alençon, “and the rest of us, sat down upon some fragments of rocks, which we had covered with wild grass and moss; the weather was beautiful. I am persuaded that all present entered into the spirit meaning of these words of our hymns which we sung, ‘O God, thy temple is the world;’ in another place, they held their meetings in a field of standing corn, and when the winter season came, and the snow was on the ground, they ‘did not forsake the assembling of themselves together. ‘The eagerness,’ says a correspondent, ‘with which our friends attend the meetings in the open air, in spite of the fog, the rain, the cold, and the vigilance of our adversaries, is remarkable. Sunday last, the meeting was called for eight o’clock, the ground was as hard as a rock by the frost, and as we approached the place of rendezvous at that early hour, we saw no one directing his steps towards it; ‘It is too soon,’ I said to my companion, ‘there will be a meeting of us two only;’ but to our agreeable surprise on drawing near to the place, we saw a row of heads above the fence of the field, and found a numerous congregation waiting our arrival. Not only the men had faced the inclemency of the season, but their wives and their daughters and young children, so determined are these persons to hear the Word of God.” These two examples may suffice to give the subscribers of the Foreign Aid Society an idea of the present condition of religious liberty in several parts of France: but the Committee of the Société Evangélique still hope that the Central Government will redress these wrongs, and the local authorities, instigated as they are by the Romish hierarchy, will be compelled to cease the persecutions which now disgrace France in the middle of the nineteenth century. Your Committee discharge a painful duty in calling attention to a Commune, which has often been mentioned in the Society’s former reports and circulars, and acquired an interest in the prayers of many, the Commune of Villefavard. The Pasteur who still lingers about the closed church of that village, which for twelve years had been peaceably used for the Reformed worship, thus writes, “Harassing proceedings of all kinds have been adopted in this Commune, in the hope of shaking the firmness of its inhabitants;

among other events they have seen in a short time, a Roman Catholic schoolmaster forced upon them, the furniture of their school taken away, and put into that of the master whom they repudiate: a new decree, dated 31st October, 1854, interdicts all religious meetings whatever. It is sad to have to relate such facts, but it is joyful to see the calmness of this inoffensive population, their patience and resignation in the midst of the difficulties which surround them. They often say to me, what harm do we in following the precepts of the Gospel? Is it not that which teaches us our duty towards God and towards our neighbour? is it not the Gospel which has brought morality into our Commune? is it not that which has spread among us the desire for instruction? is it not by that we have learnt to succour our neighbour and love one another? is there in all France a Commune more united than ours, since the time the Gospel came amongst us?" Your Committee can hardly transcribe these things from the Report which was read in Paris a month ago without emotion, and they would commend to the prayers of English Christians the persecuted Protestants in the Department of the Upper Vienne. Your Committee have a good hope that the intention of the French Government will be called afresh to these oppressive acts of some of the provincial authorities, by the complaints which were lately made in a speech at a public meeting in Paris, by Mons. Guizot. 'For some time,' observed that distinguished statesman, "and on some points of our territory, we have met with obstructions to the progress of our schools, which we could not have expected; in one single Department, eight Protestant schools, which had existed for many years, have been all on a sudden closed and interdicted. I might give the names of places and persons, but I have no desire to hurt any one's feelings.' Your Committee need hardly remind their friends that these schools are all within the Department of the Upper Vienne, whose chief city is Limoges, the residence of the Prefet Petit De la Fosse. Mons. Guizot recommends patience and perseverance in claiming the rights of conscience, and he feels confident, with God's help, that the Protestants will succeed. Your Committee would join in the expression of that hope, but the success of religious liberty depends, as well in France as in Piedmont, upon the power which virtually reigns, whether it is to be the Romish hierarchy or the Civil Government, and it is fervently to be hoped that the present energetic ruler of France will not split upon the rock on which so many governments of the Continent have made shipwreck, by giving over the liberties of conscience to the clamour of the agents of Rome."—p. 12, *Report for the year 1855.*

This is really a painful state of things! Napoleon, our imperial ally, not content with the re-establishment of the Papacy at Rome, which he effected by violence—not content with the restoration of the Church of Rome to

her ancient *regime* in France—now employs all his influence for the destruction of Protestantism in his empire.

As the report of the Foreign Aid Society justly observes, “the scenes of the last century, when the Church in France was in the wilderness, and in the clefts of the rocks of the Cevennes, have been renewed in the year 1854-55.’ And yet he who is the agent of the Jesuits in doing these things, is high in favour in this country as our boasted ally! Surely the British public are not generally aware of these facts!

QUESTIONS AND ANSWERS.

1. Q.—Who were the Waldenses?

A.—They were French Protestants, who became conspicuous in the 12th century, but who had existed from time immemorial.

2. Q.—For what purpose was the Inquisition established?

A.—To exterminate Protestants, or those whom the Church of Rome calls heretics.

3. Q.—Was the persecution of the Waldenses sanctioned by the authorities of the Church of Rome?

A.—Yes; Pope Innocent III. proclaimed a crusade against them; and, accordingly, an immense army carried fire and sword through their country.

4. Q.—Who, in the 18th century, were the heralds of salvation in France?

A.—Lefevre and Farel, who, on a complaint being made against them, were obliged to leave their native country.

5. Q.—State the circumstances under which persecution commenced in the reign of Francis?

A.—Francis having been taken prisoner by the Emperor of Germany, his mother, in order to please the Pope, consulted him as to the best mode of repressing Protestantism. In reply, the Pope appointed the Inquisition.

6. Q.—How was the reign of Henry II. introduced?

A.—In order to greet the king and queen after their coronation, a procession was formed, and multitudes of Protestants burned to ashes in the *Place de Greve*.

7. Q.—Under what circumstances did the massacre of St Bartholomew take place?

A.—After the peace of 1570,—which the Protestants

by a bold stand had obtained,—the Admiral de Coligny, the head of the Protestant party, and several other influential members of the Reformed Church, were invited to Paris, and apparently admitted into the king's confidence.

A marriage took place between Henry of Navarre—a Protestant leader,—and Margaret de Valois. At this juncture, a plot was formed for the destruction of the Protestants, which was carried into effect on St Bartholomew's day, when one of the most bloody massacres that history records, was perpetrated. Coligny perished with the rest.

8. Q.—How did the Pope receive the tidings of this treacherous and wholesale murder?

A.—He went to St Peter's, in solemn procession, to return thanks to God; and caused a medal to be struck off, to commemorate the event.

9. Q.—What do you mean by the Decree of Nantes?

A.—The law which was made by Henry IV.—formerly the well-known Protestant general, Henry of Navarre,—granting toleration to Protestants.

10. Q.—What do you mean by the revocation of the Decree of Nantes?

A.—The repeal of that act of toleration, A.D. 1598,—a repeal by which Protestants were exposed to the greatest injustice and persecution, and which cost France, by banishment and death, a large portion of her population.

11. Q.—Are Protestants in France at present exposed to persecution?

A.—Yes; Napoleon, not content with patronising the Papacy, employs every means for the suppression of Protestantism.

CHAPTER XIV.

Persecution of Protestants in Britain.

In Britain, no less than in foreign lands, has a testimony been borne by martyrs at the stake, for the truth as it is in Jesus. It would be impossible, within our

brief limits, to enlarge upon a question which has occupied many volumes. We can only give some idea of the sufferings to which Protestants were exposed in the time of Papal power.

We pass over the persecutions of those who espoused the cause of truth under the teaching of Wickliffe,* in the middle ages, and come at once to the reign of Mary, known as the Bloody Queen.

THE REV. JOHN ROGERS.

The Rev. John Rogers, Vicar of St Sepulchre's, and Prebendary of St Paul's in London, was one of the first to suffer in the reign of Mary. He had received his education in the University of Cambridge, and was chosen as chaplain to certain merchants at Antwerp, where he met Tindale and Coverdale,—the well known translators of the Bible,—through whose instrumentality he was led to renounce the superstition and idolatry of the Church of Rome.

In the reign of Edward VI. he returned to England, where he was appointed to a post in St Paul's Cathedral. He laboured zealously in his master's work, until a stop was put to his proceedings in the reign of Mary. On her accession to the throne, he preached at St Paul's Cross, and exhorted the people to continue stedfast in the reformed faith. For this supposed crime he had to render an account, and persisting in his faithful preaching of Christ crucified, he was thrown into prison, and examined by the Lord Chancellor and Council, January 22, 1555. He was finally condemned, on the following grounds, which we extract from "the condemnatory sentence:"—

"We do find that thou hast taught, holden, and affirmed, and obstinately defended divers errors, heresies, and damnable opinions, contrary to the doctrine and determination of the Holy Church, as namely, these,—That the Catholic Church of Rome is the Church of Antichrist. *Item*, That in the Sacrament of the altar, there is not substantially nor really the natural body and blood of Christ."—*Fox's Martyrs*, p. 90. Lon. 1760.

* Lord Cobham was roasted to death in chains, for his alleged heresy, in the reign of Henry V. Lambert, and many other holy men, perished in the reign of Henry VIII., for the denial of transubstantiation.

On the 4th of February, A.D. 1555, he was informed that he should at once prepare himself for death by fire. He made but one request of Bonner, Bishop of London, that he might be allowed to take a last leave of his wife, which was inhumanly refused. On his way to Smithfield, however, his wife and ten children met him,—an infant, the eleventh, being at home,—and caught a sight of the dear husband and father. Much as he felt for them, he did not waver, but went on his way rejoicing.

At the stake, he was offered a pardon, on condition of his becoming a Romanist, which he refused. At last he was burnt to ashes, looking for the fulfilment of that precious promise,—“Be thou faithful unto death, and I will give thee a crown of life.” (Rev. ii. 10.)

BISHOP HOOPER.

In his early years, he was compelled to leave Oxford on account of his opinions. He then entered into the service of Sir Thomas Arundel, as steward, who, on discovering his sentiments, sent him to the Bishop of Winchester, with whom Hooper had much disputation. After this, he was obliged to seek refuge in France, but soon returned to England; a second time he was reduced to the unpleasant necessity of leaving his native land. In Germany he met, and was intimate with, some of the continental Reformers.

On the accession of Edward VI. to the throne, he settled in England, and being distinguished by his able and consistent advocacy of Protestant truth, was at length made Bishop of Gloucester, and afterwards transferred to Worcester. With others, in the reign of Mary, he was called on to suffer, and was committed to prison, where many attempts were made, but without any success, to shake his constancy in the Protestant faith.

When brought to the stake, February 1555, his conduct was most remarkable. Three irons,—one for his neck, another for his middle, and the third for his legs,—were brought in order to bind him securely. He remonstrated, saying, “That God would give him strength to endure the pain, and thus render such precautions unne-

cessary." His persecutors thinking otherwise, he submitted, and even assisted in putting them on.

All things being now ready, the executioner, or rather the person appointed to make the fire, sought his forgiveness, which he readily gave. When the pile was being made, he kissed two of the bundles which were placed within his reach, and embraced them.

His sufferings were great. The fire, not being well kindled, burned only his hair and skin. The second fire was equally ineffective, when he cried out, "For God's love, good people, let me have more fire!" A third time the fire was kindled, and with effect. The martyr's last words were, "Lord Jesus, receive my spirit!"

In all, he suffered the excruciating torments of the flame for about three-quarters of an hour, and then yielded his ransomed spirit to the God who gave it.

THE REV. ROWLAND TAYLOR, D.D.

He was Vicar of Hadley, where he laboured for a considerable time, "a workman that needeth not to be ashamed," and beloved by his flock. His persecution, in the reign of Mary, commenced in the following way:—

Foster, a Popish parishioner, encouraged by the proceedings of the Queen, employed a Romish priest to say mass in Hadley Church. An altar was erected with much speed, but overthrown during the night. Next day the priest arrayed himself in his habiliments, and prepared to say mass. Dr Taylor having heard the ringing of the bell, repaired to the church, the doors of which he found closed, with the exception of the chancel door. On entering he found the priest ready to commence.

Dr Taylor remonstrated, but was seized by armed men, who were in readiness, and compelled to leave. He was cast into prison. His wife, suspecting that the 5th. of February was fixed for the day of his removal, watched during the night at the gate, accompanied by an orphan girl, named Elizabeth, whom Dr Taylor had brought up, and their own child, Mary.

Her surmise proved to be quite correct; for she saw her husband led forth by the Sheriff and his men. This last meeting between the husband and wife—the parent

and children, was so touching, that even the Sheriff himself could not refrain from tears. The martyr having prayed with his little family, and commended them to God, took a last and long farewell. When led to the place of execution, he kissed the stake, and, of his own accord, went into the pitch barrel. His tormentors anxious, if possible, to add to his sufferings, frequently struck him, even while in the midst of the flames, and a blow from a halbert put an end to his woe.

THE REV. JOHN BRADFORD.

This eminent preacher of the gospel was born at Manchester. He was appointed to a fellowship in Pembroke Hall, Cambridge, where he cultivated the friendship of Martin Bucer, the eminent continental divine, who was Professor of Divinity in that University. He was ordained to the ministry by Bishop Ridley, and presented to a prebendal stall in St Paul's. Here he became a popular preacher, and was greatly blessed in his ministry.

With John Leaf he received the martyr's crown in Smithfield. When approaching the stake, he said, "*Oh! England, England, repent of thy sins, repent of thy sins; beware of idolatry; beware of Antichrist; take heed they do not deceive you.*" Embracing his companion in tribulation, he said, "Strait is the gate, and narrow is the way, that leadeth to eternal salvation, and few there be that find it." He died rejoicing.

DR NICHOLAS RIDLEY, BISHOP OF LONDON.

Ridley was born in Northumberland, of an influential family. In college he distinguished himself, and became head of Pembroke Hall. In the reign of Henry VIII., he was promoted to the Bishopric of Rochester; and in that of Edward VI., translated to the See of London, where he proved himself a leading champion of the Reformation.

On the accession of Mary, he was amongst the first who were cast into prison, where he continued until he suffered martyrdom, on October 16, 1555. He wrote many letters from prison, and held many disputations with Ro-

mish priests. Of the manner of his death we shall speak when recounting that of Latimer.

BISHOP LATIMER.

He was once a bigotted Romanist, but through the instrumentality of Thomas Bilney, his views underwent a change, and he became an eminent preacher of Protestant truth. He fell under the displeasure of Mary, and was east into prison with Ridley. After sundry examinations and conferences, which are recorded in *Fox's Lives of the Martyrs*, he, with Ridley, was condemned to death.

Fox describes their death as follows :—

“Then they brought a lighted faggot, and laid it at Dr Ridley’s feet. Thereupon Mr Latimer said,—‘*Be of good comfort, Mr Ridley, and play the man; we shall this day light such a candle, by God’s grace, in England, as, I trust, shall never be put out.*’ When Dr Ridley saw the fire flaming up towards him, he cried, with a wonderful loud voice, ‘Into thy hands, O Lord, I commend my spirit;’ and afterwards repeated this often, ‘Lord, Lord, receive my spirit.’ Mr Latimer cried as vehemently on the other side, ‘O Father of heaven, receive my soul;’ who received the flame as it were embracing of it.” *Book of Martyrs.*

ARCHBISHOP CRANMER.

Thomas Cranmer was born in Nottinghamshire of an influential family. He was raised to the See of Canterbury by Henry VIII., where he contributed much to the good work of Reformation. In the reign of Mary he was deposed and degraded. In an evil moment, after long confinement, and with dread of death by fire in view, he was induced to sign a recantation, which he shortly after retracted, deploring his unhappy fall.

His last end is thus described in Fox :—

“But when he came to the place where the holy bishops and martyrs of God, Bishop Latimer and Ridley, were burnt before him for the confession of the truth, kneeling down, he prayed to God; and not long tarrying in his prayers, putting off his garments to his shirt, he prepared himself for death. His shirt was made long down to his feet. His feet were bare. Likewise his head, when both his caps were off, was so bare that one hair could not be seen upon it. His beard was so long and thick, that it covered his face with marvellous gravity; and his reverend countenance moved the hearts both of his friends and enemies. He died with great constancy.”—*Ut supra.*

Time would fail to tell of Wishart, Philpott, Saunders, and a host of others, who gave their lives for the truth. Suffice it to say, that hundreds of men and women, without regard to age or station, perished in the most cruel manner, for the crime alone of adhering to the Bible. The accession of Elizabeth to the throne, under God, saved the country; and may we hold fast the privileges which were bought with the blood of martyrs. Well may we cry "No Popery." Well may we fear the wrath of God for our unfaithfulness to truth. Strange infatuation that permits the admission of the adherents of such a system into place and power in a Protestant State!

QUESTIONS AND ANSWERS.

1. Q.—Have Protestants in England been exposed to the persecutions of the Church of Rome?

A.—Yes, at various times, before, and at the era of the Reformation.

2. Q.—What persecutions took place before the Reformation?

A.—Lord Cobham was roasted in chains over a slow fire, for his adherence to the truth as maintained by Wickliffe. All who were known to entertain the principles of that reformer were subjected to persecution in every shape.

3. Q.—How did the Papal party manifest their hostility to Wickliffe himself?

A.—By exhuming and burning his bones to ashes.

4. Q.—What persecutions took place at the Reformation?

A.—Henry VIII. put Lambert and other Protestants to death on account of their denial of the doctrine of Transubstantiation; and Mary, the successor of Edward VI., burnt to ashes all who confessed Christ, and spared neither age nor sex.

5. Q.—Mention the names of some of the leading martyrs in the reign of Mary?

A.—Archbishop Cranmer, Bishops Ridley, Latimer, and Hooper, the Rev. John Bradford, the Rev. John Rogers, the Rev. Rowland Taylor, and many others, of whom time would fail to tell.

6. Q.—When was the Reformation established in England?

A.—In the reign of Elizabeth—a good Queen—who not only gave rest to the Churches, but established truth on a firm basis throughout her realms.

CHAPTER XV.

Romish Curses, Excommunication, and Interdicts.

“God is love; and he that dwelleth in love, dwelleth in God, and God in him.” (1 John iv. 16.) Such is the declaration of the beloved John; and such is peculiarly the spirit of the gospel of love.

Jesus came to bless—to save, and not to curse.

Christians, who are members of his mystical body, are exhorted to cultivate the mind of Christ, and to follow after charity, which “beareth all things, believeth all things, hopeth all things, endureth all things.” (1 Cor. xiii. 7.) Vengeance belongeth alone to the Lord, (Rom. xii. 19,) who is the sole judge of consciences. The revengeful spirit—the spirit of cursing—is diametrically opposed to the Christian character.

Under the Mosaic law, it was said, “An eye for an eye, and a tooth for a tooth;” but He through whom “grace and truth” came, and who spake as never man spake, taught the following beautiful lesson:—

“But *I* say unto you, Love your *enemies*, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matt. v. 44.)

How utterly has the Church of Rome departed from the spirit of the gospel, in cursing all who dissent from her in the slightest degree!

CURSES OF THE COUNCIL OF TRENT.

On each of the following leading doctrines, the Council

of Trent gives the accompanying number of canons, each of which closes with an *Anathema* against the dissentient.

	No. of Canons.	No. of Curses.
1. On Justification,	33	... 33
2. On the Sacraments,	13	.. 13
3. On Baptism,	14	... 14
4. On Confirmation,	3	... 3
5. On the Eucharist,	10	.. 10
6. On Penance,	15	... 15
7. On Extreme Unction,	4	... 4
8. On Communion in one kind,	4	... 4
9. On the Sacrifice of the Mass,	9	... 9
10. On Orders,	8	... 8
11. On Matrimony,	12	... 12
	—	... —
Total of Canons and Curses,	125	... 125

In all, One Hundred and Twenty-Five Curses by the Romish Council of Trent!!!

CURSE FROM THE ROMAN PONTIFICAL AGAINST THOSE WHO
INTERFERE WITH NUNS.

“From the *Roman Pontifical*, restored and edited by order of Clement VIII. and Urban VIII., Supreme Pontiffs,”—part first,—we extract the following form of cursing, intended for use against those who should attempt to remove a nun from the cloister:—

“By authority of Almighty God, and of his holy apostles, Peter and Paul, we solemnly forbid, under the curse of anathema, that any one draw away these present virgins, or holy nuns, from the divine service, to which they have devoted themselves, under the banner of chastity; or that any one purloin their goods, or be a hinderance to their possessing them unmolested. But if any one shall dare to attempt such a thing, let him be accursed at home and abroad; accursed in the city and in the field; accursed in waking and sleeping; accursed in eating and drinking; accursed in walking and sitting; accursed in his flesh and his bones; and from the sole of his foot, to the crown of his head, let him have no soundness. Come upon him the malediction which, by Moses in the law, the Lord hath laid on the sons of iniquity. Be his name blotted out from the book of the living, and not be written with the righteous. His portion and inheritance be with Cain, the fratricide; with Dathan and Abiram; with Ananias and Sapphira; with Simon the sorcerer, and Judas the traitor; with those who have said to God, ‘Depart from us, we desire not the knowledge of thy ways.’ Let

him perish in the day of judgment; and let everlasting fire devour him with the devil and his angels; unless he make restitution, and come to amendment. So be it! So be it!"—1st part, *Roman Pontifical*.

What a terrible imprecation! It is scarcely conceivable how a Church, calling itself Christian, or Christ-like, could employ such a form of denunciation. We have reason to thank the Lord that he has, in his word, repudiated such a system as utterly antichristian, and given such marks of the apostacy, that we can at once recognise in Rome the very Babylon foretold.

FORM OF CURSE USED IN ENGLAND IN THE 13TH CENTURY.

The records of the diocese of Rochester contain the following curse, used in England in the 13th century, which is somewhat similar to that now given in the *Pontifical*. The curse has been verified in the archives of that diocese, by my reverend and valued brother in the ministry, Dr Cumming:—

“By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims, and of all the holy patriarchs, prophets; and of all the apostles and evangelists, of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and holy confessors, and of all the holy virgins, and of all saints, together with the holy elect of God, may ——— be damned.

“We excommunicate and anathematize him; and from the threshold of the Holy Church of God Almighty we sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, ‘Depart from us, for we desire none of thy ways.’ As a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him, and make satisfaction. Amen.

“May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in baptism, curse him! May the Holy Cross, which Christ, for our salvation, triumphing over his enemies, ascended, curse him!

“May the holy and eternal Virgin Mary, mother of God, curse him! May St Michael, the advocate of the Holy Souls, curse him! May all the angels, principalities, and powers, and all heavenly armies, curse him.

“May the praiseworthy multitude of patriarchs and prophets, curse him !

“May St John the Precursor, and St John the Baptist, and St Peter, and St Paul, and St Andrew, and all other of Christ's Apostles together, curse him ! and may the rest of our disciples, and evangelists, who, by their preaching, converted the universe, and the holy and wonderful company of martyrs and confessors, who, by their holy works, are found pleasing to God Almighty. May the holy choir of the holy virgins, who, for the honour of Christ, have despised the things of this world, damn him ! May all the saints, from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him !

“May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways, or in the woods, or in the waters, or in the church. May he be cursed in living and in dying !

“May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, and in sitting, in living, in working, in resting, in blood-letting !

“May he be cursed in all the faculties of his body !

“May he be cursed inwardly and outwardly ! May he be cursed in his brains, and in his vertex, in his temples, in his eye-brows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers !

“May he be damned in his mouth, in his breasts, in his heart and purtenance, down to the very stomach ! May he be cursed in his reins, and in his groins, in his thighs, in his genitals and in his hips, and his knees, his legs and feet, and toe-nails ! May he be cursed in all his joints, and articulation of the members ! From the crown of his head to the sole of his feet may there be no soundness ! May the Son of the living God, with all the glory of his Majesty, curse him ! And may heaven, with all the powers that move therein, rise up against him, and curse and damn him, unless he repent and make satisfaction. Amen. So be it. Be it so Amen.”*

Truly the language of the apostle is applicable to Rome, “Whose mouth is *full of cursing and bitterness.*” “Their feet are swift to shed blood.” “Destruction and misery are in their ways, and the way of peace have they not known.” “There is no fear of God before their eyes.” (Romans iii. 14-18.)

MODERN ALTAR DENUNCIATION.

There have been many instances in which the priests of

* There is evidence for believing that a Romish priest, named Hoggan, was denounced from the altar, a few years ago, in the United States, according to the form of this curse.

the Church of Rome have employed altar denunciation with great effect in Ireland. The forms, which they use on such occasions, are generally substantially the same as those which we have given from the *Pontifical* and the Rochester Archives. On this subject, we quote the following excellent observations from the *Protestant Herald*. *Edinburgh*, 1854, p. 36 :—

“Every one acquainted with the state of Ireland knows that altar denunciations furnish the priesthood with the most powerful weapons for the spiritual and temporal subjugation of the people. The priest’s curse is a fiery sword, turning every way, and forbidding access alike to the tree of spiritual life, and to civil liberty. If a man desire to read the Word of God, or to attend an evangelical church to hear the way of salvation, if he receive a missionary into his house, or send his children to a Protestant school, he is terrified by the threat that he will be denounced from the altar. If he has a vote to give for a member of Parliament, or any other civil privilege to exercise, he must do so according to the dictation of the priest, or he will be denounced from the altar. Nor is the fear which this denunciation inspires always *a mere superstitious dread* of unreal spiritual terrors, or imaginary temporary evils, miraculously produced. There are men among the lower classes in Ireland sufficiently educated to laugh to scorn such *idle superstitions*, but who would be unwilling to face the temporal consequences, of a real and palpable nature, which are certain to follow. It is no slight matter to be held up to an ignorant and superstitious neighbourhood as a child of the devil, and an heir of perdition, an object of horror and hatred, with whom all intercourse is forbidden, and against whom all violence is justifiable. It is no slight matter for a man to find himself deserted by his nearest relatives, shunned by his former companions—to see them turn out of the way when they meet him on the road, and to sign themselves with the cross, to protect themselves from his satanic influence as they pass—to see his shop deserted, his forge or his mill forsaken, and himself treated by all men as if he had the leprosy. But such is the inevitable consequence of being denounced from the altar. The priest’s curse is therefore a weapon of tremendous power, whether it is used to deter those who are willing, from entering into the way of life, or to bend to the priestly will the political privileges of the people. There have been instances in which this tremendous weapon has been braved, and protection sought from the law of the land, but seldom with any good effect. There is at this moment in Edinburgh a well-known and efficient missionary, who was ruined, and obliged to fly from his native country in consequence of the priest’s curse, and in defiance of the law’s protection. He had been denounced for reading the Scriptures to his igno-

rant neighbours. All the evils we have mentioned fell upon him in consequence. He appealed to the law—he gained his case—the cursing priest was found liable in heavy damages. But of what avail was all this? The damages were paid—the priest remained—the poor man was ruined, and forced into exile.”

No system ever yet existed, Pagan or Mohammedan, which exhibits so intolerant a spirit as the Church of Rome. Can we regard those as free agents, or qualified for the exercise of the elective franchise, or to take part in the government of Protestants and freemen, who are themselves slaves to such a system as this.

INTERDICTS.

This was one of the most terrible engines of Papal power, when exercised towards those who acknowledged the Papal supremacy, and whose souls were bowed down by superstition. It has been frequently put into force, of which we would give two instances :—

John, King of England, A.D. 1190, having refused to admit Stephen Langton, on his appointment by the Pope to the archbishopric of Canterbury, his holiness employed the power of the *Interdict*, which was calculated to awe the superstitious, and to compel the refractory to obey.

’Mid solemn services, curses were fulminated, the lights in the church extinguished, and the interdict proclaimed. A stop was put to divine service, the doors of all the churches were closed, the images of the saints laid prostrate on the ground, and the dead left unburied in the highways and ditches.

John, for a time, remained firm amid such terrible scenes, but at last cowered before the Papal power, when the triple tyrant of Rome audaciously gave away the kingdom to the French monarch, whom he authorised to invade England’s free shores. John’s humiliation was complete, and even the crown was kicked from his brow by the Roman legate, in order to shew that the Pope was his lord.

In the same century, Philip Augustus, King of France, was compelled to yield to the same power. Philip had been divorced from his first wife by the French bishops,

but the Pope refused to acknowledge the divorce. Philip, notwithstanding, married again; which called forth the Pope's displeasure, who commanded him to submit. The king continuing obdurate, the Pope issued the interdict; the effects of which are eloquently described by R. P. James, as follows:—

“Gloom and consternation spread over the face of France; the link seemed cut between it and the other nations of the earth. Each man appeared to stand alone; each one brooded over his new situation with a gloomy despondency. No one doubted that the curse of God was upon the land; and the daily, nay, hourly, deprivation of every religious ceremony, was constantly recalling it to the imaginations of all.

“The doors of the churches were shut and barred; the statues of the saints were covered with black; the crosses on the high roads were veiled. The bells, which had marked the various hours of the day, calling all classes to one beneficent God, were no longer heard ringing slowly over field and plain. The serf returned from the glebe, and the lord from the wood, in gloomy silence, missing all those appointed sounds that formed the pleasant interruption to their dull toil, or duller amusements.

“All old accustomed habits, these grafts in our nature which cannot be torn out without agony, were entirely broken through. The matin, or the vesper prayer, was no longer said; the Sabbath was unmarked by its blessed distinctness; the fetes, whether of penitence or rejoicing, were unnoticed and cold in the hideous gloom that overspread the land, resting like the dead amidst the dying.

“Every hour, every moment, served to impress the awful effects of the interdict more and more deeply on the minds of men. Was a child born,—a single priest, in silence and in secrecy, as if the very act were a crime, sprinkled the baptismal water on its brow. Marriage, with all its gay ceremonies and feasts, was blotted, with other happy days, from the calendar of life. The dying died in fear, without prayer or confession, as if mercy had gone by; and the dead, cast recklessly on the soil, or buried in unhallowed ground, were exposed, according to the credence of the day, to the visitation of demons and evil spirits. Even the doors of the cemeteries were closed, and the last fond commune between the living and the dead—that beautiful weakness which pours the heart out, even on the cold unanswering grave—was struck out from the solaces of existence.

“The bishops and clergy in the immediate neighbourhood of Dijon, first began to observe the interdict; and gradually, though steadily, the same awful privation of all religious form spread itself over France. Towards the north, however, and in the neighbourhood of the

capital, the ecclesiastics were more slow in putting it in execution."—*Philip Augustus.*

Philip Augustus at first stoutly resisted ; but his barons and people were more superstitious than himself. They quailed before the power of the Pontiff ; and Philip, forsaken in his time of need, at length gave way.

Were England to acknowledge the Papal yoke, it would again submit to the tyranny of a foreign priest, and bow before his *fiat*.

Does it not behove Britons to resist Papal aggression, and to withdraw all support from such a system of fraud and tyranny, seeing that it reduces the mind to thralldom ? Where would be the greatness and independence of Britain if it were subject to Papal rule ? With the power of the Interdict, what could not the Pope do ?

QUESTIONS AND ANSWERS.

1. Q.—Is it in accordance with the spirit of Christianity to persecute for conscience sake ?

A.—No. Such persecution is altogether opposed to the gospel of love ?

2. Q.—How does it appear that the Church of Rome is unchristian in this respect ?

A.—Because she curses all who dissent, even in the smallest degree, from her decrees.

3. Q.—How can you prove that she anathematizes those who differ from her ?

A.—By an appeal to the Council of Trent, which has hurled one hundred and twenty-five curses against those who do not accord with Papal views.

4. Q.—Is there not a form of cursing provided in the *Roman Pontifical* ?

A.—Yes ; the unchristian character of which at once appears on its perusal.

5. Q.—Is there not one recorded in the archives of the diocese of Rochester, which is absurdly profane ?

A.—Yes ; it specifies all the members of the body, and curses the delinquent in them, and in whatever position he can be found.

6. Q.—What are interdicts ?

A.—Mandates from the Pope, by which a stop is put to all church services and ministrations, and by which the dead are left unburied in the highways and ditches.

7. Q.—Were not these interdicts successful in accomplishing the wishes of the Pope in former ages?

A.—Yes. People and realms were then so bowed down by superstition, that they dreaded the interdict;—the terms of which the bishops and clergy, being so subject to the Pope, were always ready to fulfil.

8. Q.—Give some special instances in which they compelled even crowned heads to yield to the Pope?

A.—The case of John, King of England, A.D. 1190, who was compelled to receive Stephen Langton, as Archbishop of Canterbury, and that of Philip Augustus, King of France, in the same century, who was forced to put away his wife, by the interdict.

CHAPTER XVI.

Popery Opposed to the Bible.

Nothing can be more decided than the opposition of the Church of Rome to the free use and circulation of God's Word. She is opposed to the Bible, simply because the Bible is opposed to her. Christ said, "Search the Scriptures," (John v. 39;) but Rome places her members under such restrictions as to the use of the Word of God, as amounts to an absolute prohibition. We shall now give our various authorities, and establish our assertion by indisputable evidence.

I. The Council of Toulouse, A.D. 1229, passed the following decree:—

"We prohibit also the permitting of the laity to have the books of the Old or New Testament, unless any one should wish, from a feeling of devotion, to have a psalter or breviary for divine service, or the hours of the blessed Mary. But we strictly forbid them to have the above-mentioned books in the vulgar tongue."—*Labbey and Cassort's Councils*, part I., tom. ii. Paris, 1671.

This decree was passed in the time of the Waldenses, and strictly carried out.

II. Quesnel, a pious and eminent Roman Catholic, in the beginning of the 18th century, published a work which proved very distasteful to the Church of Rome. Accordingly, Clement XI. issued a bull, commonly entitled the bull *Unigenitus*, in which he condemned certain propositions contained in the above work. See Chap. IX. on canon law. Amongst the propositions condemned were the following:—

“It is useful and necessary, at all times, in all places, and for persons of every class, to study and to know the spirit, piety, and sacred mysteries of the Scripture.

“The reading of the Holy Scripture is for all men.”

These propositions, so scriptural and truthful, with others of a similar kind, the bull condemns as—

“Seditious, impious, blasphemous, suspected of heresy, and savouring of heresy itself; favouring, moreover, heretics and heresies, and also schism; as erroneous, nearly allied to heresy, often condemned, and finally, even heretical.”

The bull *Unigenitus* is of the highest authority. Romanists unblushingly admit it to be in full force even in the British kingdom. Dr Murray, Romish Archbishop of Dublin, gave evidence before the Committee of the House of Commons, in 1828, as follows:—

“Is the bull *Unigenitus* received in Ireland? It is.”—See *Report*, p. 647.

III. Saint Alphonsus Liguori, the high authority of whose works we have already pointed out in Chapter II., says,—

“*The Scriptures and books of controversies may not be permitted in the vulgar tongue, as also they cannot be read without permission.*”

The Saint refers with approval to the 4th rule of the Index, to which we shall call attention.

IV. The second article of Pope Pius’s Creed amounts to a prohibition of Scripture:—

“I also admit the sacred Scriptures, according to the sense which the holy Mother, the Church, has held, and does hold,—to whom it belongs to judge of the true sense and interpretation of the Holy Scrip-

tures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

Here the Romanist promises to understand Scripture *only* according to the sense of the Church, and the unanimous consent of the Fathers. But the Church has never given an authorized sense or commentary of Scripture; and the unanimous consent of the Fathers is a *non entity*, these ancient writers being divided on almost every point. Therefore, the conclusion irresistibly follows, that the Scriptures are not to be understood at all.

V. The fourth rule of the Index of the Council of Trent, distinctly prohibits the use of Scripture to the member of the Church of Rome, unless he can obtain the license or permission of the superior. The rule is as follows:—

"Inasmuch as it is manifest, from experience, 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 from it; it is, on this point, referred to the judgment of the bishops, or inquisitors, *who may, by the advice of the priest or confessor*, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission *they must have in writing*. But if any one shall have the presumption to read or possess it without *such written permission*, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Book-sellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any persons not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."—See *Canons and Decrees of Council of Trent*. Paris, 1832.

Here several points are observable.

1. It is taken for granted that the indiscriminate reading of holy Scripture will "do *more harm*, than good!"

What! the reading of the inspired volume do *harm*! Yes; such is the deliberate teaching of the Church of Rome.

2. The bishop or inquisitor, not the parish priest, may give license to certain parties to read the Bible.

3. These parties are those who, it is ascertained, will

derive no harm therefrom; that is to say, who are so thoroughly imbued with Romish sentiment and feeling, that nothing can shake their adherence to Popery.

4. The license must be given in *writing*.

5. The person who possesses a Bible without such written license, must deliver up the Bible to the Church authorities.

6. If he do not give up the Bible, he cannot receive absolution.

7. Booksellers who sell Bibles in the vulgar tongue to persons not possessing the license, must lose the value of the books, and be subject to *other penalties*, according to the pleasure of the inquisitor.

8. Even the clergy are not to read or buy such Bibles without the permission of the prelates.

Such then are the principles and discipline of the Church of Rome, in reference to the Bible and its use.

This 4th rule is binding even at the present day.

Dens says,—

“According to Steyaert, the law has been received, and hitherto observed, (with some variation, according to the character of the countries,) in by far the greatest part of the Catholic world; *only where they lived amongst heretics, a greater indulgence was allowed.*”—p. 103, vol. II. Dublin, 1832.

The Bible is sometimes possessed by Romanists in England, and Protestant countries; nay, it is even studiously paraded in the Roman Catholic book-shops, but Dens explains the reason,—“*Where they (Catholics) lived among heretics, a greater indulgence was allowed.*” The object is evident; even to lead Protestants to suppose that the Church of Rome is not the foe of the Bible.

We cannot do better than quote a passage from Venn's excellent letters to Waterworth, in which he shews that the 4th rule of the Index is referred to in the *most recent* bulls of the Pope as of the highest authority.

“(1.) Pius VII., in a letter to Ignatius, Archbishop of Quesn, Primate of Poland, dated June 29, 1816, alarmed at the progress of the Bible Society in that country, thus writes:—

“‘We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined.’ . . . ‘We

again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute by the utmost earnestness. And then he repeats the rules of the Index, Nos. 2, 3, and 4, and the Decree of Benedict XIV.

“The same Pope, in his letter to the Archbishop of Mohilow, dated September 3, 1816, reproves him for having sanctioned the Bible Society; and adds, ‘You ought carefully to have kept in view what our predecessors have already prescribed,—viz. that if the Holy Bible, in the vulgar tongue, were permitted everywhere, without discrimination, more injury than benefit would thence arise.’ He afterwards proceeds to quote the bull *Unigenitus*, as expressing the opinion of the Church; and in another passage of his letter, he reproves the Archbishop for quoting the first part only of Pius VI.’s celebrated letter to Martini, which is prefixed to the stereotype edition of the Rheinish New Testament, published at Belfast, 1839, (which is so often appealed to by English Romanists as a proof that their Church is favourable to the free circulation and reading of the Scriptures,) and says, ‘That most wise Pontiff, for this very reason, commends a version of the Holy Scriptures made by that prelate, because he had abundantly enriched it by expositions drawn from tradition, accurately and religiously observing the rules prescribed by the sacred congregation of the Index.’

“In the year 1820, Pius VII. approved of the decrees of the sacred congregation of the Index, which condemned and proscribed two editions of the New Testament translated into Italian by Martini.

“These editions appear to have been exact reprints from the original work of Martini, but without any notes. The original work, consisting of 23 quarto volumes, needed no proscription.*

“(2.) Leo XII., in his encyclical letter, dated May 3, 1824, says, and I adopt the translation by the Roman Catholic bishops in Ireland.

“‘Our predecessors published many ordinances; and, in his later days, Pius VII., of blessed memory, sent “two briefs,” (from which I have just quoted.)

“‘Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful entrusted to you, (adhering strictly to the rules of our congregation of the Index,) be persuaded, that if the sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men.

. . . . “‘The power of temporal princes will, we trust, in the Lord, come to your assistance,’ &c.

“In the year 1825, Leo XII. issued a mandate, dated March 26,

* Martini’s edition of the Bible needs no proscription, because it consists of 23 quarto volumes, and therefore cannot be purchased by the thousands.

and published in the last Index, in which all patriarchs, archbishops, bishops, &c., are charged to remember those things which are set forth in the rules of the Index, and in the 'observation' and 'addition' respecting the fourth rule.

“(3.) Pius VIII., in his encyclical letter, dated May 24, 1829, writes to the same effect as Leo XII. had done in the year 1824.

“(4.) Neither has his successor, Pope Gregory XVI., been less earnest in this matter than his predecessors.

“A decree was passed by the sacred congregation of the Index, dated January 7, 1836, to which a notice is subjoined, and in that notice it is said,—‘Those regulations are especially to be insisted on (*omnino insistendum*) which were set forth in the fourth rule of the Index.’

“In the Index of prohibited books, published at Rome in 1841, not only does the 4th rule appear without any intimation of its even having been suspended; but the notice enjoining the strict observance of it is placed among the prefatory and recognized documents.

“The encyclical letter, dated the 25th of May last, (1845,) and addressed to all patriarchs, primates, archbishops, and bishops, is chiefly directed against the Bible Society, and not only are the translations of that Society condemned, but the principle itself, of the free circulation and reading of the Scriptures, is likewise condemned, and the observance of the 4th rule of the Index enjoined. The following are extracts from it. After mentioning the efforts made at the time of the Reformation to promote its doctrines, he says, ‘Therefore, in those rules which were drawn up by the Fathers, chosen by the Council of Trent, and approved by Pius IV, and prefixed to the Index of prohibited books, it is read, established by general sanction, that Bibles in the vulgar tongue should not be permitted to any but those to whom the reading of them should be judged profitable, to the increase of faith and piety.’ (Here a reference is made to the 3d and 4th rules of the Index.) ‘To this same rule, which was afterwards made more stringent by a new caution, on account of the persevering frauds of the heretics, the declaration was at length added, by the authority of Benedict XIV., that the reading of versions in the vulgar tongue, which have been approved of by the Apostolic See, or published with notes taken out of the holy Fathers of the Church, or learned and Catholic men, should be held henceforth permitted,’ (*i. e.* permitted to those having a license; not to all, as is proved by the context.) The Pope then goes on to attack the Jansenists and Quesnelists, who held the Protestant doctrine respecting the reading of the Bible, and observes, that their audacity is rebuked in the solemn judgments passed against their doctrines, with the applause of the whole Catholic world, by two Popes,—viz. Clement XI., in the bull ‘*Unigenitus*,’ and Pius VI., in his constitution ‘*Auctorem Fidei*,’—that very Pius VI. who wrote to Martini on his translating the Bible.

and who is so often ignorantly quoted as a friend to the free circulation and reading of the Holy Scriptures.'” p. 10, letters.—Hereford, 1845.

Thus the Church of Rome, by her highest authorities, prohibits the circulation of the Bible in the vulgar tongue.

It is true, that English Roman Catholics deny this; but their very denial of it only proves either that they are kept in ignorance of the laws of the Church, or that they wilfully deceive. We believe that the former alternative is the case, at least in most instances.

The Church of Rome, in her rulers, is the deceiver; she prohibits the Bible, and yet denies the existence of that prohibition; and thus adds hypocrisy to her other sins.

How can Britons, who are characterized for honesty and love of the Bible, countenance such a system of fraud and hostility to God's Word as this? And yet the nation actually sanctions the exclusion of the Bible from its own, (the national,) schools in Ireland, and the education of the youth of that benighted country in ignorance of the Bible. Need we wonder that insulted Providence permits Ireland to be England's difficulty, and that evils overwhelm the sister isle. The remedy is to give to its people that blessed book, which the Lord has given for all, to be a lamp unto our feet, and a light unto our path, Psalm cxix. 105.

QUESTIONS AND ANSWERS.

1. Q.—What prohibition, as to the use and reading of Scripture, did the Council of Toulouse issue?

A.—It decreed that no one should have the Bible in the vulgar tongue, A.D. 1229.

2. Q.—How does it appear, from the case of Quesnel, that the Church of Rome is opposed to the reading and circulation of the Word of God?

A.—Quesne. maintained, that “the Scriptures are for all;” and the Pope, in the famous bull *Unigenitus*, condemned that sentiment with others, as injurious, blasphemous, &c.

3. Q.—Is the bull *Unigenitus* now in force?

A.—Yes. Dr Murray, Roman Catholic Archbishop of

Dublin, admitted the fact in his examination before the Committee of the House of Commons.

4. Q.—What does *Saint* Alphonsus Liguori say on the subject?

A.—That “the Scriptures and books of controversies, may not be permitted in the vulgar tongue.”

5. Q.—How does the second article of Pope Pius’s creed amount to a prohibition of God’s Word?

A.—It declares, that the Scriptures are *only* to be understood according to the sense of the Church, and the unanimous consent of the Fathers. But no such thing as the sense of the Church, or the unanimous consent of the Fathers exists; and therefore it would follow, that the Scriptures are not to be understood at all.

6. Q.—Has the Council of Trent prohibited the use and reading of Scripture?

A.—Yes; in the Fourth Rule of the Index.

7. Q.—What principle, insulting to God, does the Fourth Rule take for granted?

A.—That the indiscriminate reading of Scripture would do more harm than good.

8. Q.—To whom may the bishop or inquisitor grant the reading of Scripture?

A.—According to the Third Rule, to “*learned and pious men!*”

9. Q.—What penalty do they incur who read the Scriptures without the written permission of the superior?

A.—They cannot receive absolution until they give up their Bibles to the Priest.

10. Q.—Are booksellers included in this prohibition as to Scripture?

A.—Yes. If they sell the Bible to persons who have not permission, they incur various punishments.

11. Q.—How is it that Bibles are often in the possession of Roman Catholics in England and Protestant countries?

A.—The reason is explained by Steyaert. He says, that the Fourth Rule of the Index is relaxed amongst heretics, in which term the Church of Rome includes Protestants; but strictly observed in countries “altogether (Roman) Catholic.”

Popery opposed to Knowledge.

It is remarkable, that while the Church of Rome, by the doctrine of transubstantiation, denies the evidence of the senses, she seeks, in her whole system of worship, rather to gratify the senses by pageant and ceremonial, than to cultivate the mind and to inform the understanding. She has proved the foe of knowledge; and though many of her leading men and priests are distinguished for learning and logical skill,—for “knowledge is power,”—yet the great body of her communion in Romish countries, are sunken in the most abject superstition and ignorance. Knowledge is a power which she dreads to entrust to her followers in general, and which she reserves for her leading office-bearers, that they may employ it to her advantage, and keep the people in subjection to her authority.

In England and other places where the great mass of the people are Protestants, members of the Church of Rome are found to be well informed and acute, for the simple reason, that, under such circumstances, every Romanist is a missionary; but in Italy, Spain, Portugal, Belgium, Ireland, &c., it is well known, that the people are in a state of ignorance bordering upon that of uncivilized life. In short, Popery, in its rules and discipline, imposes such restrictions as directly impede the progress of knowledge.

1. POPERY OPPOSES KNOWLEDGE BY THE RULES OF THE INDEX.

The following are the ten rules concerning prohibited books which have been approved by the council of Trent, and which we give at large, as they are not generally accessible.

“1. All books condemned by the supreme pontiffs or general councils, before the year 1515, and not comprised in the present index, are, nevertheless, to be considered as condemned.

“2. The books of heresiarchs,—whether of those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zuingle, Calvin, Balthasar, Pacimontanus, Swenchfeld, and other similar ones,—are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned, but those which do not treat

upon religion are allowed to be read, after having been examined and approved by Catholic divines, by order of the bishops and inquisitors. Those Catholic books also are permitted to be read which have been composed by authors who have afterwards fallen into heresy, or who, after their fall, have returned into the bosom of the Church, provided they have been approved by the theological faculty of some Catholic university, or by the general inquisition.

“ 3. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. *Translations of the Old Testament may also be allowed, but only to learned and pious men, at the discretion of the bishop*, provided they use them merely as elucidations of the vulgate version, in order to understand the Holy Scriptures, and not as the sacred text itself. But translations, of the New Testament, made by authors of the first class of this Index, are allowed to no one, since little advantage, but much danger, generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the vulgate edition, they may be permitted to be read by the same persons as the version, after the suspected places have been purged by the theological faculty of some Catholic university, or by the general inquisitor

“ 4. *Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to any one*, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; AND THIS PERMISSION THEY MUST HAVE IN WRITING. *But if any one shall have the presumption to read or possess it without such written permission*, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors.

“ 5. Books of which heretics are the editors, but which contain little or nothing of their own,—being mere compilations from others,—as lexicons, concordances, apothegms, similies, indices, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of Catholic divines, such corrections and emendations as may be deemed requisite.

“ 6. Books of controversy betwixt the Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately

allowed, but are to be subject to the same regulations, as Bibles in the vulgar tongue. As to those works in the vulgar tongue which treat of morality, contemplation, confession, and similar subjects, and which contain nothing contrary to sound doctrine, there is no reason why they should be prohibited; the same may be said also of sermons in the vulgar tongue designed for the people. And if, in any kingdom or province, any books have been hitherto prohibited as containing things not proper to be read without selection by all sorts of persons, they may be allowed by the bishop and inquisitor, after having corrected them, if written by Catholic authors.

“ 7. Books professedly treating of lascivious or obscene subjects, or narrating or teaching them, are utterly prohibited, &c. *But the works of antiquity, written by the heathens, are permitted to be read, because of the elegance and propriety of the language; though on no account shall they be suffered to be read by young persons.*

“ 8. Books, the principal subject of which is good, but in which some things are occasionally introduced tending to heresy and impiety, divination, or superstition, may be allowed, after they have been corrected by Catholic divines, by authority of the general inquisition. The same judgment is also formed of prefaces, summaries, or notes, taken from condemned authors, and inserted in the works of authors not condemned; but such works must not be printed in future until they have been amended.

“ 9. All books and writings of geomancy, necromancy, magic, &c., are utterly rejected. The bishops shall also diligently guard against any persons reading or keeping any books, treatises, or indices, which treat of judicial astrology, &c. But such opinions and observations of natural things as are written in aid of navigation, agriculture, and medicine, are permitted.

“ 10. In the printing of books or other writings, the rules shall be observed which were ordained in the tenth session of the Council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the Pope's vicar, and the master of the sacred palace, or other persons chosen by our most holy Father for that purpose. In other places, the examination of any book or manuscript intended to be printed, shall be referred to the bishop, or some skilful person whom he shall nominate, and the inquisitor of heretical pravity of the city or diocese in which the impression is executed, who shall gratuitously, and without delay, affix their approbation to the work in their own handwriting, subject, nevertheless, to the pains and censures contained in the said decree,—this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner; and it is the judgment of the Fathers of the present deputation, that those persons who publish books in manuscript before they have been examined and approved, should be subject to the same penalties as those who print

them ; and that those who read or possess them, should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized ; and this examination and approbation, &c., shall be granted gratuitously.

“ Moreover, in every city and diocese the house or places where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies ; nor shall they keep, or sell, nor in any way dispose of any other books without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers, or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies ; or if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought ; and no one shall presume to give, to read, or lend, or sell any book, which he, or any other person has brought into the city, until he has shewn it to the deputies, and obtained their permission, unless it be a work well known to be universally allowed.

“ Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies, and obtained their license, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent.

“ With regard to those books which the Fathers of the present deputation shall examine, or correct, or deliver to be corrected, or permit to be reprinted on certain conditions, booksellers and others shall be bound to observe whatever is ordained respecting them. The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary for the good of the kingdom, or province, or diocese. And let the secretary of these Fathers, according to the command of our Holy Father, transmit to the notary of the general inquisitor the names of the books that have been corrected, as well as of the persons to whom the Fathers have granted the power of examination.

“ *Finally, it is enjoined on all the faithful, that no one presume to*

keep or read any book contrary to these rules, or prohibited by this Index. But if any one keep or read any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."—*Index Can. Councils of Trent.* Paris, 1832.

SUMMARY OF THE RULES OF THE INDEX.

1. Thus the Index prohibits all the controversial works of Protestants; so that it is impossible for the genuine Romanist to know both sides of the question.

2. Translations of ecclesiastical writers made by condemned persons are allowed, if they contain nothing contrary to sound doctrine, (Romish;) but translations of the Scriptures are only permitted to learned men *at the discretion of the Bishop*. How much does Rome dread the Word of God, when, upon translations of ecclesiastical writers, which contain nothing contrary to her doctrine, she imposes no restriction, but limits the reading of Scripture to learned and pious men; that is, to men who are thorough Romanists! May not the inference be naturally drawn, that she considers the Word of God as opposed to her doctrine?

3. It is an established principle of the Church of Rome, that the general perusal of Scripture will do more harm than good. What an insult to the Divine Author of the Word of God!

4. No one can read a version of the Scriptures in the vulgar tongue, without *the permission of the inquisitor or bishop in writing*.

5. If any one presume to read the Bible without such permission, he cannot receive absolution until he has first given up the Bible to the ordinary, *i.e.*, the Church authorities.

6. If a bookseller sell a Bible to a person who has not that permission, he must forfeit the value of the book.

7. Heathen works are allowed, on account of the elegance and propriety of the language. There is no restriction in this case, *though the Bible is restricted*.

8. No book can be printed in Rome, until it has been first examined by the Pope's vicar, or other persons chosen

for the purpose. In other places, the book must be referred to the bishop or inquisitor.

9. Printing offices are to be visited by the bishop and inquisitor, to prevent the printing of books not approved.

10. Booksellers who publish or sell a book without the sanction of the bishop or inquisitor, shall forfeit the value, and be subject to such other punishments as the bishop or inquisitor may think fit.

11. The buyers and readers shall be punished by the same.

12. No one can import books for sale, until he has obtained permission.

13. Heirs and executors can make no use of the books of deceased persons until they have obtained permission, without which they are liable to punishment from the inquisitor.

14. The bishop or inquisitor can prohibit works which do not appear to be prohibited by the *Index Prohibitorius*, as if the long catalogue which that Index gives were not sufficient.

15. Those who read heretical books, instantly incur excommunication, and are guilty of mortal sin.

Such are the solemn regulations of the "holy Fathers" of the Council of Trent. What a thorough system of tyranny!

It is worthy of particular observation, that the inquisitor takes a leading part in the infliction of punishment upon those who violate these decrees. The inquisitors in this, as in other matters, are the right hand of Rome.

Where these rules are carried out, it is impossible that a rational knowledge can exist.

The *Index Expurgatorius*, designed to purge books partly approved, and the *Index Prohibitorius*, intended for the prohibition of books altogether, were immediately drawn up,—a history of which is thus given by Saint Alphonsus Liguori :—

"But as far as relates to the congregation of the Index, it is to be known, that when the innovators, at the close of the 16th century, filled the west with their impious books, and the condemnation of these

works could not come without difficulty to the knowledge of the faithful, especially on account of the wars, it was needful that an Index of forbidden books should be formed. Hence Paul IV., in the year 1557, committed to the inquisitors that they should form this Index, which then was finished, and published in the year 1559, by order of the same Paul. But because in that Index a better method, and other declarations, and the names of many other authors and books were wanting, hence Pius IV. committed the forming of a new Index to the Fathers of the Council of Trent, which was then being held. For this purpose the Council chose eighteen Fathers, who completed and presented the work; and because the Fathers, overcome with fatigue, were solicitous about returning, and even now some had departed, they left the matter to be finished according to the judgment of the Pope, together with the rules made. Consequently, Pius IV. (many learned Fathers being applied to,) completed the Index, and commanded that it should be observed by all the faithful everywhere, with his own rules; and decreed, that if any one afterwards should read any book condemned on account of the suspicion of false doctrine, or should have it in his possession, he should fall *ipse jure* into excommunication; and against him, as if suspected of heresy, proceedings should be taken; but he who should read books forbidden for any other cause besides the supposed guilt of mortal sin, that he should know that he would be severely punished at the pleasure of the bishop; so in the bull of the above mentioned Pius IV. 'of the Lord's flock,' given on the 24th March 1564. Thence Philip II., King of Spain, Naples, &c., on the 15th February 1564, sent forth an edict. The edict of Philip II. is in *Van Espen. Part i., tit. 22, de Congr., c. 4, n. 34, at apud Hareim, in Annal. Belg., ad annum 1560*, in which he commands, that the above mentioned Roman Index, even as it was published by the Pontiff, should be received and observed by all his own kingdoms, and that he would transmit it to all the royal councils, that it should be published in the usual manner through the provinces, which was done without any contradiction in the Neapolitan kingdom."—*Appendix III. vol. i., Moral Theology of Liguori.* Venice, 1828.

The *Index Expurgatorius* and *Prohibitorius* contains a long catalogue of works, with reference to passages which are considered as objectionable.

We mention a few names of Romish authors whose works are partly disapproved, and are therefore so unfortunate as to be placed on the black list.

1. Æneas Sylvius. He had written strongly in favour of the Council of Basil, which maintained that Popes are subject to Councils. He afterwards ascended the Papal chair under the name of Pius II., and then, of course, his

views underwent a change, and he became *Pius Æneas!* His works are in the Index.

2. Cardinal Cajetan, though a staunch Romanist, had made some candid admissions. He had denied, for instance, that the words of Scripture were sufficient of themselves to prove transubstantiation. His name is on the list.

3. Zerus, in his commentaries, admitted, that the rock spoken of in Matth. xvi. 18, is *Christ*; he is therefore placed in the Index.

4. Claudius Espenceus, a dignitary of the Church of Rome, wrote ably and boldly against the practical corruptions of his Church. He has met the same fate.

It is unnecessary to occupy space with further examples; suffice it to say, that every sentiment of every author which is at all inconsistent with Romanism, is condemned by the Index. The ecclesiastical thumbscrew is pressed to the very utmost, and a chain of the most oppressive tyranny thrown around the members of the Church of Rome. Every measure is adopted to keep out the light of truth, and to obstruct the progress of knowledge. Popery labours to keep the people in ignorance, and the system which it adopts is well calculated to accomplish that object.

II. POKERY OPPOSES KNOWLEDGE BY FORGERY AND THE MUTILATION OF RECORDS.

In the 6th chapter we have given various instances of this. Popery gives a knowledge of falsehood and forged documents, but not of truth. The knowledge which Rome imparts, and which alone she regards as orthodox, is of a bastard kind.

III. ROME'S TREATMENT OF GALILEO.

As an instance of the opposition of Rome to the march of intellect and progress, we call attention to her treatment of the great astronomer and philosopher, Galileo. This great man had made many important discoveries in various branches,—geography, philosophy, and astronomy. To him is attributed the invention of the telescope. But his grand theory was—that which is now universally received—the revolution of the earth on its own axis, and

round the sun. Before his time, it was believed that the sun revolved round the earth, but he corrected that notion, and was therefore exposed to great persecution from the Church of Rome. He was summoned twice before the Inquisition, the doctors of which pronounced, that his theory was "false in philosophy, and heretical in religion." He made a promise, extorted from him by compulsion, that he would not any longer teach his system. Having, however, neglected to comply with the demand of the Inquisition, he was summoned, at the advanced age of seventy, before its tribunal. The process against Galileo is given by Lembrach as follows:—

"Whereas you, Galilius of Florence, aged 70, were informed against in the year 1615, in this holy office, for maintaining as true a certain false doctrine held by many,—viz., that the sun is the centre of the world, and immoveable, and that the earth moves round it with a daily motion. Likewise, that you have certain scholars to whom you have taught the same doctrine. Likewise, that you have kept up a correspondence with certain German mathematicians concerning the same. Likewise, that you have published certain letters concerning the solar spots, in which you have explained the same doctrine as true, and that you have answered the objections which, in several places, were made against you from the authority of the Holy Scriptures, by construing or glossing over the said Scriptures according to your own opinions. And, finally, whereas the copy of a writing, under the form of a letter, reported to have been written by you to one who was formerly your scholar, has been shewn to us, in which you have followed the hypothesis of Copernicus, which contains certain propositions contrary to the true sense and authority of the Holy Scriptures.

"Now, this holy tribunal being desirous to provide against the inconveniences and dangers which this statement may occasion to the detriment of the holy faith, by the command of the most eminent lords, cardinals, &c., of this supreme and universal Inquisition, have caused the two following propositions concerning the immoveability of the sun, and the motion of the earth, to be thus qualified by the divines,—viz.,

"That the sun is the centre of the world, and immoveable, with a local motion, is an absurd proposition, false in philosophy, and absolutely heretical, because it is expressly contrary to the Holy Scriptures.

"That the earth is neither the centre of the world, nor immoveable; but that it possesses a daily motion, is likewise an absurd proposition, false in philosophy, and, theologically considered, at least erroneous in point of faith.

“But as it pleased us, in the first instance, to proceed kindly with you, it was decreed in the said congregation, held before our lord N. Feb. 25, *anno* 1616, that the most eminent lord Cardinal Bellarmine should command you, that you should entirely depart from the said false doctrine; and in case you should refuse to obey him, that you should be commanded by the commissary of the holy office to abandon the same, and that you should neither teach it to others, defend it, nor say anything concerning it; and that if you should not submit to this order, you should be put in gaol,” &c., &c.—See *Popery Opposed to Knowledge*, p. 418. Lond., 1833.

GALILEO'S ABJURATION.

Galileo was compelled to make the following abjuration :

“I, Galilius, son of the late Vincentius Galilius, a Florentine, aged 70, being here personally upon my trial, and on my knees before you, the most learned and eminent the lords, cardinals, inquisitors-general of the universal Christian commonwealth, against heretical wickedness; and having before my eyes the most holy Gospels, which I touch with my proper hands, do swear, that I always have believed, and do now believe, and, by the aid of God, I will in future believe, everything which the holy Catholic and Apostolic Roman Church doth hold, preach, and teach. But whereas, notwithstanding after I had been legally enjoined and commanded by this holy office to abandon wholly that false opinion, which maintains that the sun is the centre of the universe, and immovable, and that I should not hold, defend, or in any way, either by word or writing, teach the aforesaid false doctrine; and, whereas, also, after it had been notified to me that the aforesaid doctrine was contrary to the Holy Scripture, I wrote and published a book, in which I treated of the doctrine which had been condemned, and produced reasons of great force in favour of it, without giving any answers to them, for which I have been judged by the holy office to have incurred a strong suspicion of heresy,—viz., for believing that the sun is the centre of the world, and that the earth is not the centre, but moves. Being, therefore, willing to remove from the minds of your eminences, and of every Catholic Christian, this strong suspicion which has been legally conceived against me, I do, with a sincere heart and a true faith, abjure, curse, and detest, not only the foresaid errors and heresies, but generally, every other error and opinion which may be contrary to the aforesaid holy Church; and I swear, that, for the future, I will never more say or assert, either by word or writing, anything that shall give occasion for a like suspicion; but that if I should know any heretics, or person suspected of heresy, I will inform against him to this holy office, or to the inquisitor or ordinary of the place in which I shall then be. Moreover, I swear and promise, that I will fulfil and fully observe all the penances which have been, or

shall be hereafter, enjoined me by this holy office. But if, which God forbid, it should happen that I should act contrary to my word, promises, protestations, and oaths, I do hereby subject myself to all the penalties and punishments which have been ordained and published against such offenders by the sacred canons and other acts, both general and particular; so help me God, and these holy Gospels, which I now touch with my own proper hand. I, the above mentioned Galilius Galilei, have abjured, sworn, promised, and bound myself as above; and in testimony of these things I have subscribed, with my own proper hand, this present instrument of my abjuration, and have repeated it, word by word, at Rome, in the Convent of Minerva, this 22d day of July, anno 1633. I, Galilius Galilei, have abjured as above, with my own proper hand."—*Ibid*, p. 421.

Poor Galileo was compelled to swear that he did not believe what he had taught, and of the truth of which he was thoroughly convinced. Such was the conduct of an infallible Church in reference to the system taught by Galileo, *which is now received by herself!!!*

If Popery be established in the earth, her system will be completely carried out, as indeed it is enforced wherever she has the ascendancy. What a contrast does Rome's enslavement of the human mind afford to the freedom of British laws, and to the privileges which we possess! Will Britons aid the advancement of such a system as this, or, from a spurious liberality, permit themselves to be enthralled? We taste the sweets of religious liberty, and God forbid that we should ever taste the bitter fruits of religious slavery, and Popery, which enchains the mind, and, with the threat and the infliction of pains and penalties, bids knowledge to depart.

QUESTIONS AND ANSWERS.

1. Q.—What do you mean by the ten rules of the Index?

A.—Certain rules relating to books entirely or partly prohibited, drawn up by the Fathers of the Council of Trent.

2. Q.—What books are expurgated and prohibited?

A.—Books, even of Romish authors, partly approved, but which contain sentiments obnoxious to Rome, are

expunged in the obnoxious passages. Books altogether disapproved are *prohibited*.

3. Q.—Are the books of Protestants prohibited?

A.—Yes. Those especially which contain controversial matter.

4. Q.—Is the Bible in the vulgar tongue prohibited?

A.—Yes, unless it be used with the written permission of the bishop or inquisitor.

5. Q.—To whom may such written permission be given?

A.—To the “learned and pious,”—that is, to those who are thorough Romanists.

6. Q.—What is the penalty of having a Bible without such permission?

A.—The forfeiture of absolution, and other penalties, according to the judgment of the bishop or inquisitor.

7. Q.—Are the works of heathen writers allowed?

A.—Yes. Though the Bible is forbidden.

8. Q.—On what general principle does the 4th rule proceed?

A.—That the Bible, if generally read, will do more harm than good, which is an insult to its Divine Author.

9. Q.—Are booksellers allowed to sell Bibles and prohibited books?

A.—No. If they do, they forfeit the value of the book, and subject themselves to other punishment, according to the judgment of the inquisitor.

10. Q.—What is the penalty of reading heretical books?

A.—Instant excommunication.

11. Q.—What is the *Index Expurgatorius et Prohibitorius*?

A.—A long catalogue of expurgated and prohibited books.

12. Q.—Are the works of Romish authors ever placed in the list?

A.—Yes. Whenever they contain anything of liberal or candid sentiments.

13. Q.—Give an instance.

A.—Cardinal Cajetan stated, that transubstantiation

could not be proved by Scripture alone, without the authority of the Church. His works are therefore placed amongst the expurgated books.

14. Q.—What effect do these regulations produce in reference to knowledge?

A.—They preclude the possibility of its acquisition, and render it impossible for Romanists to know more than one side of a question.

15. Q.—How does Rome still further impede the progress of knowledge?

A.—By forgeries, and the mutilation of books and records. The knowledge which she gives is, therefore, of a bastard kind.

16. Q.—What has rendered Galileo, the philosopher, illustrious?

A.—His theory that the earth revolves round the sun, and not the sun round the earth, as it was formerly supposed; and many other important discoveries.

17. Q.—How was he treated by the Church of Rome?

A.—He was summoned before the officers of the Inquisition, imprisoned, and compelled, by the dread of death, to swear that he did not believe *his own theory*,—a procedure which was as unjust as it was ludicrous, and a remarkable instance of the fallibility of Rome!

18. Q.—What do you suppose is the reason for the line of conduct which has been pursued by the Church of Rome in reference to knowledge?

A.—She is well aware that “knowledge is power,” and she fears to entrust that power to her enslaved members. Ignorance is the favourite handmaid of Rome.

19. Q.—Are there not many instances of learned men in the communion of the Roman Church?

A.—Yes. But their learning and acuteness are craftily employed for the furtherance of her system. Thus, the clergy maintain their superiority over the great body of the laity, and hold their souls in bondage.

20. Q.—Are not the Romanists of England well informed?

A.—Yes. But that is attributable to the light and knowledge of this Protestant country. They live in a Protestant atmosphere. Besides, they are all missionaries employed to extend the faith. We must look for the genuine fruits of Popery to countries where it is fully established and developed.

21. Q.—What would be the result if Popery were established in the earth?

A.—The ecclesiastical thumbscrew would be employed, and all freedom of thought would give place to superstition, immorality, and tyranny!

22. Q.—How does it behove Britons to act!

A.—To resist Popery, if they would maintain their privileges, and that freedom which is the glory of Old England.

Chapter XVIII.—The Jesuits.

“He is a Jesuit,” is a common term of reproach even amongst Roman Catholics, indicating the wide-spread persuasion which exists, that Jesuitry is a system of dishonesty and imposture. We shall, in the first place, call attention to the principles of the Jesuits; secondly, refer to their peculiar policy and conduct; thirdly, give a brief outline of their history; and, fourthly, conclude with some practical observations.

I. THE PRINCIPLES OF THE JESUITS.

It has been admitted, nay, urged, by many of the most earnest Roman Catholics, that Jesuitry is inconsistent with liberty, truth, and morality. Hence the Jesuits have been, time after time, banished from Roman Catholic countries.

Pascal, in his celebrated *Provincial Letters*, and other Romish writers of great note, have exposed their abominations; and though Father Daniel, at the head of Jesuit advocates, has laboured to vindicate his order, yet the original charges remain altogether unrefuted.

We are much struck with the similarity which exists between the teaching of *Saint* Alphonsus Liguori and that of the Jesuits. In the second, third, and fourth chapters, we have laid bare the iniquities of Liguori; and, in so doing, have exposed those also of the Jesuits. The sentiments of Liguori on equivocation, dissimulation, the doing of evil that good may come, and on the subject of oaths, are those of the Jesuits, from whose authors, indeed, he mainly quotes. The very sentiments for which Jesuits have been banished by an outburst of lay feeling, are those of the *canonized* Liguori; and, therefore, what is still more important, those by which every Roman Catholic prays that he may be taught! It will be unnecessary to recapitulate on the above subjects. We shall, therefore, only give some specimens of their views on two points.

THE JESUITS ON THE POWER OF THE POPE AS TO KINGS.

So far does the Jesuit Vasquez, advocate the power of the Popes, that he says, in reference to the case of an heretical king,—

“But supposing all the princes of the royal blood to have become heretics, then hath the kingdom a right to elect a new king; and all those princes to whom the succession would otherwise have belonged, may justly be deprived of the kingdom by the Pope; because the good of the faith, which it is of the utmost importance to preserve, requires this to be done. But if the kingdom itself be infected, the Pope, as sovereign judge in matters of the faith, should, in order to secure the welfare of that kingdom, select and nominate a Catholic monarch, and, if it be necessary, put him in possession of the throne *by force of arms*. For the benefit of the faith, and of religion demand that the *sovereign head* of the Church should *give a king* to a nation in such circumstances, and that if necessity require it, he should, in doing this, *disregard even the constitutional rights* of that nation.” *

* Quod si omnes de stripe regia hæretici suit, tunc devolvetur ad regnum nova regis electio. Nam juste a pontifice omnes illi successores regno privari possunt; quia bonum fidei conservandæ, quod majoris momenti est, ita postulat. Quod si etiam regnum-infectum esset, pontifex ut supremus iudex in causa fidei, assignare posset catholicum regem

THE EQUIVOCATION OF THE JESUITS.

We have already given various specimens of Romish principles on this subject from the works of Liguori, in chapters 2, 3, and 4, to which the principles of the Jesuits are very similar, if not the same.

SOME OF THE RELIGIOUS DOCTRINES OF THE JESUITS.

The views of the Jesuits have been well described by Mosheim, the well known historian, in the following terms :—

¶ “XXXIV. The third class of controversies that *divide* the Church of Rome, comprehends the debates relating to the nature, efficacy, and necessity of Divine grace ; together with those that concern original sin, the natural power of man to obey the laws of God, and the nature and foundation of those eternal decrees that have for their object the salvation of men. The Dominicans, Augustines, and Jansenists, with several other doctors of the Church, adopt the following propositions :—That the impulse of Divine grace cannot be opposed or resisted, —that there are no remains of purity or goodness in human nature since its fall, —that the eternal decrees of God, relating to the salvation of men, are neither founded upon, nor attended with, any condition whatsoever, —that God wills the salvation of all mankind ; and several other tenets that are connected with these. The Jesuits maintain, on the contrary, that the natural dominion of sin in the human mind, and the hidden corruption it has produced in our internal frame, are less universal and dreadful than they are represented by the doctors now mentioned, —that human nature is far from being deprived of all power of doing good, —that the succours of grace are administered to all mankind, in a measure sufficient to lead them to eternal life and salvation, —that the operations of grace offer no violence to the faculties and powers of nature, and therefore may be resisted, —and that God, from all eternity, has appointed everlasting rewards and punishments as the portion of men in a future world ; not by an absolute, arbitrary, and unconditional decree, but in consequence of that Divine and unlimited prescience by which He foresaw the actions, merits, and characters of every individual.

“XXXV. The fourth head in this division of the controversies that destroy the pretended unity of the Church of Rome, contains various subjects of debate relative to doctrines of morality and rules of practice,

pro bono totius regni, et ipsum vi armorum si opus esset introducere. Nam bonum fidei et religionis hoc exposcit, ut supremum ecclesiæ caput tali regno de rege provideat ; et jura regni si opus fuerit, transgrediatur.” —*Vosquez, in his Disputations on the Summary of St Thomas*, tom. ii., disp. 169, chap. 4, p. 123 ; num. 42, 43.

which it would be both tedious and foreign from our purpose to enumerate in a circumstantial manner; though it may not be improper to touch lightly the first principles of this endless controversy.

“The Jesuits and their followers have inculcated a very strange doctrine with respect to the motives that determine the moral conduct and actions of men. They represent it as a matter of perfect indifference from what motives men obey the laws of God, provided these laws are really obeyed; and maintain, that the service of those who obey from the fear of punishment, is as agreeable to the Deity as those actions which proceed from a principle of love to Him and to His laws. This decision excites the horror of the greatest part of the doctors of the Roman Church, who affirm, that no acts of obedience that do not proceed from the love of God, can be acceptable to that pure and holy Being. Nor is the doctrine of the Jesuits only chargeable with the corrupt tenets already mentioned. They maintain, further, that a man never sins, properly speaking, but when he transgresses a Divine law, which is fully known to him, which is present to his mind when he acts, and of which he understands the true meaning and intent. And they conclude from hence, that, in strict justice, the conduct of that transgressor cannot be looked upon as criminal, who is either ignorant of the law, or is in doubt about its true signification, or loses sight of it through forgetfulness, at the time that he violates it. From these propositions they deduce the famous doctrines of probability and philosophical sin, that have cast an eternal reproach upon the schools of the Jesuits. Their adversaries behold these pernicious tenets with the utmost abhorrence, and assert, that neither ignorance, nor forgetfulness of the law, nor the doubts that may be entertained with respect to its signification, will be admitted as sufficient to justify transgressors before the tribunal of God. This contest about the main and fundamental points of morality, has given rise to a great variety of debates concerning the duties we owe to God, our neighbour, and ourselves; and produced two sects of moral doctors, whose animosities and divisions have miserably rent the Church of Rome in all parts of the world, and involved it in the greatest perplexities.”—p. 62, vol. ii. *Ecclesiastical Hist.* Glasgow, 1827.

Mosheim, alluding to the opposition which such views created, says,—

“They were complained of in the strongest remonstrances, not only by the Dominicans and Jansenists, but also by the most eminent theological doctors of Paris, Poitiers, Louvain, and other academical cities, who expressed their abhorrence of them in such a public and solemn manner, that the Roman Pontiff thought it neither safe nor honourable to keep silence on that head.”—p. 195, vol. ii. Glasgow, 1827.

It is needless to call attention to the fact, for it is already well known, that the deepest animosity existed on

the part of the other Romish orders—Dominicans, Franciscans, &c.—against the Jesuits; and that the Romish Church at various times was torn by the violent contentions of the Jesuits and their enemies. We pass on to consider

II. THE PECULIAR POLICY AND CONDUCT OF THE JESUITS.

It has ever been the policy of the disciples of Loyola to accomplish their objects by craft and cunning. Would they propagate Christianity in distant nations, or extend the influence of the Pope at home, they employed sinister means for the purpose. This is evident from their proceedings in India, China, and Britain.

1. *India*.—An Italian Jesuit, named Nobili, in order to gratify the peculiar prejudices of the people, gave himself out to be a *Brahmin*; and, in common with the popular notion, claimed to be a descendant from the gods. In order to establish his pretensions to the honours and privileges of that order, he produced a *forged document*, which declared, that the *Brahmins* of Rome were more ancient than those of India. When the genuineness of this document was called into question, Nobili solemnly swore, in the presence of the assembly, that he had derived his descent from the heathen god *Brama*! Father Jowvenci, a Jesuit, in his history of the order, attests this, and applauds the fact.—See *Hist. de Jesuites; Norbert, Memoires Historiques sur les Missions des Malab*, p. 145, tom. ii.

In consequence of this, Nobili acquired an immense influence over the people, and was so successful in his labours, that he is ranked after St Francis Xavier as an Apostle of the East. He was succeeded by those who completely carried out his views. The Jesuits, by such means, converted great numbers, and made a deep impression upon the province of Madura.

2. *China*.—Here their efforts were of a similar character. Mosheim describes their policy, and the result, as follows:—

“ XII. The grand accusation that is brought against the Jesuits in China, is this: That they make an impious mixture of light and darkness,—of Chinese superstition and Christian truth,—in order to triumph with the greater speed and facility over the prejudices of that people

against the doctrine of the Gospel ; and that they allow their converts to retain the profane customs and the absurd rites of their pagan ancestors. Ricci, who was the founder of the Christian Church in that famous monarchy, declared it as his opinion, that the greatest part of those rites which the Chinese are obliged by the laws of their country to perform, might be innocently observed by the new converts. To render this opinion less shocking, he supported and explained it upon the following principle:—*That these rites were of a civil, and not of a sacred nature; that they were invented from views of policy, and not from any purposes of religion; and that none but the very dregs of the populace in China considered them in any other light.* This opinion was not only rejected by the Dominicans and Franciscans, who were associated with the Jesuits in this important mission, but also by some even of the most learned Jesuits, both in China and Japan, and particularly by Nicholas Lombard, who published a memorial, containing the reasons upon which his dissent was founded. This contest, which was long carried on in a private manner, was brought by the Dominicans before the tribunal of the Pontiff in the year 1645; and from that period continued to produce great divisions, commotions, and caballing in the Church of Rome. Innocent X., in the year now mentioned, pronounced in favour of the Dominicans, and highly condemned the indulgence which the Jesuits had shewn to the Chinese superstitions. But about eleven years after, A.D. 1656, this sentence, though not formally reversed, was nevertheless virtually annulled by Alexander VII., at the instigation of the Jesuits, who persuaded that Pontiff to allow the Chinese converts the liberty of performing several of the rites to which they had been accustomed, and for which they discovered a peculiar fondness. This, however, did not hinder the Dominicans from renewing their complaints in the year 1661; and again, in 1674, under the pontificate of Innocent XI., though the power and credit of the Jesuits seemed to triumph over all their remonstrances. This fatal dispute, which had been suspended for several years in China, broke out there again, in the year 1684, with greater violence than ever; and then the victory seemed to incline to the side of the Dominicans, in consequence of a decision pronounced in the year 1693, by Charles Maigrot, a doctor of the Sorbonne, who acted as the delegate or vicar of the Roman Pontiff in the province of Fokien, and who was afterwards consecrated titular Bishop of Conon. This ecclesiastic, by a public edict, declared the opinions and practices of the Jesuits in relation to the affairs of the Chinese mission, absolutely inconsistent with the purity and simplicity of the Christian religion. But the Pope, to whose supreme cognizance and decision Maigrot had submitted this important edict, refused to come to a determination on either side before the matter in debate had been carefully examined, and the reasons of the contending parties weighed with the utmost attention; and therefore, in the year 1699, he appointed a congregation of chosen doctors to examine and decide this tedious controversy.

“ This resolution of the Roman Pontiff was no sooner made public.

than all the enemies of the Jesuits, in all quarters of the Church of Rome, and more especially those who wished ill to the order in France, came forth with their complaints, their accusations, and invectives, and loaded the transactions and reputation of the whole society with the most bitter reproaches. The Jesuits, on the other hand, were neither silent nor inactive. They attacked their adversaries with vigour, and defended themselves with dexterity and spirit."—p. 150, vol. *sr.* *Ut supra.*

The result was, they were condemned by the Pope, though the order has since been revived.

3. *Britain.* (1.) Hallam and Strype inform us, that immediately after the Reformation, Römish priests, in the garb of Protestant ministers, laboured to accomplish the objects of Rome, by sowing dissension in the Protestant camp, and inculcating their doctrines as far as expedient.

(2.) M'Gavin, in "the Protestant," gives an instance of this, taken from a work entitled "Foxes and Firebrands;" and which, he says, may be verified by reference to the Episcopal See of Rochester, in the book which begins Anno 2 and 3, Phil. and Mary, and continued to the 15th Elizabeth:—

"In the year 1568, one Thomas Heth came to the Dean of Rochester, and pretending to be a poor minister, requested the dean's influence with the bishop for some preferment. The dean very properly desired to hear him preach before he would recommend him. Accordingly, he did preach in the Cathedral Church; and while doing so, on pulling out his handkerchief, he pulled out also a letter, which, unobserved by him, fell to the bottom of the pulpit, and was afterwards picked up by the sexton and carried to the dean. This letter was addressed to Heth, under the name of Thomas Fine, and subscribed by Samuel Malt, a notorious English Jesuit, at that time in Madrid. The entire letter is given in the work before me, from which it appears, that money had been sent along with it, to be distributed by Heth wherever he thought it might be done to advantage. The writer acknowledges having heard of his popularity as a preacher, and advises him to persevere, with certain cautions not to overdo the work, and he is encouraged by the information, that three of his brethren had been sent into Germany to sow dissension among the heretics there. This letter being shewn to the bishop, he ordered Heth to be apprehended; and he was brought to an examination, in which he shuffled not a little. 'After his examination,' says my author, 'it was resolved to send to Heth's lodgings, at the Queen's Arms in Rochester, where, upon search, in one of his boots, were found his beads and several papers. Among which were a license from the fraternity of the Jesuits, and bull dated the first of

Pius Quintus, to preach what doctrine that society pleased for the dividing of Protestants, particularly naming the English Protestants by the name of heretics.'

"In his trunk were found several books for denying baptism to infants, with several other horrid blasphemies, which being brought before the whole assembly then present, the bishop adjourned the court, appointing another day for further investigation, till they had acquainted her Majesty and her honourable Council with these passages, and sent for further instructions how to proceed in the affair. In the meantime, Heth was committed a close prisoner, and manacled, till order came from the board."—p. 583, *The Protestant*. Glasgow, 1846.

(3.) A similar policy was adopted in Scotland. M'Crie gives the following instance:—

"This change on the court could not fail to alarm *the ministers of the Church*, who had received satisfactory information of the project that was on foot. Their apprehensions were confirmed by the arrival of several Jesuits and seminary priests from abroad, and by the open revolt of some who had hitherto professed the Protestant faith. *They accordingly warned their hearers of the danger they apprehended*, and pointed at the favourite as an emissary of the house of Guise and of Rome. Lennox, after holding a conference with some of the ministers, declared himself a convert to the Protestant doctrine, and publicly renounced the Popish religion.

"The jealousy of the nation was revived and inflamed by the interception of letters from Rome, *granting a dispensation to the Roman Catholics to profess the Protestant tenets for a time*, provided they preserved an inward attachment to the ancient faith, and embraced every opportunity of advancing it in secret. This discovery was the immediate occasion of that memorable transaction,—the swearing of the National Covenant."—M'Crie's *Life of Melville*, vol. i. p. 262.

(4.) The fact is avowed in "*the Catholic (Roman) Directory*," that Parsons, the Jesuit, obtained admission into England in the disguise of a soldier, and made false representations. The *Directory* says,—

"Accordingly, having provided himself with a *military uniform*, in order to *personate* a captain returning from Flanders to England, he passed to Calais on the 11th of June, and reached Dover next morning. Here finding all things propitious, and feeling that he was the object of Heaven's special favour and protection, he boldly presented himself to the officer whose duty it was to search and examine the various passengers; and finding him very kind and condescending, requested of him to delay as little as possible a friend of his, a *merchant*, who was to arrive from Belgium in a few days; as he was anxious he should join

him in London as soon as possible ; at the same time, he gave notice of all to Campian, by return of the same ship that had brought him over " —p. 43, *Catholic Directory*. London, 1846.

Here, then, Parsons himself, wearing a uniform, personates a captain of the army; and deliberately states, that he expects his friend, a merchant,—the friend being no other than *Campian*, the famous Jesuit!

Alas! we have reason to believe that such Jesuits are now in disguise, accomplishing their purposes by means to which we shall advert when we have given,—

III. SOME HISTORY OF THE ORDER OF THE JESUITS.

Ignatius Loyala, the founder of the Jesuits, and a Spaniard by birth, was brought up to the profession of arms. At the siege of Pampaluna in 1521, he received a severe wound, by which he was laid aside for a long period. Now, having time for reflection and reading, he dedicated himself to religion, and determined to found a new order. The reformation had taken place, and given a tremendous shock to the Church of Rome, whose power in the western world had been almost supreme. The establishment of the Jesuit order was therefore quite opportune, in order to repair the falling cause of the Papal tyrant.

Cardinal Guidiccioni, when first Ignatius made known his intention to the Pope, opposed the proposal. The opposition, however, ceased when Loyala offered to change the articles of institution, and promised blind and unlimited obedience to his Holiness.—(For this fact, see *Histoire des Religieux de la compagnie de Jesus*, p. 77, tom. i. Utrecht, 1741.) *Strange that the same unlimited obedience is vowed to the general of the order as to his Holiness, as though it were possible to serve two masters!*

In less than half a century after the formation of the society, they succeeded in establishing themselves in all Romish countries. They soon became wealthy and powerful—an object of admiration to the advocates of *ultra montane* doctrine, and of dread to their enemies. While the monks led the *recluse* life, the Jesuits mingled in every circle, and found their way to the palaces of Kings, as well as the cottages of the poor. Their sole object was to

establish the power of the Pope upon the ruins of all institutions, and they left no artifice unemployed to effect this.

They rolled back the tide of Reformation, which well-nigh had swept away the remaining power of Rome, and a host of controversialists, such as Bellarmine, employed their able pens to sustain the cause of the Pope. They became at length the most important class in the Papal Church; but their very services and honours called forth the hostility of other orders. Nothing could exceed the violence with which they were assailed by members of their own communion, nor the bitterness of spirit which they manifested in retort. Watson, a secular priest, wrote against the Jesuits as follows:—that

“They surfeited sorer than Heliogabalus; that they were taught by their arch-rabbis to maintain (with their equivocations) dissimulation, detraction, sedition; that they were busied in making strife between kings and kings, states and states, priests and priests, raising rebellions, murdering princes, stirring uproars everywhere; men unworthy to be called religious, or Catholic, or Christian; for however they may boast of their perfection, their holiness, their meditation, and their exercises, yet their plots are heathenish and satanical, fit to set Machiavel, Lucian, yea Don Lucifer himself to school. Wretched Jesuits! who would have all Catholics depend on the arch-priest, when the arch-priest depended on John Garnet, Garnet upon Parsons, and Parsons upon the devil!”—*Pope and Mag. Discuss.*, p. 337. Dublin, 1827.

In retort, Parsons, who is, we presume, the very gentleman to whom we have already made allusion, says, in reference to the secular or parish priests,—

“They be mad-heads—seditious libellers,—notorious calumniators—factions—turbulent—of scandalous lives—writing egregious, malicious untruths—impudent, factious, wicked slanderers,—they are rebels to, and betrayers of the Catholic cause.”—p. 336, *ibid.*

Such were the violent controversies which raged between the Jesuits and their enemies. Still they met with great success during nearly two centuries; but, at length, the time approached when they were doomed to sustain terrible, if not fatal, blows, even in Roman Catholic countries.

Their overthrow in France arose from their own ava-

rice. They had largely embarked in mercantile pursuits ; but owing to the war which raged in 1756, they lost to a great extent in their commerce with Martinico. They were unable to meet their responsibilities, and were therefore involved in a lawsuit, upon which the attention of the whole nation was fixed. They were defeated, and sustained immense losses. This encouraged their opponents, who took every opportunity of holding them up to the odium which they deserved.

At length, in 1762, after the capture of Martinico by the English, they were condemned, as being inimical to the well-being of the country, and banished by Roman Catholics from the Roman Catholic realm of France.

In Spain also they met with as great an overthrow, A.D. 1767. Blow followed blow. They were condemned in Sicily the same year ; and, at length, were finally suppressed by Clement XIV. in 1773.

But though they no longer existed in their public corporate capacity, yet they ceased not to exist as individuals, and privately. They still lurked, even in the countries from which they had been banished ; and they were called into public life again by Pope Pius VII., who restored the order in 1814. Villiers, the historian, in reference to this event, says,—

“The order of the Jesuits—the most important of all the orders—was placed in opposition to the Reformation, and it acquired a preponderance proportioned to the enormous mass which it was intended to counterbalance. It is with reference to the same object of opposing the Reformation that the present Pope (Pius VII.) has declared, that he should deem himself guilty of a great crime towards God, if, amidst the dangers of the Christian republic, (in other words, the cause of Popery,) he should neglect to employ the aids which the special providence of God had put in his power : and, if placed in the bark of St Peter, and tossed by continual storms, he should refuse to employ the vigorous and experienced rowers who volunteer their services. It is in vain that the advocates of his Holiness will contend, that he denied the aid of the Jesuits against infidelity ; for where is the danger to be apprehended from infidelity now ?

“It is against the Protestant Church and cause that the Jesuits, those *experienced rowers*, have now embarked afresh ; and it is chiefly with reference to their assistance in making head against the vessel of

the Reformation, that the Pope has availed himself of their services."—
P 395, Vol. II., *Hist. Jesuits*.

In Britain, the Act 10 Geo. IV. cap. 7, 13th April 1829, called the Roman Catholic Emancipation Act, after the following preamble:—"And, whereas, Jesuits and members of other religious orders, communities or societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom; *and it is expedient to make provision for the gradual suppression, and final prohibition of the same therein;*" enacts,

Section 28. That every Jesuit, &c., *then in the kingdom*, was within six weeks to deliver to the clerk of the peace of the county of his residence, a notice of his name, age, birth-place, order, residence, &c., under a penalty of £50 per month.

Sect. 29. That any Jesuit, &c., *coming into the realm*, be banished for life.

Sect. 30. That any natural born British subject, *being a Jesuit, &c., may return into the kingdom*, but within six months after his return, he must give in his name to the clerk of the peace, under the penalty of £50 per month.

Sect. 31. That the principal secretaries of state may grant licenses to Jesuits, &c., *to come into the kingdom*, and remain for a period not exceeding six months, with power of revocation, but that offenders shall be banished for life.

Sect. 32. That accounts of licenses be laid annually before Parliament.

Sect. 33. That any Jesuit, &c., *admitting or aiding in the admission of any person* to be a member of the order of Jesuits, or of such other religious orders shall, in England and Ireland, be punished as guilty of a misdemeanour, and in Scotland shall be punished by fine and imprisonment.

Sect. 34. That any person *becoming a Jesuit*, or member of such religious orders, shall be banished for life.

Sect. 35. That any banished person not departing from the kingdom for *thirty days*, may be conveyed out of the kingdom by order of the sovereign, by advice of the Privy Council.

Sect. 36. That any banished person not departing from the kingdom for *three months* shall be transported for life.

Sect. 37. That female societies (this includes nunneries) are exempt from the operation of the act.

Sect. 38. That the prosecutor for penalties against the act be the Attorney-General in England and Ireland, and the Lord-Advocate in Scotland.

The Jesuits, though regarded as dangerous conspirators against morality and liberty by many eminent Roman Catholics—the Jesuits, though dissolved by Clement XIV., and banished from Catholic countries, and even lately from Rome itself—the Jesuits, though conspirators against life and property, and the enemies of social order—the Jesuits, though thus condemned by a British Act of Parliament, so recently as 1829,—ARE NOW AT LARGE IN ENGLAND, WITH THEIR SEMINARIES AND INSTITUTIONS PUBLICLY ESTABLISHED IN STONEYHURST, AND ELSEWHERE.

IV. PRACTICAL OBSERVATIONS AND APPLICATION.

1. Jesuitism is genuine Popery. Jesuits are the true and loyal sons of the Church. This is proved by the fact, that the sentiments of Alphonsus Liguori, which are substantially the same as those of the Jesuits, were solemnly approved in the year 1839.—See Chap. II.

It is true that the Jesuits have been opposed by many individuals in the Church of Rome, and banished from many Romish States; but this was not the act of *the Church*. Rather it was an outburst of manly and indignant feeling against a system of falsehood, hypocrisy, and deceit. In many of these States they are now re-established; and holy Church presses the order maternally to her bosom.

2. It is the object of the Jesuits to overthrow Protestant institutions; and even the Protestant throne.

It is not at all unlikely, nay, it is highly probable, that Jesuitism is at the bottom of chartism, republicanism, and anti-state churchism! How it would delight the members of that order to see England's Protestant Church and throne subverted!

3. We have seen that Jesuits often accomplish their purposes in disguise. They have worn the garb, and conformed to the peculiarities of *Brahmin* life, in order to convert the Brahmins to Popery. Immediately after the Reformation, they travelled in the guise of *merchants* and Protestant ministers. Is it not highly probable, nay, have we not abundant reason to think, that there are Jesuits in disguise amongst the Protestant bodies *now*? How is it that the Irvingites have adopted most of the peculiarities of the Church of Rome? How is it that Dr Pusey and his followers teach all Roman doctrines, and preach against the Reformation? Is there not Jesuitism here? The fact that Dr Pusey holds Roman doctrine, while he pretends to be a minister of a Protestant church, is proof sufficient that he is either a Jesuit, or under Jesuitical influence!

He should be instantly expelled as a dishonest man, —a traitor to the Queen and Protestant Church—and expelled he would be, if Romish and Jesuit influence did not prevail somewhere.

4. We see a British Act of Parliament passed in 1829, for the “gradual suppression, and final prohibition” and banishment of the Jesuits, &c., and yet we find them multiplying in our land, and publicly establishing themselves, *no steps being taken to enforce the law.*

The cause of religious liberty and morality demands that the Jesuits should be banished, as the sworn enemies of social order. The interests of freedom and truth require that Popery should be discouraged, by every lawful means, as the parent of Jesuitism, which is its legitimate offspring!

QUESTIONS AND ANSWERS.

1. Q.—Do the Jesuits teach immoral sentiments as to equivocation, dissimulation, the doing of evil that good may come, and the dispensation of oaths?

A.—Yes. They sanction all these antichristian principles, and their teaching is, in fact, similar to that of Alphonsus Liguori.

2. Q.—Is this acknowledged by Romish writers?

A.—Yes; many eminent Romanists, better than their creed, have written against the Jesuits, and denounced their tenets as contrary to all morality and truth.

3. Q.—What has been their peculiar policy in advancing the Papal cause?

A.—Dissimulation. They have abstained from open attack upon the principles of their opponents, and resorted to intrigue and artifice.

4. Q.—Give instances of this?

A.—In India some of their most eminent missionaries pretended to be *Brahmins*, in order to obtain access to the people; in China they tolerated Pagan notions and rites to make converts; and in Great Britain they profess protestant opinions with a similar object.

5. Q.—Specify more particularly their proceedings in Britain?

A.—They travelled in the guise of soldiers, merchants, and ministers of the Protestant Church. They sowed dissension amongst the Reformed, and secretly inculcated their principles.

6. Q.—The Jesuits were abolished as an order. When were they restored?

A.—The society was dissolved in 1773, but restored in 1814. It is now in full force.

7. Q.—The Jesuits are openly established in England. Have we reason to fear from their machinations?

A.—Yes; and the laws regarding them are not enforced. Their object is to destroy the Established Church, to place a Papist on the throne, and to introduce the Papal yoke. We have therefore reason to believe, that Jesuitism moves the spring of action for Puseyites, Chartists, Republicans, and Anti-State Churchism.

Chapter XIX.—The Influence and Power of the Confessional.

In the seventh chapter of the Manual of Romish Controversy, we exhibited the unscriptural character of the Confessional, and dwelt briefly upon its immoral tendency, and the power which it gives to the priesthood. We would now, however, revert to the subject, and enlarge upon its influence and power.

Let us recur to the nature of the confessional, and call to mind the position which the priest occupies therein. The confessor claims the power of authoritatively absolving from the guilt of sin. Hence, according to the Papal system, *in order to its remission*, at least all mortal sin must be *disclosed*, and all circumstances which affect the character of sin, in order that the priest, as judge, may exercise his discretionary power as to the withholding or granting of absolution. Thus, the doctrine of auricular confession to a priest, is founded upon the unscriptural notion, that he is authorized to forgive sin by an absolving form.

Confession in the Church of Rome is auricular, *i. e.*, secret; no third party can be present, and the priest is bound to observe secrecy on the subjects disclosed to him. As the question of the seal is most important, we shall now lay before our readers the views of St Alphonsus Liguori, an exponent of the Church of Rome,

ON THE SEAL OF THE CONFESSIONAL.

We need not quote his *ipsissima verba*, which would take up too great a space; but referring to p. 276, vol. VI., of his *Moral Theology*, (Venice, 1828,) for confirmation of our statements, we give a synopsis of his views.

1. The object for which the seal is so binding, is plainly avowed,—*lest the confessional should become odious to the people.* (*Quarum revelatio sacramentum redderet onerosum, vel odiosum.*) This reason is repeated again and again, and, indeed, it is self-evident. The confessional would soon be deserted if the people had not some guarantee that their sins would not be disclosed. The Saint does not say that the violation of the confidence reposed

by the penitent in the confessor would be *intrinsically* evil; but he reprobates such violation on the grounds of expediency.

2. The seal is to be maintained, even if the safety of a whole nation were at stake. It came out on trial that the gunpowder plot had been confessed to Garnet, who yet did not forewarn the nation of danger.

3. Things revealed *extra confessionally* to the confessor do not come under the seal.

4. The priest, with the permission of the penitent, may act on the knowledge acquired in confession. We would especially call attention to the following passage,—“If it be doubtful whether the confessor may have spoken with permission, *the priest is to be believed rather than the penitent.*”

Thus, after all, the poor Romanist is at the complete mercy of the priest! There is no third person present to attest whether permission was granted or not; but if a difference arise, the word of the priest is to be received rather than that of the penitent!

Having so far considered the nature of auricular confession and the obligation of the seal, we shall now proceed to point out

THE IMMORAL AND UNCHASTE INFLUENCE OF THE CONFSSIONAL BOTH UPON THE PRIEST AND THE PENITENT, BUT MORE ESPECIALLY UPON THE FORMER.

Sin only, as we have seen, is the subject of discourse in the confessional,—not purity, nor the beauty of holiness,—but crime in all its hideous forms!

Let us, therefore, take the case of a young confessor. We shall suppose, what is very unlikely, that he arises, pure and untainted, from the study of Dens, Bailly, Liguori, &c., on matrimony, and the relative topics that we cannot here even mention; and that, with high and noble purposes, he enters at last upon the practice of the system, for which it was deemed necessary that he should receive such instruction. He is bound, by the unnatural law of celibacy, in direct opposition to Scripture and the rule of the Apostle. (1 Cor. vii. 2, 1 Tim. iii.) Marriage is absolutely forbidden to him, and yet he is of “like

passions" with other men, for even the Apostles were such. (Acts xiv. 15.) He has a human heart,—out of which, alas! proceed "evil thoughts, murders, adulteries, thefts, false-witnesses, blasphemies," (Matth. xv. 19;) and it is his lot, as well as that of others, to war against "the world, the flesh, and the devil." It will scarcely be denied by any, that the way to live chastely and righteously, is not only to pray for grace, but also to use the means of grace. "The way to avoid the forbidden fruit, is to avoid the forbidden tree." Would a man live chastely, let him abstain from the occasion of sin, and let him not go into temptation, nor "stand in the way of sinners," nor allow unchaste and impure thoughts to rest for one moment in his bosom. Such thoughts, when they come, should receive an immediate dismissal, and for this end prayer is all powerful.

See a young priest, bound by an unnatural law of celibacy, placed at the head of a parish or congregation;—let us suppose that he desires to live "as it becometh the Gospel." In what a painful position is he! He longs to abstain even from the thought of sin, and much more from its mention and occasion; but this he cannot do, for his very *vocation* requires him to listen to details of a corrupting character. He walks, and he must walk, upon the brink of a precipice; and he cannot betake himself to the high road of holiness, by abstaining from everything that would suggest what is forbidden and polluting to the mind.

Characters of every kind kneel by his side. He listens to subjects which the wife would not mention to her husband,—which the daughter would blush to repeat even to her mother. He must, whether he will or not, give ear to matrimonial secrets,—aye, and help to draw aside even the curtains of the marriage bed. Day after day this is his inevitable duty. He has a *human* heart—alas! a wicked heart, (Jeremiah xvii. 9;) and from *human* lips are poured forth confessions of voluptuousness, and sin, and guilt in every form. He must feel that he bears, indeed, a heavy burden, and that he holds an office, which, without danger, angels alone could fill

His mind, the receptacle of all the filth of his district charge, must at length itself suffer by the contact. It has been well said,—

“Vice is a monster of such hideous mien
As, to be hated, needs but to be seen ;
But seen too oft, familiar with her face,
We soon approve, admire, and then embrace.”

The confessional is contaminating alike to confessor and penitent. The great ornament of the female is modesty and purity. But when a female is taught, that *shame in the confession* is a soul-destroying sin, and required to unfold all, even her secret thoughts to a man in private, can it be imagined, that modesty and purity do not suffer by such a system.

Is it any wonder that immorality and degradation should characterize countries where Popery is dominant? Look, in proof, at

THE STATISTICS OF CRIME IN PROTESTANT AND ROMISH COUNTRIES,

as given by the Rev. M. Hobart Seymour, in his “*Evenings with Romanists.*” Seeleys, London, 1854.

ILLEGITIMATE BIRTHS.

Place.	Year.	No. of births in the year.	No. of legitimate births.	No. of illegitimate births.	Proportion of illegitimate.
London ..	1851	78,300	75,097	3,203	Four per cent.
Paris ..	1850	29,628	19,921	9,707	Thirty-three per cent., or one-third.
Brussels ..	1850	5,281	3,448	1,833	Thirty-five per cent., or more than one-third.
Munich. . .	1851	3,464	1,762	1,702	Forty-eight per cent. or nearly one-half.
Vienna	1841	16,632	8,941	7,741	Nearly one-half.
	1849	19,241	8,881	10,360	Upwards of one-half.
Rome	4,373	No. of Foundlings exposed in one year, 3160.		Proportion of Foundlings to births, 73 per cent., or near three-fourths.

MURDERS.

Place	Population.	Average No. of murders in the year.	Period for which the average was struck.	Proportion to each million of Population.
England and Wales,.....	By census 1851, 17,927,609	72	The ten years ending 1851	4
Ireland, before the famine...		235	From July 1836, till April 1839.	33
Ireland, since the famine...	By census 1851, 6,515,794	130	For 7 years ending 1851.	19
Belgium.....	4,337,673 (Census 1846.)	84	A period of 10 years.	18
France.....	35,400,486 (Census 1846.)	1089	11 years, viz., the ten years ending 1833, and the year 1851	31
Austria.....	36,514,466	1325	20 years.	36
Bavaria.....	4,520,751 (Census 1849.)	311	5 years.	68
Sardinia.....	4,916,084	101	7 years before the late Revolution.	20
Lombardy.....	5,047,472	225	2 years.	45
Tuscany.....	1,489,000 (Census 1841.)	84	9 years.	56
Sicily.....	1,936,033 (Census 1834.)	174	Several years.	90
Naples.....	6,066,900	1045	1 year, 1832.	174
Papal States...	2,908,115 (Census 1846.)	339	1 year.	113

Look at Italy itself,—the very centre and head of Romanism? Hear the unanimous testimony which is borne by travellers to the profligacy of Italian priests and people! We quote one passage from a well-known writer—Captain Basil Hall.

“ But the most truly hellish device that the wit of man has ever contrived, is the celibacy of the clergy, and until that deep curse be removed from the nations of the Continent where the Roman Catholic religion prevails, there seems not to be a gleam of hope of their obtaining that degree of domestic virtue, without which no genuine political freedom can be hoped for. So long as there exists a numerous, widely-spread, and educated class of men in close alliance with the State, *but whose interests are entirely separate from those of the rest of the country, and whose manners are necessarily, and by universal usage, understood to be profligate, it is in vain to expect that domestic morals will be pure.* Were it possible, indeed, to detach this privileged class from the rest of the community, there might be a hope, but when, through the medium of public preaching, and, above all, of oral confession, and the innumerable other methods by which the priests obtain free admission everywhere in those countries, they succeed in establishing their influence, there is little or no hope left. It is needless, and would only be painful and disgusting, to go into any details. But this may be said, that the wide-spread looseness of domestic manners in Italy, Austria, and other countries where the same system prevails, not only has its origin in the undue influence and profligate habits of the priests, but owes its continuance to their instrumentality. *This depravity pervades all classes to such an extent, that shame is out of the question!* and the whispers of conscience being, especially with such machinery, the easiest thing possible to set at rest, vice has it all its own way.”—Schloss Hainfield, by Captain Basil Hall —p. 198. Lond. 1836.

The history of clerical celibacy and the confessional has ever been that of sin and crime. We have the following statements as to the effects of such a system from

DR O'CROLY, A ROMAN CATHOLIC PRIEST:

“ The prohibition of clerical marriages, did nothing but corrupt the morals of the clergy; it gave occasion to illegitimate and promiscuous intercourse, and to deep hypocrisy, from the necessity of concealment. The fatal effects became every day more manifest. The seeds of immorality took deep and extensive root, until, at length, in the tenth century, trampling upon canons and statutes, church rules and church ordinances, upon every law, human and Divine, *churchmen cast aside the flimsy veil of exterior regularity, and exhibited clerical profligacy in all its native deformity.* At that inauspicious period, the clergy of all ranks shook off the restraints of ecclesiastical discipline, and reduced the statutes of celibacy to a dead letter. They did not all, indeed, enter into the marriage state, which would be only a return to primitive usage,—a step not to be condemned; but, opposing themselves to the Divine law, they formed illegitimate connexions, and the Church, which was said to be infallible and undefiled, groaned under the influence of

courtezans, and the dominations of ecclesiastical bastards. Priests, Bishops, and Popes, revelled in all the excesses of sensual debauchery, to the disgrace of religion, and the scandal of Christendom. RATHERIUS, Bishop of Verona, who lived in that age, says ‘That the clergy were in general so immodest, that scarcely a priest was to be found fit to be ordained bishop, and scarcely a bishop fit to confer ordination.’ He recounts several shocking stories respecting the behaviour of ecclesiastics; and he charges them principally with holding infamous conversation with profligate females. Pope Sergius and Pope John the Eleventh,—the latter, son of the former, by his concubine Marosia,—and other Pontiffs of the same description, by their open profligacy, set the example to the inferior clergy of throwing off that mask which might otherwise conceal their debaucheries from the eyes of the world.”—p. 258. *Inquiry*. Dublin, 1836.

We now turn from this painful subject to consider

THE POWER WHICH THE CONFSSIONAL GIVES TO THE
PRIEST.

I. It corrupts his mind, and then affords opportunity to carry out the evil design. The confessor learns the state of the heart, and knows his victim. It is admitted by Roman Catholic authorities, that priests have lost their own souls, and those of their penitents in the confessional. * * * * *

II. “Knowledge is power.” In every sense this is true; but man, in his intercourse with his fellow, judges of *mind* only by outward actions, Could the diplomatist see the hearts—the intentions—the real feelings of those with whom he has to deal, he could calculate with certainty upon success. In proportion as a man is acquainted with human nature, does he possess power in intercourse with his fellow. The confessor dives at once into the secrets of the human bosom. From the king to the beggar all unfold their hearts to him, and officially the most ignorant priest acquires a knowledge of human purposes and dispositions, to which the most philosophic and acute cannot attain.

III. Consider the influence which he possesses over those who acknowledge his pretensions. He is regarded in a fourfold point of view,—Physician, Counsellor, Father, and Judge,—in fact, as God in the confessional. Irre-

spective even of character,* he is venerated as God's vicegerent, invested with powers of a superhuman kind.

IV. Viewed in this light, he can exercise control by advice. What earthly parent, judge, or counsellor, in the estimation of the devout Romanist, could have half the influence of the confessor. Regarded as one who possesses authority from God to forgive sins, and to change the elements of bread and wine into the Lord of life and glory, his advice is all potent, and influence unbounded.

V. He can exercise control by threat. He holds the secrets of his penitent in his hand, and can, therefore, mould him at his will. Suppose that his object is to compel *A* to adopt a certain line of conduct towards *B*. If *A* be unwilling to carry out the priest's wishes, then a gentle hint, to the effect that he will give some intimation of a delicate affair to *B*, or to some one else whose displeasure *A* dreads, will at once, in all probability, compel *A* to yield implicit obedience. Probably, in reply to this, it will be said, that the seal of the confessional would operate as an effectual bar to such unfair dealing. But there are various ways by which that seal can be evaded.

1. We have seen that the priest, with the license of the penitent, may disclose a matter revealed under the seal. At an unguarded moment, or under the powerful influence of priestly control, the penitent may be induced to grant the license.

2. The priest is to be believed in preference to the penitent if it be doubtful whether such a license was granted, or if the penitent even aver that he did not grant it. How readily may a priest, acting upon the principles of equivocation and dissimulation, to which we have already called attention, avail himself of this!

3. Whatever is revealed, save in the very act of confession, does not come under the seal. How easily may a priest draw his penitent into such confessions!

* Dens distinctly says, that he is God in the confessional.—n. 160, tom. vi. Dub., 1832.

VI. Let us consider some instances in which obviously the confessor exercises great control

IN THE DOMESTIC CIRCLE.

1. Is there a point to be regulated between husband and wife: here the confessor steps in. He pries even into the marriage bed; and if the husband or wife do not follow his injunctions, he can inflict upon them that which is conceived to be, of all others, the most fearful punishment,—the withholding of absolution; or, if they disregard them, he may compel other relatives to interfere!!!

2. He controls, according to his own fancy, the parent's conduct towards the child, and the child's conduct towards the parent. If the parent be a Protestant, he can set the child as a watch upon his father, and he fortifies his mind against his heretical influence and control; or if the child of a Romish parent become Protestant, he can compel the parent to turn his child out of doors, *thus carrying out the Canon law, by threatening to withhold absolution.*

Liguori says, that a parent is bound to denounce his own child to the inquisition, and that the child, in the same manner, is bound to lift up his hand against his parent. The confessional will at once discover whether the parent has an heretical child, or the child an heretical parent, and the threat to withhold absolution will draw, in either case, the disclosure from the devout member of the Church.

3. Even in the making of wills, and the settlement of property, how great is the influence of the priest! If a member of the family displease him, or be obnoxious to the Church, the confessor uses his influence to deprive him of his heritage. If a son or daughter become a Protestant, the confessor carries out the Canon law, and compels the parent to strike out the name of the delinquent from the will. The same power exists in the making of wills favourable to the Church. The confessor may further not only use his influence, which is almost unbounded, in order to obtain property, but he may require, *as a*

satisfaction, for certain sins, that money be left for masses, or property to the Church.

He may use similar influence

IN A POLITICAL POINT OF VIEW.

4. He controls the king. The confessor of the king of France used to say,—

“With my God in my hand, and my king at my knee,
Who can greater be?”

He may compel the king, by a threat of withholding absolution, to persecute his Protestant subjects. The decree of Nantes, which granted toleration to Protestants, was revoked by the French Monarch, Louis XIV, and a cruel and fearful persecution of Protestants followed as the result. This was accomplished by the intrigues of the Romish party; and who can doubt that the confessional was employed for this purpose, and will again be so employed even in Britain, wherever offices of State, and places of trust, are held by Roman Catholics?

5. The confessional controls the subject, and can render even the monarch helpless. When France was placed under an interdict in the time of Philip Augustus, that monarch defied the Papal power, calculating upon the loyalty of his barons and people. But miserably deceived, he, at length, learned that loyalty to the Church, in the estimation of Romanists, takes the precedence of loyalty to the crown. His own people, influenced through the confessional, were preparing to take up arms against him, and that compelled him to yield.

6. The confessional controls judges and authorities. How could Protestants, in causes where the interest of the Romish Church, or even of Romanists, is concerned, expect justice at the hands of Popish judges? Protestants are heretics according to Rome, and as such excommunicated, anathematized, and adjudged by Canon law to utter extermination. May not the confessor enforce these considerations upon the Romish judge, and compel him to adopt whatever course he thinks necessary in reference to Protestants. If the judge hesitate, from his love of honesty.

the confessor persuades him by promise of absolution, or coerces him by the threat of withholding absolution?

VII. The confessional is a widespread conspiracy against the liberties of nations. Confessors are all subject to their respective bishops, and bishops again to the Pope. The Pope has only to communicate his wish to the bishops, and thus, touching the spring of action, move the whole body.

It is a system of impurity. Under the mask of religion and of repressing sin, it perpetuates a knowledge of sin, and sinks both priest and penitent deeper in the pit of moral pollution.

The true remedy against unholiness is the Gospel. Tell the sinner of Christ's love in making an atonement for guilt, and shew him, that as he has yielded "his members as instruments of unrighteousness unto sin," he should henceforth yield them "as instruments of righteousness unto God." Romans vi. 13.

If this motive fail,—and it cannot fail when the Holy Spirit applies it to the soul,—no other consideration or disciplinary system can effect a radical cure. The confessor assumes the place of God,—and penance, that of the Holy Spirit.

"If we confess our sins, *He* is faithful and just to forgive us our sins, and to *cleanse* us from all unrighteousness." (1 John i. 9.)

QUESTIONS AND ANSWERS.

1. *Q.*—Upon what assumption is the practice of auricular confession based?

A.—Upon the supposed power of the priest to absolve offences, and consequently his right to know all sins.

2. *Q.*—What is meant by the seal of the confessional?

A.—The secrecy to which the confessor is bound.

3. *Q.*—Can the priest avail himself of the knowledge communicated to him?

A.—Under certain circumstances he can. If the matter be revealed *extra confessionally*, or if he have the license of the penitent.

4. *Q.*—But suppose that a case arises in which it is

doubtful whether the priest has spoken with the license of the penitent, what then?

A.—The priest is to be believed in preference to the penitent; and thus the Romanist is left at the mercy of the confessor.

5. Q.—How does it appear that the confessional is immoral?

A.—The confessor and the penitent converse upon the most immodest subjects in private,—a practice which must corrupt the mind of both, and afford occasion to sin.

6. Q.—How does the confessional give power to the priest?

A.—To the priest, as God, in the confessional all affairs are made known. “Knowledge is power,”—and that power he can wield in a religious, social, and political point of view. He may interfere between man and wife, parents and children, and even in the making of wills. He may control on the one hand the king, and on the other the subject, and even the judges of the land. The confessional is, in fact, a widespread conspiracy against the liberties of nations. Confessors are responsible to the bishops, and bishops to the Pope.

CHAPTER XX.

False Pretensions of Rome to Unity.

There is no subject upon which more misconception exists than that of the boasted unity of the Church of Rome. It is generally assumed by Roman Catholics, in controversy, that their Church is pre-eminently one in doctrine, possessing a body of clergy who agree perfectly in all religious points, and, in their unanimity, afford a contrast to the divisions of Protestants.

A more false statement was never made, or one more completely opposed to facts.

The convenient facility with which Romish advocates assume that their Church is peculiarly one in doctrine and worship is worthy of observation.

Dr Milner, pointing to the divisions of Protestants, says,—

“Hence it follows, that the Church of Christ must be strictly ONE ; one in *doctrine*, one in worship, and one in *government*.”—(The italics and capitals are his.)—End of Controversy, p. 121. London, 1841.

He assumes that Rome is that Church, and “*strictly*” one. How far his assumption is according to truth we shall now see.

Let it not be supposed that, while we disprove the claims of the Church of Rome to perfect unity of sentiment, we think such unity essential to the Church of Christ. Perfect oneness of mind amongst fallen men can not be attained in this fallen world. It belongs alone to Heaven, where all is perfection, and where “we shall know even as we are known.” Such unity never existed in the Christian Church. Nay, we are persuaded that it was not designed to exist in the present dispensation.

The assumption of perfect unity by the Church of Rome is refuted by facts, and exposes her to the charge of hypocrisy and deceit.

First, we shall prove that Romanists are, even at this moment, divided upon many important points, and that such division and disagreement of sentiment must lead, if they think at all, to great perplexity and doubt.

Secondly, we shall point out some of the variations which the Church of Rome has undergone, from time to time, in doctrine and worship.

I. DIFFERENCES IN THE CHURCH OF ROME.

1. Infallibility of the Pope.—On this important question the Church of Rome is split, some holding that the Pope is infallible, some strenuously denying it.* On this subject there are no less than *three* opinions in the Papal Church. In order that there may be no misconcep-

* At p. 2, in the Appendix of “The Manual of Romish Controversy, I have given the antagonistic opinions of Romish divines, in opposite columns.

tion on the point, I give the following quotation from *Saint Alphonsus Liguori*, who sets forth their differences, and the arguments for each. Having stated the Protestant opinion as the *first*,—that the Pope is fallible, in all circumstances, like other men,—he then gives the three opinions entertained in the Romish Church.

“The *second* opinion, altogether opposite, is that of Albertus Pighius, that the Pope cannot err, even when speaking as a private individual. The *third* opinion is that of not a few, that the Pope, without a Council, is fallible. . . . But the *fourth* common opinion, to which we subscribe, is, that although the Pontiff, as a private individual, may err, (as also, he is fallible in questions of mere fact, which depend especially upon the testimonies of men,) yet, as Pope, when he speaks as universal doctor, defining *ex cathedra*, from the supreme power delivered to Peter of teaching the universal Church, then we say, that he, in controversies of faith and manners, is altogether infallible.”
—p. 123, Vol. I. Venice, 1828.

Such are the three opinions entertained in the Church of Rome, directly opposed to each other.

Let us now consider the seriousness of this difference.

Romanists believe, though without warrant, that the Pope, as successor of St Peter, is the rock of the Church against which the gates of hell can not prevail. It is therefore important to know whether the rock be fallible or infallible. If the Pope, the rock, be fallible, the Church must be fallible, for how can an infallible Church rest upon a fallible rock? If the foundation be *insecure*, the building reposing thereon cannot be *secure*. Liguori, maintaining that the Pope—the rock—is infallible, consistently argues, that if the rock be not infallible the Church can not be infallible.* The difference, therefore, is a vital and fundamental one. It lies at the very root of the system, and must lead to perplexity and doubt.

In order to illustrate this, we shall suppose that the following conversation takes place:—

Albertus Pighius, Pope Adrian IV., and Liguori—representatives of the three different systems—hold a conversation in the presence of a Protestant.

* His opinion will be found at p. 15 of the Manual.

Albertus Pighius (to Pope Adrian.) I am persuaded, your Holiness, that Popes are infallible, not only *ex cathedra*, but even when teaching as private individuals. If the Pope be the rock, and as such infallible, why should his infallibility be confined to his decisions *ex cathedra*?

Adrian IV. You are altogether wrong, O Albertus. Popes, as the facts of history too plainly prove, are fallible as individuals, and even when speaking *ex cathedra*.

Alphonsus Liguori (interposes.) Albertus, you are now in a strange position. You say that Popes are infallible, even as private individuals. His Holiness now tells you that Popes are fallible. See *your* dilemma. If his Holiness be right, then Popes are fallible; but if he be wrong, you can no longer hold that they are infallible, as private individuals. The fact is, you are *both* wrong, for according to my opinion, the Pope is infallible *ex cathedra*. Your Holiness, (addressing the Pope,) is in great error on this point. The Pope is the rock of the Church, and if the Church be infallible, so must the rock. (Turning to the Protestant.) Do you not agree with me, O stranger?

Protestant. I am a Protestant, and——

Liguori. What, a Protestant! Then you deny the infallibility of the Holy Roman Church, to whom alone belongs the mark of unity!

Protestant. Talk no more of infallibility or unity. Have I not just heard your differences. You can not agree whether your rock be fallible or infallible. See, O Liguori, the consequences of *your* teaching. You say,

If the Pope—the rock—be fallible, the Church must be fallible.

But—says his Holiness—the Pope is fallible—

Ergo—the conclusion which I drew from your *united* teaching is—the Church is fallible.

Pray, gentlemen, settle your disputes first amongst yourselves, ere you boast of your unity. Say not, that the difference is non-essential, for it strikes to the very foundation of your Church, and, according to the statement of the Saint, it affects her infallibility. (The infallibility of the Pope has been defined.)

Thus this very question of the infallibility of the Pope affects the foundation of the Church, and is more serious to the Romish cause than any difference among orthodox Protestants, because it concerns the rock of the Church.

2. Pope and Council.—Upon this question, nearly akin to the former, the Church of Rome is also split. Many maintain that the Pope is inferior to a General Council, and may be deposed by it. Many think the Pope is above all Councils and Churches. We give the views in opposite columns, that the difference may at once appear.

POPE INFERIOR TO COUNCIL.

Charles Butler, the well known Roman Catholic advocate, says,—

“The *Cisalpinus* affirm, that in spirituals the Pope is *subject* in doctrine and discipline to the Church, and to a *General Council* representing her.”—Letter 10, p. 102. Lond. 1825.

Liguori mentions the Fathers of the Council of Basil,—Gerson, Alain Aliacensis, and we may also add, the Council of Constance, which is quoted by the Gallicans for the same point.

This difference leads to serious consequences. Liguori, and those who agree with him, quote several passages of Scripture and Councils in favour of their views. The other party deny that these Scriptures and Councils bear the sense which is attributed to them. (The definition of the Pope’s infallibility implies the superiority of the Pope to Councils.)

POPE SUPERIOR TO COUNCIL.

Liguori, whose writings have been sanctioned by the Church, gives his own opinion as follows, and a long list of authorities who support his views :

“But the third opinion to which we subscribe holds that the Pope, without doubt, *is above a General Council, and above all Churches, even taken collectively*, and this is held by St Thomas, St Bonaventure, Alex de Ales, S. Joan, A. Capist, S. Bern, Seu B. August, Triumphus, Barron, Bellarmine, Isfondiatus, Pallavic, Gurman, Schelstrate, Lupuss, Cabass, Cajet, and many others.” P. 142, vol. 1, *ibid*.

3. Where is Infallibility?—This question is connected also with the preceding. There are four opinions

on the subject in the Church of Rome. Some say that infallibility is in the Pope. Some in Councils. Some in Councils headed by the Pope ; and some in the Church diffusive.* We would only observe, that the promise of infallibility by the Church of Rome to her members, is like that of the old woman, who assured her votaries that they would find a pot of gold under the end of the rainbow. (The infallibility has been defined.)

4. The Promulgation and Obligation of Pontifical Laws.—Romanists are divided upon the point, whether it is necessary that pontifical laws, promulgated at Rome, must be *received* also in the places for which they are intended.

We quote from Liguori.

THE AFFIRMATIVE.

“The first opinion affirms that they OUGHT.”—Vol. 1, Moral Theology de Legibus. Ibid.

THE NEGATIVE.

“But the second *very common* and *more probable* opinion DENIES THAT, and holds that the pontifical laws oblige the faithful, though only promulgated at Rome.” Ibid.

This difference of sentiment leads to the greatest uncertainty amongst Romanists.

Dr M'Hale, when examined before the Commissioners of Irish Education, in 1826, as to the bull “*cœnæ domini*,” replied,

“With regard to bulls of this sort, *they are never binding upon us, unless we receive and publish them ; that bull was never published in this country, and therefore we have nothing to do with its contents.*”—See Report of Examination, &c., before Parliamentary Committee.

The Dr finds it convenient to ignore a bull which, he admits, “would lead to a *collision* with the established authorities of the country.” He says, that it was not published in Ireland, and therefore not binding. But does he forget that, according to the common opinion, it is binding *even if it were only published at Rome*.†

This difference of sentiment may lead practically to most

* This point is largely treated in p. 10 of the Manual. (See also Appendix and Supplementary Paper to the Manual.)

† M'Ghee, in his *Laws of the Papacy*, London, proves that it was published in Ireland even at the time M'Hale was examined.

serious results. The Pope is regarded as Christ's vicar. He issues his law ; and sometimes promulgates it only in Rome. Many Romanists say that, under these circumstances, it is not binding, if not received in the countries for which they are intended ; while many say that they are of divine obligation.

A Romanist, in the case of bulls not received, can not be certain of his duty, according to his own principles. The Pope issues his bull upon some subject, either of doctrine or practice. The country does not adopt it. The poor Roman Catholic is then tossed upon the waves of doubt and uncertainty. He knows not whether the law is binding or not. Some say it is, others that it is not.

5. Worship of Images.—All Romanists agree in the worship of images ; but as to the *nature* of that worship a serious difference exists. St Thomas Aquinas, Bonaventure, and others, teach that the same worship is due to the image as to the being represented ; while others deny this, and assert that it is unlawful to give latria, or divine worship, to any but God. The views of the opposing parties will appear in the following contrast :

LATRIA NOT DUE TO THE
CROSS.

“And to give them (images) the salutation and honorary worship, *not indeed the true latria*, which belongs to the divine nature *only.*”—Second Council of Nice, A. D. 787. Labbe & Cossart's Councils. Paris, 1672.

LATRIA DUE TO THE CROSS.

“Since therefore Christ is adored with the worship of latria, it follows that his image *is to be adored with the worship of latria.*”—Saint Thomas Aquinas, p. 25. art. 3. ter. par. Sum. Theol. Romæ. 1686.

St Bonaventure, and a host of divines, agree with St Thomas, that latria is due to the cross, while this opinion is strenuously opposed on the authority of the second Council of Nice, A.D. 787, and by many others.

The reasons which are assigned on both sides manifest the wide difference which exists between the contending parties.

St Thomas argues, that the worship which is given to the cross is designed for God, therefore it should be divine.

To give an inferior worship, would imply that it was given for the sake of the cross itself, which would be creature worship.

On the other hand, the opposite party maintain that divine worship belongs alone to God, and given to a creature, is idolatrous. Thus the saints and doctors are split upon this important question, *and their arguments involve the charge against each other of idolatry.* What a pity it is, that it did not occur to these divines that *any* kind of religious worship to a creature is unlawful!

Connected with this subject there is another point upon which Romanists disagree. Vasquez, a great Jesuit authority, maintained that the worship of images under the Old Testament, was altogether forbidden, especially by the second commandment. He says,—

“So far forth, (*i. e.*, so far as the law of Moses was concerned,) every image was forbidden, as it was dedicated to adoration; therefore, neither the cherubims, nor any other images, had any worship in the temple.”—Disp. p. 769, tom. 1, Antv. 1621.

In order, however, to justify worship in the present dispensation, he insisted that the second commandment was only ceremonial, and, therefore, abolished with the ceremonial law.

Bellarmino, and others, disagree with him, and maintain that the second commandment is not ceremonial, but moral, and not opposed to images.

Thus the dissension of Romanists affect the very foundation of their worship.

6. Intention in the Administration of Sacraments.—We have already unfolded, at large, in the Manual, the views of the Council of Trent, and the Roman Missal, on this subject.* Here again Romanists are divided. The Councils of Trent and Florence, and the Roman Missal, appear decisive enough, but even still doctors differ, and differ widely.

We shall allow Liguori to state the difference.

* See pp. 43, 96, and 216, of the Manual.

FIRST OPINION.

“But here occurs that great question, formerly raised, as they say, by Ambrosius Catharinus, *and very much agitated in our own times*, viz., whether it is required to the validity of the sacraments that the minister have the intention of doing the sacred rite which the Church intends. *The first opinion denies it*, for it distinguishes a twofold intention, one of performing the external act alone, which the Church does, and this it says is necessary—the other of doing an external act, not simply, but as a sacred or sacramental act, which Christ instituted, and the Church intends, and this it regards as not necessary. This opinion has many patrons of renowned name, and especially Juenin, Conteuonium, M. Serry, Genetum, P. Milante; and Salmeron, seem to have delivered it not obscurely.

The saint proceeds to quote a host of authorities, to show that the first view is rejected.

How then stands the case? Catharinus and others hold—in pretty plain opposition to their own standards,—that an internal intention, on the part of the priest, is not necessary. The majority of divines are thoroughly opposed to them.

Catharinus, in a treatise on the subject, as recorded by Father Paul, argues as follows :

“If a priest, having charge of four or five thousand souls, be an infidel, but a formal hypocrite, and in absolving the penitent, baptising of children, and consecrating the eucharist, have no intention to do what the Church doth, it must be said that the children are damned, the penitent not absolved, and that all remain without the fruit of the communion.”—P. 241, lib. 2. History of the Council of Trent.

These were the reasons which influenced Catharinus,

SECOND OPINION IN
OPPOSITION.

*** But the second common opinion, and to be followed, affirms that the intention of doing the sacramental rite, which the Church intends, *is altogether necessary*. This Bellarmine holds, where he says that the opposite opinion does not differ from that of the Innovators. Also Lugo, l. c., where he says, that it is to be most deservedly rejected by all, and that at least it does not differ much from the error of the heretics. Vasquez, Disp. 138, who calls the opposite condemned.—Moral Theol. p. 19, vol. v. Venice, 1828.

and surely they commend themselves to every man's judgment! Catharinus, in other respects, however absurdly, maintained that the intention required by the Church had merely respect to the performance of an outward act, which, however done, and with whatever inward intention, is valid. In this he, and those who agree with him, are opposed by the majority of Romish doctors, and by the express language of their formularies. Still his view is not *positively* condemned, and the question is *warmly agitated*. Catharinus argues, that if the opinion entertained by his opponents be true, no Romanist can be certain that he has a sacrament. We may add, no Romanist can be certain, according to his own principles, that he has a Christian Church at all, for he may have no orders—no sacraments! Such then, Roman Catholics! is the state of your Church! A point is debated among your divines, which amounts to the question, whether you have a Christian Church at all! Here is a controversy existing in your own pale, *which strikes at the very heart of your Church*, and is far more serious, in its consequences, than any which exists amongst orthodox Protestants. See your divines arrayed against each other in opposite parties,—the former charging the latter with holding views which would remove all certainty from the Church, and involve her members in confusion and hopelessness; and the latter charging the former with inconsistency, and departure from the Church's principles! No longer boast of the delightful unanimity which exists within your pale.

7. Immaculate Conception of the Virgin Mary.—It is well known to all that a controversy on this subject has existed in the Church of Rome. The favourers and opponents of the notion, that the Virgin was born without sin, denounced each other as heretics.

The extent to which the bitterness of spirit was carried is manifest from the following passage in the Constitutions of Pope Sixtus V.

“Certain preachers, as we have heard, of different orders, in their sermons to the people, have not hitherto been ashamed publicly to affirm in different cities and provinces, and do not desist from daily teaching, that

all those who hold or agree that the same glorious and immaculate Mother of God was conceived without the stain of original sin, are guilty of mortal sin, or are heretics; that those who celebrate the service of the said immaculate conception, and those who hear the sermons of those preachers who affirm that she was conceived without this stain, sin grievously."—p. 262, Can. et Dec. Trid. Lip. 1846.

The Constitutions then forbid that either party should denounce the other as heretical.

In fact, so wide was the gulph between both parties, that THERE WERE CERTAIN RELIGIOUS SERVICES IN THE CHURCH OF ROME IN WHICH THEY COULD NOT UNITE. For example, in the Carmelite confraternities, *offices of the immaculate conception are used*, in which there is constant mention of the sinless conception of Mary. Now, those who dissent from that notion, could not join with Carmelites in offering up such prayers, and thus Roman Catholics were so divided in sentiment, that *on certain occasions they could not unite in prayer*.

The Council of Trent left the question undecided, but the present Pope Pius IX., on 8th December 1854, dogmatically decreed that the Virgin was conceived without sin. In thus deciding the point—

(1.) He has added a new article to the creed,—an article never received as such until eighteen hundred years after Christ.

(2.) He has contradicted the views of the fathers of the primitive Church, and many of the most eminent doctors and saints of his own Church. Canus, Bishop of the Canary Isles, says,

“All the holy Fathers, *with one consent*, affirm the blessed Virgin to have been conceived in original sin.”—Loc. Theol. p. 348. Colon. 1605.

The Pope's decision has excited considerable commotion in the Church of Rome, and it yet remains to be seen whether his decision will be obeyed.

8. The Invocation of Saints.—All Romanists agree in the invocation of saints, but as to the question *how* the saints, as finite creatures, can hear their prayers, they are divided. There are no less than four views on this subject amongst divines, Bellarmine says,

“But concerning the manner in which they know our prayers, there are *four opinions of doctors*. Some say that they know them from the relation of angels, who now ascend to Heaven, now descend thence to us. Others say that the souls of saints, even as the angels, with a wonderful celerity of nature, are everywhere, and *per se* hear the prayers of suppliants. Others say that the saints see in God all things from a principle of their own beatitude, whatever pertains to them in any manner, and moreover even our prayers directed to themselves. So teach the blessed Gregory, the blessed Thomas, and Cajetan. Finally, others say that the saints do not see our prayers from a principle of their own beatitude, but that our prayers are only revealed to them when we pour them forth.”—Lib. 1. c. 20. Ingol. 1590.

This variety of opinion exhibits remarkably the difficulties in which the invocation of saints involves the members of the Church of Rome.

9. Mortal and Venial Sin.—The differences between divines of the Church of Rome on this subject are numberless. They all admit that there is such a distinction; but they thoroughly disagree in *detail*, as to what sins are venial and what mortal. They generally enumerate seven deadly or mortal sins: pride, covetousness, lechery, anger, gluttony, envy, and sloth; (p. 116, Abridg. Christian Doct. Dublin, 1841;) but in detail, and practically, they differ. For evidence on this subject we refer to Liguori's Treatise *De Matrimonio*, where numerous instances will be found.

The Church of Rome teaches, that absolution in the tribunal of penance removes mortal sin, and that venial sins are taken away by good works, extreme unction, indulgences, &c. Surely, then, it is necessary that her confessors should positively know in detail what are mortal sins, in order to deal with certain cases, and not be left in a state of uncertainty and doubt.

The inconvenience and evil arising from this want of unity, in the pretendedly infallible Church, will appear from the following illustration. Saint Alphonsus Liguori, in his Moral Theology, (p. 328, t. 2, n. 172, cap. 2. Mechlin, 1845,) asks and discusses the question,—whether he who swears without the mind of laying himself under an obligation to keep the oath, commits venial or mortal sin?

Tamburin, Scotus, and others, think that he sins mortally. Liguori himself, with Sanches, and others, think he sins venially. We shall suppose the following conversation between a Romanist, Liguori, and Scotus.

Romanist (to Liguori.) Right reverend and most holy Father! I seek the instruction of holy Church upon a subject which troubles my conscience. I have taken an oath, intending not to lay myself under an obligation thereby. Have I sinned mortally or venially?

Liguori. My child, you have sinned *venially*. What do you say, O Scotus? (turning to Scotus,) for we know that, as a schoolman, your opinion deservedly has great weight.

Scotus. My opinion is, that he has sinned *mortally*. The offence is a deadly one, as I think.

Romanist. But pray, reverend Fathers! tell me what the Church says upon this. I desire to ease my conscience by her infallibility.

Liguori and Scotus (together.) The Church has not spoken upon the subject.

Romanist. Alas, alas, what am I to do! If I think for myself, I am damned; and yet I am not to be informed whether I have sinned mortally or venially! Wo is me!

Upon various other points, as to certain sins of thieving, doing evil that good may come, and the secrets of man and wife, &c. &c. there is the same doubt.

10. The Interpretation of Scripture.—Here Romanists are also disagreed. This may be inferred from what we have already proved. Though the Church of Rome requires scripture to be understood according to her sense, and the unanimous consent of the Fathers, (2d article of Pius IV.'s creed,) yet she has given no sense, and her theologians in their interpretations widely differ! Some interpret the scriptures so as to prove the infallibility of the Pope, others to prove the opposite! Those who consult "the moral theologians" will find that many of the same texts are quoted by different Romish authors in support of different and opposite opinions. Their want of

harmony on the book of Revelation is evident from the following note of the Douay Bible:—

“*Many* think that most things set down from the fourth chapter to the end will not be fulfilled till a little time before the end of the world. *Others* are of opinion that a great part of them, and particularly the fall of the wicked Babylon, happened at the destruction of Paganism, by the destruction of heathen Rome, and its persecuting heathen Emperors. * * * * In fine, *others* think that St John’s design was, in a mystical way, by metaphors and allegories, to represent the attempts and persecutions of the wicked against the servants of God, the punishments that should in a short time fall upon Babylon, that is upon all the wicked in general.”*

11. The Probable Opinions.—On the subject of the probable opinions a great controversy has raged in the Church of Rome; some holding that where two opinions are equally probable, the safer should be followed; others denying this, and holding that in such a case the safer need not be followed. Dens, on the probable opinion, says, “It hath carried into Christianity horrid monsters of doctrine, making lawful parricides, adulteries, perjuries,” &c. P. 411. tom. 1. Dub. 1832. Such is the view entertained even by Dominus Dens of this system; and yet Saint Alphonsus Liguori teaches, that where two opinions are equally probable, we are not obliged to follow the safer course, or the one farthest removed from sin! He says, “Hence I have remained persuaded that it is *wicked* to bind consciences when opinions are equally probable, to follow the safer course, with the peril of falling into many formal offences.”—p. 92. tom. 1. Mech. 1845. He says, “Neither can it be denied, that our opinion, at least for eighty years, was the *common* opinion amongst authors on moral science.”—p. 85. *ibid.* Thus, Dens, Liguori, and the divines of the Church of Rome, are opposed, denouncing each other’s opinions as wicked in the extreme. Alex-

* If the prediction relative to the fall of Babylon was fulfilled when Paganism fell in Rome, how will the Romanist explain this verse—“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Rev. xviii. 2. On the fall of Paganism did Rome become the habitation of devils? Did it pass from bad to worse when it gave up idolatry for Christianity?

ander VII., in 1665, published a bull which seemed to condemn probabilism, but Liguori casuistically shows, that the bull did not *really* condemn.

12. Orders.—Even upon the subject of Episcopacy the divines of the Church of Rome disagree. The difference, existing amongst them, will appear from the following passage of Liguori :—

“Thence it is inquired, Whether the Episcopacy be a distinct order from the Presbytery? *St Thomas Bonaventure* AND OTHERS DENY THAT IT IS; who say that it is an extension of the Presbyterian order. But more commonly Bellarmine. Tournelly, Habert, Valentia, and Aversa, AFFIRM THAT IT IS.”—p. 223. t. 7. n. 738. lib. 6. Mech. 1845.

Thus, even on the subject of Presbyterianism, Romish divines disagree!

And now we pass on to notice some of the variations which the Church of Rome has undergone.

II. VARIATIONS OF THE CHURCH OF ROME.

Dr Milner, in his “End of Controversy,” labouring to show that the Church of England does not possess the mark of unity, says,—

“You will recollect the account I have given in a former letter of the material *changes* which this Church has undergone at different times.—p. 124. *ibid.*”

Now, we do not deny that the Church of England has undergone change, but we say that if this be a valid argument against her possession of unity, it is as valid against the Church of Rome.

The Dr thus employs a sword which cuts two ways, and can be wielded with as much power against his Church as any other. We shall prove that the Church of Rome has changed in *doctrine, creed, and ceremonial worship.*

1. Change of Doctrine.—There are seven points upon which Roman Catholic authorities *admit* that there is a departure on her part from primitive Christianity—(1.) Communion in one kind; (2.) Private mass; (3.) The Apocrypha; (4.) Prayers in an unknown tongue; (5.) Transubstantiation *as an article of faith*; (6.) Celibacy of the priests; and (7.) The use and worship of images.

1. I prove that private mass is a novelty. Cochleus says,—

“Anciently all the priests did communicate together, as appeareth by the canons of the apostles, and writings of ancient fathers, but now, since the order of *communicating together* hath ceased, by the negligence of priests and pastors, the Holy Ghost hath taught us a remedy against their slothfulness in celebrating of private mass.”—Cassan, 9. 79. Colon. 1558.

2. I now quote from the Council of Constance, proving that the sacrament in one kind is a novelty,—

“Though Christ instituted the venerable sacrament under *both* kinds, and though, in the primitive Church, the sacrament was received by the faithful in *both* kinds, yet this custom, that it should be received by laymen under the kind of *bread only*, is to be held for a law which may not be refused.”—Labbe. Con. Sess. 13. Paris, 1672.

St Thomas Aquinas says,—

“According to the *ancient* custom, all those who once were partakers of the communion of his body, were partakers also of the communion of his blood.”—In John, 6, vol. 3, p. 523. Venet, 1775.

3. As to prayers in an unknown tongue, Nicholas de Lyra, a great commentator in the fourteenth century, says,—

“If thou bless in the spirit, and the people understand thee not, what profit hath the simple people thereby, not understanding thee? Therefore, in the *primitive Church*, the blessings, and all the common devotions, were performed in the *vulgar tongue*.”—In 1 Cor. xiv. Argent, 1474.

4. As to the novelty of image worship, Cassander says,—

“How much THE ANCIENT FATHERS DID ABHOR ALL MANNER OF WORSHIPPING OF IMAGES; even Origen declares against Celsus.”—p. 975. Paris, 1616.

5. As to the Apocrypha, Hugh de St Victor, in the twelfth age, says,—

“All the canonical Books of the Old Testament are *twenty-two*. There are other Books also; as the Book of Solomon; the Book of Jesus; the Books of Judith, Tobias, and the Maccabees, which are read, but *not written in the canon*.”—Prens. Elucid. de Scrip. et Scrip. Sacris, cap. 6, et cap. 7, tom. i. Fo iii.

Nicholas D’Lyra says,—

“After that, with the help of God, I have handled the canonical Books of scripture, beginning from Genesis, and proceeding to the end of

the *Apocrypha*, being confident of the same aid and assistance, I propose to write of those Books WHICH ARE NOT IN THE CANON, as, namely, the Book of *Wisdom*, *Ecclesiasticus*, *Judith*, *Tobias*, and the Book of *Maccabees*."—In *Praefect Tobiae*. Argent, 1474.

6. As to Transubstantiation, Scotus, professor of divinity of Oxford, in 1301, called the "Subtle Doctor," says distinctly, that *before the Council of Lateran* transubstantiation was not an *article of faith*. He also maintained that there was no place of Scripture express enough to prove that dogma *without* Church authority.—Bell, lib. iii. de Euch. cap. 23, sect. 12, p. 33, tom. 3.

Saures, the Jesuit, in reference to this subject says,—

"From the doctrine of the faith it is collected *that those schoolmen are to be corrected* who teach that this doctrine concerning this conversion or transubstantiation is NOT VERY ANCIENT, *amongst whom are Scotus, and Gabriel Biel*."—p. 594. Mogunt, 1610.

The Roman Catholic Bishop Tostal said,—

"Of the manner and means of the real presence, how it might be either by transubstantiation or otherwise, perhaps, it had been better to leave any one who would be curious to his *own opinion, as before the Council of Lateran it was left*."—De Euch. lib. 1, p. 46.

7. Upon the subject of celibacy a similar admission is made. Æneas Sylvius, afterwards Pope Pius, said,—

"*Sacerdotibus magna ratione sublatis nuptias, majori restituendas videri*."

"Marriage, which was taken away from the priests with great reason, FOR GREATER REASON OUGHT TO BE RESTORED."—p. 328. Plat. Vit. Pii. Colon. 1611.

On all these points *confessedly* the Church of Rome has changed.

II. Change of Creed.—Another flagrant departure from primitive integrity is in reference to the Nicene creed. The Council of Ephesus forbade any alteration in it, and yet Pius IV. has added to it a creed of his own, which *was never heard of until 1564*. The reader, if he consult the Romish work entitled "Canons and Decrees of the Council of Trent," will find that creed, with the date affixed, in which it first appeared. Despite of the decree of the Council of Ephesus the Church of Rome adds a new creed.

It is confessed that many of the ceremonies now used in the Church of Rome are of modern origin, and that not only does the present Church of Rome differ from the ancient, but at all times ceremonies have been different in different places. That she differs from the ancient English Church is manifest from the following passage in the vindication, by the Roman Catholic Bishop, Dr Baines, of a pastoral which he issued, as Vicar-Apostolic, to his priests a few years ago. Speaking of the wishes and intentions of the perverts to Popery—intentions of which he disapproved, the Romish Bishop says,—

“By degrees the Roman missal was to be set aside, and the old English missal of Salisbury substituted in its stead. The formulas of the Church were, as soon as possible, to be regulated by ancient English Benedictionals, &c., and, in short, the new English Catholic Church was to be made as like as possible to what the ancient one was, or was supposed to be, and to have as little resemblance to, or connexion with, the Roman Church, as the unity of faith and communion would justify.”

At another place he says,—

“Under the pretext of diminishing the objections which Protestants have to a connexion with Rome, it was proposed to re-establish the ceremonial of the ancient Church of England.”—See *Catholic Mag.* p. 98. Sept. 1850.

Here it is most distinctly affirmed by a Romish Bishop, that the ancient and modern worship are not the same.

We have thus proved that the Church of Rome has changed in doctrine, creed, and ceremonial. And so, Dr Milner's words are turned against himself.

When the differences which agitate that Church are taken into consideration, it will not appear at all strange that parties within her pale—Jesuits and Jansenists, Dominicans and Franciscans, Seculars and Regulars, Probablists and Antiprobablists, have violently opposed each other.

In the next chapter, XXI., will be adduced abundant evidence on the schisms of the Church of Rome, to show that, during many years, that Church was split into great sections, each following a different Pope.

It will at once appear to the reader that the Church of

Rome is divided into two great factions, (with all their minor shades of opinion,) those who exalt the Pope to a position of infallibility, and those who deny the Pope's infallibility. We hear a great deal about "High Churchmen," and "Low Churchmen," as existing amongst Protestants. Rome exults in the division, while she has artfully succeeded in keeping out of view her fearful schisms, and the fact that there are Ultra-Montanés and Gallicans, or, in other words, HIGH PAPISTS AND LOW PAPISTS.

I give the following recapitulation of the points which I have proved:—

I. There are *Differences* in the Church of Rome upon the following points:—

1. The infallibility of the Pope, or its extent.
2. The relative authority of Pope and council.
3. The person or persons in whom infallibility is vested.
4. The promulgation and obligation of pontifical laws.
5. The nature of the worship rendered to images.
6. The doctrine of intention.
7. The immaculate conception.
8. The means whereby the saints hear prayers offered to them.
9. The details of the distinction of sin into mortal and venial.
10. The interpretation of scripture.
11. The probable opinions.
12. The nature of Episcopacy.

II. The Church of Rome, according to her own admission, has undergone *Variations* in doctrine, creed, and worship.

IN DOCTRINE.

1. Communion in one kind.
2. Private masses.
3. The Apocrypha.
4. Prayers in an unknown tongue.
5. Transubstantiation as an article of faith.
6. The celibacy of the clergy.
7. The use of images.

IN CREED.

Pope Pius' creed first appeared A.D. 1564.

IN WORSHIP.

The ceremonial worship of the modern Romish Church differs, by the admission of Romanists, from that of the ancient Romish Church.

The Church of Rome continually refers to the changes which have taken place in Protestant worship and discipline, and exultingly points to the differences existing amongst those who profess the Reformed faith, while she claims for herself the mark of unity and unchangeableness; but the above matters of fact afford us an opportunity of hurling back the charge, and of proving, notwithstanding her bold and lofty pretensions, that she has neither unity in sentiment nor unchangeableness in worship; and I invite the Romish priests and Jesuits to refute my statements if they can.

The true unity exists amongst those who have "washed their robes, and made them white in the blood of the Lamb;" and who shall meet around the throne of God at last. Christ is their centre and uniting point—"all in all."

QUESTIONS AND ANSWERS.

1. Q.—Is the Church of Rome perfectly united in her members upon religious subjects?

A.—No. They are divided on many essential points.

2. Q.—Give an instance?

A.—The subject of the infallibility of the Pope was warmly contested—some asserting that he is infallible—others denying his infallibility.

3. Q.—How is this of importance?

A.—Because, the Pope, as the successor of Peter, is regarded as the rock of the Church. Now if the Pope, the rock, be fallible, as Liguori says, the Church which, they say, rests on it, is fallible also.

4. Q.—Specify the twelve points upon which Romanists have disagreed?

A.—(1) The infallibility of the Pope. (2.) The relative authority of Pope and Council. (3.) The person or persons in whom infallibility is vested. (4.) The promulgation and obligation of pontifical laws. (5.) **The nature of the worship rendered to images.** (6.) The doctrine of intention. (7) The immaculate conception. (8.) The means whereby the saints hear prayers offered to them. (9.) The details of the distinction of sin into mortal and venial. (10.) The interpretation of scripture. (11.) The probable opinions. (12) The nature of Episcopacy.

5. Q.—Mention the seven points on which Rome admits that she has undergone variations in doctrine?

A.—(1.) Communion in one kind. (2.) Private masses. (3.) The Apocrypha. (4.) Prayers in an unknown tongue. (5.) Transubstantiation as an article of faith. (6.) The celibacy of the clergy. (7.) The use of images.

6. Q.—How has Rome undergone variations in creed?

A.—By the introduction of novelties, and especially by the addition of twelve new articles by Pope Pius IV., in A.D. 1564, and the addition of the doctrine of the immaculate conception as an article of faith, by Pope Pius IX., on 8th December 1854.

7. Q.—How has she undergone variations in worship?

A.—By changes of ceremonial.

8. Q.—In the three respects, then, the Church of Rome has undergone changes?

A.—Yes—in doctrine, creed, and worship.

Chapter XXI—Schisms of the Papacy.

The unity of the Church of Rome is continually urged by Romanists as an evidence of its Divine original; but we have found in the preceding chapter, that her boasted unity is a mere pretence and human contrivance. Her history plainly shows that she is an earthen vessel, subject to feuds, tumults, divisions, and even open schism. To judge of that Church, according to the representations of her modern advocates, she is a harbour of

peace where no storm can ever reach; but, viewed in the light of history, she appears, not as the bark upon the tempest tossed sea, but as the sea itself when, in the storm, the angry and contending waves dash upon the rocks and sands the helpless bark and crew.

We lay before the reader the following facts of authentic history, and we give them in the language of Roman Catholics themselves. We have no doubt they will be conclusive to every impartial mind. We begin with the

ELEVENTH CENTURY.

When Pope Sergius died, Gregory was elected to the Popedom by some Romans in opposition to Benedict VIII., who, being compelled to fly from Rome, implored the assistance of Henry II. of Germany, by whom he was reinstated in the Papal chair.

“After the death of Sergius there was a schism in the Church of Rome, between Benedict VIII., son of Gregory, Count of Frescati, and one Gregory, who was elected by some Romans who ousted Benedict. Hé fled to Henry, king of Germany, who immediately raised forces, and marched into Italy to re-establish him. As soon as the king arrived, Gregory fled for it, and Benedict was received without any opposition.”
—*Dupin's Church History of the 11th century of Christianity.* A.D. 1012, vol. 8. Dublin 1723.

After the death of John XVIII., the son of the Count of Frescati, by the influence of his family, was raised to the Papal chair, with the title of Benedict IX. He was most immoral in his life, and the Romans, dissatisfied with his inconsistencies, deposed him, and put in his place Sylvester III. Benedict, it seems, was induced to resign; but scarce three months had passed when he returned, and, aided by his relations, drove Sylvester out of the city, and regained his honours. Gratian, Archpriest, bought the Pontificate from Benedict, and assumed the name of Gregory. There were then *two* Popes, Gregory and Sylvester, both of whom were deposed by the Council of Sutri, which elected Clement II. in their stead. After the death of Clement, Benedict IX. a third time sought the chair; but was compelled to abdicate a third time by Henry II. Here are instances in which the Popedom,

which is regarded by so many as infallible, was obtained by *money and violence!*

To these facts Dupin bears testimony as follows,—

“1033. John XVIII. dying, Nov. 7th, 1033, Alberic, Count of Frescati, caused his son to be seated on St Peter's chair. He was nephew to the two last Popes, the Count's brothers, and not above eighteen years of age at the utmost. He changed his name of Theophylact into that of Benedict IX. Peter Damien speaks of him as a man that lived a very disorderly life, and was very unworthy of that dignity to which he had been advanced by the tyranny of his father. However, he enjoyed the Popedom very quietly for ten years together; but at last the Romans, weary of his abominable irregularities, ousted him, and put up in his place the Bishop of S. Sabina, who took upon him the name of Sylvester III. He enjoyed his dignity but three months; for though Benedict voluntarily resigned the Popedom, yet he returned to Rome, and, with the aid of Frescati's party, drove out his competitor, and re-assumed the Papal chair. But being altogether incapable of governing it, and having nothing more in his thoughts than the gratifying of his brutal appetite, *he made a bargain about the Popedom with John Gratian, Archpriest of the Church of Rome, and made it over to him for a sum of money, reserving to himself the revenues due from England to the Holy See.* This Gratian took upon him the name of Gregory VI. In the meantime, king Henry, who had succeeded his father Conrad in the year 1039, being incensed against Benedict, resolved to march into Italy to put an end to that schism. After he came thither, *he caused the three Popes to be deposed in several Synods, as usurpers, simoniacs, and criminals.*

“He caused Suidger, Bishop of Bramberg, to be elected in their stead, who took upon him the name of Clement II., and was acknowledged as lawful Pope by all the world. He crowned Henry emperor, and as he was waiting upon him home to Germany; he died beyond the Alps, 1047, nine months after his election. Immediately upon this, Benedict IX. returned to Rome and remounted the Papal Chair a third time, notwithstanding the emperor had sent from Germany, Poppon, Bishop of Bresse, who was consecrated Pope, under the title of Damasus II.; but he died of poison, it is supposed, twenty-three days after his election.

. . . . Bruno was elected unanimously Pope by the Romans, 1049, under the name of Leo IX. Benedict was forced to submit.”—*Dupin's Church History of the 11th century, vol. viii. c. iv. ut supra.*

Baronius notices these facts:—

BARONIUS. AN. CH. 1044.

“Let us see what remedy they first had recourse to in order to extinguish this *three headed beast*, who had issued from the gates of hell. A remedy was devised precisely similar to that which the poets feigned

in destroying the fabulous Cerberus,—namely, the filling of his jaws with a pitchy mouthful, by giving them something, so that they should altogether leave off barking. But let us see who it was that prepared that remedy, which the unhappiness of the times demanded. Otho faithfully relates it as follows:—‘A certain pious priest, named Gratian, seeing this most wretched state of the Church, and his zealous piety filling him with compassion for his mother, he approached the above-mentioned men, and prevailed upon them by money to depart from the Holy See;—the revenues of England being made over to Benedict, because he appeared to be of chief authority. Upon this account the citizens elected the aforesaid priest for their Pope, as being the liberator of the Church, and called him Gregory VI.’—*An. tom. xi. Antv. 1603.*

Another schism occurred shortly after. Anselm, Bishop of Lucca, was elected under the name of Alexander II., without the Emperor’s knowledge, which so offended the mother of the youthful monarch, that she assembled a Council at Basil, and caused Cadolous, Bishop of Parma, to be elected, under the title of Honorius II. Both parties appealed to arms, in which Alexander succeeded; though Honorius could never be induced to give up his claim.

A long contest took place between Gregory VII. and Henry IV of Germany. The king and several bishops deposed Gregory for his enormities, and raised the Archbishop of Ravenna to the chair under the title of Clement III. This schism continued during a long period. Clement III., who was master of Rome, acknowledged by a great part of Italy, continued to reign in despite of the Anti-Popes, Victor III., Urban II., and Paschal II.

We ask, which of these Popes was the real successor of St Peter? Only one of the claimants could be regarded in that light, and yet no general council has decided the point. All the ecclesiastical acts of the *pseudo* Popes, of course, were invalid, and does not that invalidity affect the chain of apostolic succession?

THE TWELFTH CENTURY.

On the death of Paschal II., Gelasius II. was raised to the Pontifical chair, in opposition to the Archbishop of Braza, who assumed the name of Gregory VIII. Gelasius soon after died, and was succeeded by Callixtus II.,

who imprisoned his opponent, and remained the sole possessor of the Popedom. To the contests which took place in this affair, we shall refer in the next chapter.

On the death of Adrian IV., a new schism broke out. The Cardinals were divided. One party raised Roland, under the title of Alexander III., to the chair; and the other elected Octavian, under the title of Victor IV. Then

THE CHURCH HAD TWO HEADS.

Baronius, in reference to this schism, says,—

“ROLAND REJECTED BY THE COUNCIL OF PAVIA. AN. 1160.

“The Council of Pavia was called by the Emperor Frederick. There were about fifty prelates, as well archbishops as bishops, besides abbots and others without number. The cause having been examined for seven days by the bishops and clergy, at last Octavian, who was present and had persons to defend his cause, gained the victory; and the Council decided in his favour, condemning and rejecting Roland.

“SENTENCE OF THE COUNCIL OF PAVIA.

“The whole of the orthodox bishops assembled at Pavia, sitting in the name of the Lord, and having lawfully and canonically discussed and examined the cause for the space of seven whole days, without the intervention of a secular judgment, it has been sufficiently and canonically proved by fit witnesses before the whole Council, that the Lord Pope Victor, and no other, was elected in the Church of St Peter by the most healthy part of the cardinals, at the request of the people, and with the consent of the clergy, and that he solemnly received the Pontifical mantle. That, moreover, he was placed in the chair of St Peter in the presence of Roland, formerly Chancellor, who did not oppose it, and that the *Te Deum laudamus* was gloriously sung in the same place by the cardinals and the Roman clergy, &c.

“On the day following—that is, on the Saturday—the Lord Pope, and we with him, have anathematized and delivered to Satan for the destruction of the flesh, in order that his spirit may be saved in the day of the Lord, Chancellor Roland, the schismatic, and his abettors,”—This schism lasted about eighteen years. It closed, 1175.—*An. tom. xii. ut supra.*

Alexander, who was hostile to the Emperor, fled to France for refuge. Meanwhile Victor died, and was succeeded by Pascal III., who dying, Callixtus was elected in his stead. Alexander continued successfully to oppose the Emperor.

On the death of Alexander, Ubald, bishop of Ostia,

was elected to the Pontificate by the Cardinals alone. The Romans, considering that they should have had a voice in the election, drove him out. The Council of Pavia failed in healing the schism. Roland, under the title of Alexander III., continued to reign.

FOURTEENTH CENTURY.

In this age occurred what has been well termed,

THE GREAT WESTERN SCHISM.

On the death of Gregory XI., the Cardinals, overawed by the Roman people, who feared lest a Frenchman should be elected to the Holy See, chose a Neapolitan, who took the name of Urban VI. The Cardinals, tired of his insolence and haughty bearing, withdrew to Naples, where they elected the Count of Geneva, who took the name of Clement VII. Clement resided in Avignon in France, and was acknowledged as lawful Pope by France, Spain, Scotland, Sicily, and Cyprus. Bzovius, the historian, alludes to the difference of opinion which existed:—

“An. Dom. 1380. Notwithstanding these things, the schism, which had arisen daily, acquired new strength, the Deity being incensed by the sins of the princes and of the people. Holy men, some of whom were most distinguished by evidences of the Divine favour, differing among themselves,—some followed Urban, and others Robert; hence there was a better excuse for the people, and the evil was more serious and lasting. The Christian princes were tired with the embassies sent to them, and different religious obligations were presented to every person’s mind, than which nothing is more calculated to create a powerful sensation.”—*P. 43. Eccl. Ann. A.D. 1380*

THE FIFTEENTH CENTURY.

The great schism was perpetuated until this age. At the commencement, Boniface IX., who resided at Rome, and Benedict, living at Avignon, were the Popes. The Council of Pisa, A.D. 1409, in order to heal the schism, condemned both, and elected Alexander V. The two former Popes despising their decree, continued to hold office, and then

THE CHURCH OF ROME HAD THREE HEADS.

Alexander having died, John XXIII. was elected by his faction. Bzovius alludes to this schism as follows:—

“ The Council of Pisa being terminated, whilst all were exulting, and whilst the Cardinals and the Councils considered that they had admirably consulted for the dignity of the Church, and had restored health to the Church, that schism, which was thought to be extinct, sprang up again worse than before; or to speak correctly, it did not grow again, but whereas it was concealed as a hidden fire, it suddenly broke out with increased violence, and created a greater conflagration. For since Gregory and Benedict refused to obey the Council and to relinquish the Popedom, it became the subject of dispute, whether the Council of Pisa could condemn them, especially since one or other of them was the true Pope, *although which it was, was not quite manifest to everybody*. Therefore, whereas this schism in the beginning had only two heads, and the Council was anxious to cut them both off, all at once three were in existence at the same time;—for Benedict was called Pope, and the greatest part of Spain and some of the French princes acknowledged him. Gregory still retained the name of Pope, and Ladislaus and some of the States of Italy revered him as the true Pope. So Alexander, elected by the Council, but who shortly after died, succeeded John.”—*Ann. Ecc.* A.D. 1411. *Colon.* 1616.

This schism was healed by the Council of Constance in 1414, which deposed all the Popes, and elected Martin V.; but Benedict XIV., to the day of his death, continued to assume the title of the Papacy.

The schism broke out anew in the time of Eugenius IV. The Council of Basil was assembled for the Reformation of the Church in its head and members, but Eugenius growing suspicious of its intentions, withdrew his sanction. The Council then decreed the deposition of the Pope, and elected Felix V. in his stead. On the other hand, Eugenius denounced the Council in the most violent terms. After the death of Eugenius, Felix resigned the Popedom.

Romanists have not decided which were the true Popes. The acts of a false Pope are invalid. Where then is the apostolic succession? Schism may exist where there is no open secession from, or disruption of the Church. Thus there were divisions in the Corinthian Church, 1 Cor. iii. 3. or, as the original word might be translated, *schisms*, though we read of no disruption in that Church. The preceding authorities, however, prove that *disruptions* have taken place in the Church of Rome. Many a Romanist knows

out little of these schisms—(*schisms* they are called by Romish authorities.)

WE TRUST THAT THE UNDOUBTED FACTS REFERRED TO ABOVE MAY, WITH GOD'S BLESSING, BRING THE CONVICTION TO THE MIND OF THE ROMANIST, THAT HIS CHURCH IS OF EARTHLY MOULD. And be it remembered that there is nothing *but the presence of the Reformation* to prevent the recurrence of the same divisions now.

Do we not see in all these ups and downs, that the pretensions of the Popes are pure fiction? Nay, is it possible to suppose that the Kings, Emperors, Nobles, and péople engaged in these cabals and changings of Popes, could really suppose that these creatures of their hands, these puppets, set up and knocked down at the will of faction, intrigue, bribery, corruption and violence, were infallible, and the vicars of Jesus Christ, and had power to absolve, bind, and loose, and to send to hell, or heaven, as they pleased; or that they were anything more than bad, very bad specimens of fallen man; and yet is it not very strange that modern Romanists forget these facts recorded by their own historians, and concede to modern Popes, their absurd claim to be the successors of Peter and vicars of Jesus Christ, derived through the chain of enormities set forth in this chapter?

QUESTIONS AND ANSWERS.

1. Q.—Romanists boast of the unity of their Church,—have they ground for their boasting?

A.—No. The Church of Rome has been frequently torn by schisms of opposing Popes.

2. Q.—State some of the circumstances of the schisms which occurred in the *eleventh* century?

A.—1. Gregory was elected in opposition to Benedict VIII., who fled from Rome, and appealed to the Emperor Henry II., by whom he was restored. 2. Benedict IX. being deposed for immorality, Sylvester III. was elected in his stead. Benedict, however, succeeded in driving his rival from the Pontifical throne, and resumed his place. Gratian having bribed Benedict to yield the chair to him,

assumed the name of Gregory. He, however, with his rival Sylvester, was deposed, and Clement II. called to the throne. After the death of Clement, Benedict IX. a third time sought the chair, but was compelled to yield by Henry II. 3. Anselm, under the name of Alexander II., was opposed by Cadolous, under the name of Honorius II. 4. Gregory VII. was opposed by Clement III., Victor III., Urban II., and Paschal II.

3. Q.—State some of the circumstances of Papal schism in the *twelfth* century.

A.—1. Gelasius II. was raised to the Pontifical chair in opposition to Gregory VIII. Gelasius having died, was succeeded by Calixtus II., who imprisoned Gregory VIII. 2. The Cardinals being divided after the death of Adrian IV., two Popes were elected,—Alexander III. and Victor. Alexander survived both Victor and Paschal, who succeeded Victor. 3. Alexander having died, Ubald, Bishop of Ostia, was elected in his stead, but the Roman people drove him out.

4. Q.—State some of the circumstances of Papal schism in the *fourteenth* century?

A.—Urban VI. having displeased the Cardinals, they elected in opposition to him Clement VII., who resided in France, and was acknowledged by France, Spain, Scotland, Sicily, and Cyprus. This is called the Great Western Schism.

5. Q.—State some of the circumstances of Papal schism in the *fifteenth* century?

A.—The Council of Pisa, in order to heal the schism existing between Boniface IX. and Benedict XIV., condemned both, and elected Alexander; but the two former Popes despising the acts of the Council, there were *three Popes at one time*. This schism, healed by the Council of Constance, broke out anew in the Popedom of Eugenius IV., who displeasing the Council of Basil, that synod elected, in opposition to him, Felix II.

Tumults and Wars of the Popedom.

The Papacy has ever proved the parent of tumult and discord in the Church. Even before its full development in the present form, the election, as well as the policy, of the Popes and his bishops have been the fruitful source of war and bloodshed. But few Roman Catholics are aware of the fact, that Popes have frequently appealed to the sword in order to settle their disputes. Many a child has been orphaned, and many a mother widowed, in the wars which have taken place, not only on account of, but between those who call themselves the vicars of Christ upon earth.

We prove our statement, as in the previous chapter, by an appeal to Romish authorities themselves.

FOURTH CENTURY.

Platina, in his life of Damasus, says,—

“But Damasus, when he was elected to assume the pontificate, had the deacon Ursicinus for a rival in the Church, called Sicinus, *where many were killed on both sides in the Church itself*, since the matter was not only discussed by votes, but by force of arms.”—*Platina de Vita Dam.* 1 Chr 366.

FIFTH CENTURY.

Cardinal Baronius describes the state of Rome in 498:—

“For many being bribed, he (that is, the Emperor) brought it to pass, that, contrary to custom, a certain Bishop should be elected, a Roman, named Laurentius. For the sake of these persons, *murders, robberies, and numberless other evils*, were perpetrated at Rome.”
 “And not only did the clergy, but also the Roman senate, strive against each other upon this account, with mutual dissensions and quarrelling. Festus Probinus, two very powerful senators, undertaking the patronage of the one party, namely, that of Laurentus; and Faustus, the ex-consul, and the other senators, favouring the party of the other, namely, that of Symmachus. The conflict between them is described by Anastasius; but we shall relate everything in its proper place, according to the dates. For there was not a contest of this nature in the Roman Church for one only, but for many years, which, when frequently lulled to sleep, revived again with a more vehement eruption.
 “The state of the Church of Rome this year was most turbulent, *since the clergy, divided among themselves, contended with each other*, and the senators of the highest rank fought amongst themselves very obstinately, *at a great risk of destroying the whole city.*”—*Annals*, p. 532. vol. VI. *ut supra.*

SIXTH CENTURY.

A controversy arose as to the orthodoxy of Origen, and on other subjects. Pope Vigilius vacillated,—at one time approving, and another time disapproving, the same documents. Baronius alludes to the circumstance as follows:—

“Thus, therefore, to the great hurt of the Catholic Church, *there were everywhere contentions, strife, quarrelling, and dissension; the orthodox fighting against each other, and mutually contending*, being divided by an *enormous schism*; whence *the whole of this age* was evidently rendered most unhappy.”—*Ibid*, A.D. 548.

SEVENTH CENTURY.

The contention which arose as to the election of the Pope, 687, is thus described by Platina:—

“For the Roman people, dividēd into two parties, on the one hand desired Theodorus, and on the other hand desired the Archdeacon Paschal. Theodorus, with his faction, had broken into the interior of the Lateran episcopal residence; but Paschal occupied the exterior, from the oratory of St Sylvester to the temple of the house of Julia, which is close to the field. *But when so great a strife and quarrelling took place there, that they did not hesitate to fight*, and when neither seemed inclined to yield, except compelled by force of arms, the chief persons of the city, the clergy and the Roman militia, departing into one place, consulted what was the best to be done for allaying the sedition. Having, at length, discussed the matter, when they decided that neither of those who, by their ambition, had raised such a tumult, were fit to demand the Popedom, by the will of God, no one opposing it, they elected Sergius as Pope; and raising him on their shoulders from the crowd, they first brought him into the chapel of the martyr Caesarius, and presently to the palace of Lateran, the doors being broken open by force, and those who occupied the place being repulsed. But Theodorus, having ascertained the general wish, saluted Sergius as Pope, and kissed him; Paschal reluctantly did the same, the multitude which clasped their arms around him compelling him to do so.”—p. 103. Ch. 687. Sergius I.

NINTH CENTURY.

Pope Stephen in this century carried the spirit of faction so far, *that he dug up the body* of Pope Formosus, his predecessor, and treated it with indignity. Platina says:

“But let us return to Stephen, whom I would not dare to reckon among the Roman Pontiffs, as unworthy of so great a name, if I did not find this done by the ancients, since he first and alone disgraced the chair of Peter by a wicked and unheard of sacrilege. Having forcibly collected a conventicle of bishops and of cardinal priests like himself, as is recited in the acts of the Council held under Pope John

IX., (which will be recited in its place,) namely, Sergius, Benedict, Martyr, and the deacons John, Paschal, and another John, most abandoned men, who violated the Pontifical burying place; he thought proper to judge and condemn the venerable corpse of Formosus, which was dug up and taken out of its tomb, and brought to judgment as a living man; and for a punishment he decreed that it should be sunk in the Tiber, three of his fingers being cut off;—an hitherto unheard of wickedness, which is not only shocking to Christian ears, but which also, by its recital, repels uncivilized barbarians, shakes belief, and by its ferocity appears incredible.”—*Ann. Pope Stephen, A.D. 897.*

In reference to the election of John, Platina says,—

“John X., a Roman, being created Pope, re-established the interests of Formosus, a great part of the Roman people opposing it, whence so great a sedition arose, that a battle very nearly took place. But he going to Ravenna, and calling a Council of seventy bishops, condemned the acts of Stephen, and restored the acts of Formosus. I am of opinion that this occurred, *both because the Popes themselves had deserted the footsteps of Peter, and more especially because the Christian commonwealth had idle and slothful princes, whose chief interest it was that Peter’s ship should be tossed about by the waves.*”—*Life of Pope Romanus, A.D. 897. ut supra.*

TENTH CENTURY.

Baronius, in reference to the tumults of this time, says,—

“Thus, indeed, at Rome, all things, as well sacred as profane, were mixed up with factions, so that the promotion to the Apostolic See was in the hands of that party which was in appearance the most powerful; so that at one time the Roman nobles, at another time the prince of Tuscany, intruded, by their secular power, whatever Roman Pontiff they wished, and cast out, whenever they could, him who was elevated by the contrary faction; which things were in agitation during almost the whole of this century, until the Othos, the Emperors of Germany, who opposed both parties, interfered between them, arrogating to themselves equally the election of the Pope and the deposition of the elected.

“When he (that is, Christopher) was again cast out, that wicked Sergius again, who, as you have heard, proceeded such lengths against Formosus, being powerful by the arms of Adelbert, Marquis of Tuscany, and being the slave of every vice, what did he leave unattempted? He invaded the seat of Christopher, not of Formosus, as Luitprand relates, through forgetfulness, who it appears, indeed, after a bad entry and a worse course, attained a worse departure. These were most unhappy times, when each Pope, thus intruded, abolished the acts of his predecessor.”—*Ann. p. 8. An. 4. A.D. 900. ut supra.*

ELEVENTH CENTURY.

For the schisms of this century see chapter XXI. Dupin, on the subject of the election of Benedict, says,—

“ The news of the Pope’s death being brought to Rome, the court of Frescati and the Roman lords placed, *by force*, on the Papal chair, Mincius, Bishop of Velitra, to whom they gave the name of Benedict X. Peter Damien, and the other Cardinals who had no hand in this election, withdrew from Rome, after they had protested against it,—and being met at Rome, they elected for their Pope Gerard, Archbishop of Florence, a Burgundian by nation. They immediately sent an embassy to the Empress Agnes, to prevail upon King Henry to confirm this election. They had their request granted, and the Empress ordered Godfrey, the Marquis of Tuscany, to place Gerard in the Holy See, and to turn out Benedict.”—*Eccles. Hist.* A.D. 1058.

The wars which took place between Gregory VII., commonly called Hildebrand, and the Emperor Henry IV., are well known. It arose on the question of *Investitures*. *It had been the custom, during a long period*, when a Bishopric or Abbey became vacant, for the Emperor to elect a person and appoint him to the vacant office, by presenting him with the crosier and ring. This was distasteful to the Pontiffs, for two reasons,—because the monarch exercised the right of election to the vacant office, and because the badges of spiritual office were delivered to the bishops by laymen. Gregory boldly determined *to wrest this right from the civil power*, and pronounced anathema against whomsoever received the investiture of a Bishopric or Abbey from a layman, and also against the person investing.

Henry IV., against whom this measure was chiefly directed, determined to maintain his rights, in opposition to the Pope, which so exasperated that Pontiff, that he summoned the Emperor to appear before a council in Rome, to answer for certain alleged crimes. Henry met this audacious treatment with just indignation; for having convened a synod at Worms, he deposed Gregory from the Papal chair, and issued an order for the election of another. Gregory, acting with great vigour in return, excommunicated the Emperor, and absolved his subjects from their allegiance. This led to open war. Henry found a powerful confederation against him. The Duke Rodolph, with the Suabians and the Saxons, became rebels in this extremity. The Pope treacherously ex-

horted them to elect a new Emperor, and they agreed to leave the matter in the hands of his Holiness.

The affairs of Henry being thus reduced to a position of difficulty, the monarch was advised to repair to the Pope, and implore his forgiveness and aid. Accordingly, he repaired to the fortress of Canusium, where the Pope lived with the Countess Matilda, and at the gate of which the Emperor stood in the open air for three days, with his feet and head bare, and only a blanket for his covering. On the fourth day, he received absolution from the Pope, but was still kept in suspense as to restoration to the throne. The Pope referred the matter to the decision of a coming congress, and meanwhile forbade the Emperor to assume his title or dignities. To this Henry agreed; but being rebuked by several of his friends and upholders for his pusillanimous conduct, he violated his agreement with the proud Pontiff, and prepared for war.

Henry sustained a defeat at the battle of Fladenheim 1080, when the Pope again issued an excommunication against the prostrate monarch, and offered the crown to Duke Rodolph. Henry, however, though defeated, was not crushed; but, on the contrary, a second time deposed the Pope, and raised Guibert, Archbishop of Ravenna, to the Papal chair, under the title of Clement III.

Duke Rodolph, happily for Henry, was killed in battle, and the Emperor therefore marched into Italy to crush the Pontiff. After much hard fighting with the troops of Matilda, he laid seige to Rome, but was compelled to abandon it. In the midst of these calamities, Gregory died. The war still continued. Gregory's faction elected in his stead Victor III., while Clement III. occupied the city of Rome. The war continued to rage with great fury during the remainder of this century.

TWELFTH CENTURY.

In this age the war was renewed. Paschal II. adopted the same line, in reference to investitures, as Gregory VII. Henry IV. had also a new enemy to contend against, in the person of his own son, Henry, who, in the most unnatural and dastardly manner, *at the instigation, it is said, of the*

Pope, who absolved him from his oath of allegiance, rebelled against his father, and compelled him to abdicate. Henry IV., broken-hearted, deserted by all his friends, died at Liege, 1106.

Henry V., however, when he seized the reins of power, manifested as much unwillingness to resign his right of investiture as his father. This occasioned the renewal of the war. Henry marched on Rome, and imprisoning the Pope, compelled him to yield. The Pontiff only complied for a time; and in a synod assembled at the Church of the Lateran, A.D. 1112, expressed the greatest sorrow for his submission. In this measure he was supported by a powerful party, even amongst the Emperor's own subjects. Henry, being excommunicated, and placed in the list of heretics, a second time marched on Rome. On the other hand the Pope made great preparations for a vigorous war, when death put an end to his efforts. Dupin alludes to the contest which took place in Rome, as follows:—

“Upon these debates Henry summoned the Pope to crown him; and upon his refusing to do it, ordered his guard to apprehend him and several cardinals. The news of this being noised about the city, the Romans *ran to their arms*, animated thereto *by the Cardinals* Frescat and Ostia, killed several Germans straggling in the city, and set upon the Emperor's forces very vigorously. The engagement was very obstinate on both sides; the Emperor was in great danger of his life; but at last repulsed the Romans, and marched out of the city two days after, carrying along with him the Pope and cardinals prisoners.”—*Dupin's Hist. of Twelfth Century.* A.D. 1111.

During the Popedom of Callixtus II., those differences between the Emperor and Pontiff were compromised.

A new war, occasioned by the haughtiness of the Pope, burst out in the same century. *At the coronation of Frederick Barbarosa, the Pope insisted upon the Emperor holding his stirrup, which he did.* On the death of Adrain IV., Alexander, then the anti-Pope, opposed the Emperor with all his might, which gave occasion to great tumults and commotions. After much hard fighting, the Emperor was compelled to make peace with the Pontiff in 1177.

The tumults which arose in reference to Anacletus, are referred to by Baronius —

“It truly appears, on all hands, that Anaclet acted as ill as possible; he being, contrary to equity and right, intruded in opposition to Innocent, who was truly a pious man, by his relations, aided by the secular power, hence there arose *factions, plots, stratagems, conspiracies, anger, quarrels, contentions*,—seeing that public force furnished arms against those who lawfully resisted. In this miserable state was the Church of Rome at that period, when, Antichrist triumphing, the true Vicar of Christ was obliged to banish himself from the holy temple, whilst the abomination of desolation sat in Peter’s chair. But hear these things related by an anonymous writer of that period, out of the Vatican manuscript: ‘A great discord was created in the city. For the bishop and cardinals divided themselves into two parties; but the better and sounder part adhered to the same Innocent, who was the most accomplished and deserving. But Peter of Leo, with his followers, despising the humility of Innocent, did not place his trust in God, but confided in the multitude of his riches, and in the power of his relatives, and in the strength of his fortresses, and he attacked with an armed force the houses of the Frangipani, into which Innocent and his adherents had retired. But it unexpectedly happened, that the followers of Innocent were but little injured, and that, on the contrary, the soldiers of Anaclet were repulsed with great loss. Hence, filled with anger and indignation, he rode against the Church of St Peter, which he took and forcibly entered, and sacrilegiously carried away the crowns, suspended in the sanctuary and on the golden crucifix, which crowns the Roman Pontiff and the orthodox Emperors had presented to the Church, with all the treasures of gold, and silver, and pearls.

“‘When, therefore, the Pope himself was besieged on every side, so that no one could approach him in safety, he determined to quit Rome and to go to France, and he thereupon entered two galleys with all his brethren who adhered to him, except the Bishop of Sabinum, whom he left in Rome as his vicar.’”—*Baronius. Ann. In. II., 1. A.D. 1130.*

THIRTEENTH CENTURY.

Various feuds and contentions, on account of the Papacy, took place in this century. We give only one instance.

Gregory IX. excommunicated the Emperor Frederick II., because he had put off his expedition against the Saracens. In the year 1228, Frederick at last set out and took Jerusalem. The treacherous Pontiff made war upon the Emperor in his absence, and took many of the imperial cities. Frederick hearing this, returned home, and by vigorous movements regained his territories. A peace ensued, but was of short duration. The Pope summoned a general council to Rome, to depose the Emperor, but

suffered the loss of his fleet, which conveyed many of the intended council,—an event which proved disastrous to his cause, and hastened, it is said, his death. Innocent IV. followed up the views of his predecessors, and declared the throne vacant. The Emperor maintained an undaunted position, and carried on a vigorous war, until he was out off by dysentery in 1250. Then arose the factions of the Guelphs and Ghibellines,—the former supporting the Papal pretensions, and the latter maintaining the cause of the Emperor.

FOURTEENTH CENTURY.

Dupin, on the election of John XXII., says,—

“After the death of Clement V., twenty-three cardinals, which were at Carpentras, where that Pope held his court, entered into the conclave, and remained there from May to July 22d, in the year 1314, but could not fix upon the election of a Pope. The Italian cardinals were very desirous to have a Pope of their nation, who might have his residence at Rome; and the Gascoignes were for a Frenchman, who might reside on this side of the Alps. The Italians proposed the Cardinal of Præneste, who had before been the Bishop of Aix, and wrote for him to the King; but he was not at all liked by the French. Their contests lasted so long, that the people, gathering together under the conduct of Bertrañd and Raimond Gott, the nephews of the deceased Pope, and coming *armed* to the conclave, demanded that the Italian cardinals should be delivered to them; and crying out that they would have a Pope, *they set fire to the conclave*. The cardinals thereupon made their escape, and were dispersed; and it was a very hard thing to get them to gather after this accident, for the cardinals at Gascoigne were eager that the conclave should be held at Carpentras, where Pope Clement V. died, or at least at Avignon; but the Italian cardinals, thinking it not safe or consistent with their liberty to meet in those cities, desired to be at Rome. They had perhaps both proceeded to a separate election, which would have caused a schism, if Philip the Fair had not written to them to dissuade them from it, by proposing to them the city of Lyons as a proper place for an election, which could not be suspected by either party.”—*Nouv. Bib. de an. eccl. par Dupin*, c. 1., tom. ii.

In chapter 21st we gave some of the circumstances connected with the great schism at this period. The greatest confusion, division, and commotion existed in the Church.

FIFTEENTH CENTURY.

In this age, as we have seen in the preceding chapter,

there were three Popes reigning together, which led to much commotion and war. The King of France besieged one of these Pontiffs, Benedict XIII., in Avignon, and compelled the Pope to seek for safety in flight.

In this day much is said by Romish advocates of the advantages which would accrue, in the way of peace and unity, were the nations to receive the Papal yoke; BUT HISTORY ATTESTS THAT THE POPEDOM, EVEN IN ITS PALMIEST DAYS, WAS A CONTINUED SOURCE OF TUMULT, BLOOD-SHED, AND WAR, EVEN AMONG ROMANISTS THEMSELVES. What a spectacle must the Church of Rome have presented when there were two, and sometimes three Popes contending for St Peter's chair, and not unfrequently supporting their pretensions by the sword! Then vice, in every form, prevailed, and o'er the prostrate cause of true religion the infidel might laugh, and the Christian weep.

From the perusal of these narratives of tumult and war, of these fightings and stirring up of fights among the nations, of these courtings and being courted in turn by contending parties, and of these turnings of everything to personal advancement, we feel convinced the impartial reader will be satisfied that the Pope is not the successor of Peter or vicar of Jesus Christ, the Prince of Peace; and that his claimed apostolic succession, which he regards as necessary for the validity of the sacraments, has been rent in pieces by opposing Popes, each of whom professed to have obtained that succession exclusively; and that Popery is a widespread conspiracy, truly termed "the masterpiece of Satan," against the gospel of Jesus Christ, and against the civil and religious liberties of man,—a conspiracy,—which has raised up confusion, discord, and civil war in all countries in which it has obtained a footing, and which did not surrender implicitly and entirely to its will, accomplishing its end at one time by instigating foreign invasion, and at another by exciting the people, through the confessional and its other nefarious and jesuitical devices, to rebel against their lawful Sovereign.

While history and Romish historians thus record the

invariable doings of Popery in time past, is it not melancholy to see Protestant Britain, which in former days suffered so much from Popery, now misled by the jesuitical cry of liberalism, subjecting herself once more, step by step, to Popish thralldom, and again admitting Popery as a recognised part of her constitution. We may rest assured there is no moderation in the Papacy—Popery is sin—moreover it is intolerant, ambitious, and unscrupulous, and will never rest till it attains *its end*—complete supremacy. Is it not then the extreme of folly that Britain, with her eyes open, should admit into places of power and authority, Romanists who cannot but use that power and authority, as stepping-stones to farther power and final supremacy. Short of supremacy, Popery cannot stop, for the attainment of that object is the main part of her religion; and when we see how the Popes in former times pitted the contending parties of Europe against each other, see we not the secret of our own unhappy divisions, and how the Pope now a-days antagonises the contending parties in parliament, so as between them to obtain his own ends—the advancement of Popery, and the downfall, in these kingdoms, of Protestant truth.

True patriotism and true liberty therefore require the exclusion of Romanists from Parliament, and from all offices and positions in a Protestant country, for which they are disqualified by the very genius and nature of the religion to which they belong. Also the adoption, by the nation, of active and energetic, yet kind measures, for the conversion of Romanists, as we would seek to restore to sound health a diseased limb of our body.

Passing over the sixteenth, seventeenth, and eighteenth centuries,* the wars of which, as occasioned by the Papacy, are well known, we come to the

* The wars against, and persecutions of Protestants in the sixteenth century;—the persecution of the Piedmontese, and the continental wars against Protestant freedom in the seventeenth century;—the wars of Louis XIV. of France in the eighteenth century.

NINETEENTH CENTURY.

PAPAL AGGRESSION ON THE GREEK CHURCH.

The present war with Russia had its origin in Papal aggression. So early as the year 1848, the Pope issued a bull to the Eastern or Greek Church, in which he demanded that they should submit to his authority. Mr Bird, vicar of Gainsborough, states the case in the following passage:—

“The present Pope, (Pius IX.) it appears, is possessed with the ambition of ruling more widely than his predecessors. He has not only ventured on the aggression which England is now resenting, but he has also tried to extend his power over those who belong to the ancient *Greek Church*. Three years ago (1848,) he addressed a solemn Pastoral Letter to the members of that Church—in which he claims their obedience on the usual ground of his being the heir of St Peter, and St Peter's being the Rock on which the Church is built. He adduces also the texts concerning the keys, and the indefectibility of Peter's faith, and his having the sheep committed to him.

“This attack upon the Greek Church has not been made with impunity. In 1848, there was printed at the Patriarchal press, in Constantinople, ‘An Encyclic Letter, to all the orthodox,’ signed by the Patriarch of Constantinople, the Patriarch of Alexandria, the Patriarch of Antioch, (since dead,) the Patriarch of Jerusalem, and their respective synods. It is true, the Sees of these bishops are now poor and under the civil government of Turks, but the bishops themselves are not the less the representatives of the ancient bishops of those Sees—sees as old as that of Rome itself; nay, in the case of Jerusalem and Antioch still older.

“The four Patriarchs complain of the attempt of the Pope to sow division in their Churches, by his unscriptural and uncatholic claim.

“‘For some time the attacks of Popes in their own persons had ceased, and were conducted only by means of missionaries; but lately he who succeeded to the See of Rome in 1847, under the title of Pope Pius IX., published this present year an Encyclical Letter, addressed to the Easterns, which his emissary has scattered abroad, like a plague coming from without.’

“They speak of ‘the Seven Œcumenical Councils,’ by which they mean those which preceded the Second Council of Nice, where ‘the worship of Images’ was established. The Westerns count that Council the Seventh General Council, the Easterns the Eighth. ‘The lightning of the anathema of these Councils,’ say the patriarchs, ‘strikes the Papacy—because it has adulterated the Creed by its additions—which the *Demon of Novelty* dictated to the all-daring Schoolmen of the Middle Ages, and to the bishops of the elder Rome, venturing all things for lust of power.’

“ Proceeding to a formal refutation of the propositions contained in the Pope’s Letter, they say:—

“ The Church of Rome founds its claim to be the *throne of St Peter*, only on one single tradition; while Holy Scripture, Fathers, and Councils, attest that this dignity belongs to *Antioch*; which, however, never on this account claimed exemption from the judgment of Holy Scriptures, and synodical decrees.’ To understand this fully, we must remember, that the Church of Rome herself holds the tradition, that Peter was bishop of Antioch for several years, *before* he was bishop of Rome.

“ ‘ If the Church of Christ had not been founded on *the rock of Peter’s confession*, (which was a common answer on the part of the Apostles,) but on Cephass himself, it would not have been founded at all on the Pope,—who, after he had monopolised the Keys of the Kingdom of Heaven, how he has administered them is manifest from history.’

“ ‘ Our Fathers, with one consent, teach, that the thrice-repeated command ‘ *Feed my sheep*,’ conferred no privilege on St Peter above the rest, much less on his successors also; but was simply a restoration of him to the Apostleship, from which he had fallen by his thrice-repeated denial. And the blessed Peter himself appears thus to have understood our Lord’s thrice-repeated inquiry, ‘ Lovest thou me?’ and ‘ more than these’; for, calling to mind the words, ‘ Though all shall be offended because of thee, yet will I never be offended,’ he was grieved, because He said unto him the third time, ‘ Lovest thou me?’

“ ‘ But his holiness says that our Lord said to Peter, ‘ *I have prayed for thee that thy Faith fail not*, and thou, when thou art converted, strengthen thy brethren.’ Our Lord so prayed, because Satan had asked that he might subvert the faith of all the disciples; but our Lord allowed him Peter alone, chiefly because he had uttered words of self-confidence, and justified himself above the others. Yet this permission was only granted for a time, in order that when he again came to himself by his conversion, and shewed his repentance by tears, he might the more strengthen his brethren, since they had neither perjured themselves nor denied their Lord.’

“ ‘ His holiness says that the bishop of Lyons, the holy *Irenæus*, writes in praise of the Roman Church. ‘ It is fitting that the whole Church, that is, the faithful everywhere shall come together, because of the precedency in this Church, in which all things have been preserved by all the faithful, the tradition delivered by the Apostles.’ Who doubts that *the old Roman Church* was Apostolic or orthodox? Would any one of the Fathers or ourselves deny her canonical prerogatives in the *order of the Hierarchy*,—so long as she remained governed purely according to the doctrines of the Fathers, walking by the unerring canon of Scripture and the holy synods? But who is so bold as to dare to say that if Irenæus were to live again, he, seeing the Church of Rome failing of the ancient and primitive Apostolic teaching, would not himself be the first to oppose the *Novelties, and self-sufficient determination*, of the Roman Church? When he heard of the *Vicarial and Appellate jurisdiction* of the Pope, what would he not say, who in a small and almost indifferent question, respecting the celebration of Easter, so nobly and triumphantly opposed and extinguished the violence of *Pope Victor*, in the free Church of Christ? Thus, he who is adduced as a witness of the supremacy of the Roman Church, proves that its dignity is not that of a Monarchy; nor even of arbitration, which the blessed Peter himself never possessed; but a brotherly Prerogative in the Catholic Church, and *an honour enjoyed on account of the celebrity and prerogative of the City!*’

“ In like manner the Patriarchs refer to Clement, and afterwards to other ancient authorities, to overthrow the Pope’s claim ; which they do effectually, and in a very dignified manner.

“ This *Voice from the East* comes at a very opportune time—chiming in with that which we of the English Church are raising in the West, in utter denial of the Pope’s presumptuous claim. I will not weaken the impression of this solemn Protest by adding any more notes to the present Lecture, but will leave the voices of the four Patriarchs, of Constantinople, Jerusalem, Antioch, and Alexandria, to be the last which sound in the ears of my readers. They ought to sound in the ears of the Pope himself, as voices from the dead, calling him to return to primitive purity and humility.”—p. 108. *Romanism not Primitive*. London 1851.

FRENCH SUPPORT OF PAPAL AGGRESSION IN THE EAST.

Napoleon having taken the reins of power, and assumed the title of *Protector* of the Holy Places, espoused, in the year 1850, the cause of the Latin or Roman against the Greek Church. We quote the following letter from Sir Stratford Canning, our ambassador at Constantinople, to Lord Palmerston.—We have before us the blue books, which were laid before Parliament, from which we give our authorities.

“ *Sir Stratford Canning to Viscount Palmerston, (received June 3.)*

“ Constantinople, May 20, 1850.

“ My Lord,—A question likely to be attended with much discussion and excitement is on the point of being raised between the conflicting interests of the Latin and Greek Churches in this country. The immediate point of difference is the right of possession to certain portions of the Church of the Holy Sepulchre at Jerusalem. The Greeks are accused of having usurped property which belongs of right to the Roman Catholics, and of having purposely allowed the chapels, and particularly the monuments of Godfrey de Bouillon, and of Guy de Lusignan, to go into decay. *The French Legation* at this court considers itself entitled by treaty—the treaty I believe of 1740—to *take the lead in vindicating the alleged rights of the Latin Church*; the French Consul at Jerusalem, Mr Botta, has been recently here, and returns by and by to assist the cause; and General Aupick, who has received instructions from Paris, and to whom I am indebted for a conversational overture on this subject, has applied for a conference, with the probable intention of bringing his case at once under the notice of the Turkish government. *It appears that the Pope has been moved to exert his influence in furtherance of the views adopted by France; and that all the Catholic powers will be engaged by his Holiness to co-operate for the same purpose.*

“General Aupick has assured me, that the matter in dispute is a mere question of property, and of express treaty stipulation. But it is difficult to separate any such question from political considerations; and a struggle of general influence, especially if Russia, as may be expected, should interfere on behalf of the Greek Church, will probably grow out of the impending discussion. The Porte, I conceive, will do well to abstain from committing itself to either side without the maturest deliberation. I have, &c. (Signed) Stratford Canning.”—Page 1. part 1. *Correspondence respecting the Rights and Privileges of the Latin and Greek Churches in Turkey*, presented to both houses of Parliament by command of Her Majesty. 1854.

We make the following observations on this letter:—

1. The first appearance of the Eastern question, as a diplomatic point between Turkey and the powers, took place in May 1850.

2. Previously to that date the great powers were undisturbed by the question.

3. France moots the question, by supporting Papal claims.

4. The Pope exerts his influence “with all the (Roman) Catholic powers to co-operate for the same purpose.”

5. Russia, as yet, does not appear in the matter at all.

Sir Stratford Canning writes to Lord Palmerston,
(June 5, 1850.)

“The Greeks, as on former occasions, are understood to be preparing for a vigorous *resistance*; and, judging from expressions which M. De Titoff has let fall in conversation, I have little doubt that they will be strongly, if not ostensibly, supported by Russian influence.”—p. 2, *ut supra*.

“*Resistance*,” on the part of the Greeks, implies *aggression* on the part of the Latins.

Sir Stratford writes to Lord Palmerston, (July 5, 1850.)

“On the part of the Greek interest, nothing that wears the appearance of an angry or hostile opposition has yet been manifested; but no one seems to doubt that every nerve will be strained by that Church and nation to maintain their present vantage ground, and that Russian influence, however masked, will be vigorously exerted, as on former occasions, to defeat the *attack* of the *Latin party*.”—p. 3.—*ut supra*.

Sir Stratford wrote to Lord Palmerston, (July 19, 1850.)

“I avail myself of this opportunity to forward a transcript of all such articles of the treaty, concluded between France and the Porte in 1740,

as relate to the *right claimed by France of protecting the Latins, and, on their behalf, the holy places at Jerusalem.*”—p. 3.—*ut supra.*

France claims the protection of the Latins—the subjects of the Porte!

France claimed, on behalf of the Pope, certain Churches at Jerusalem which were then in possession of the Eastern—the National Church,—and pleaded the treaty of 1740. The Greeks, in reply, urge, that the Churches were solemnly guaranteed to them by treaties which extend from the Turkish conquest in the 7th down to the 19th century.

It is evident, *prima facie*, that the Latins, as members of a foreign Church, had no right whatever to claim the custody or possession of edifices belonging to the Greek communion. France, however, “on behalf of all Catholics,” as Aupick, the French minister, says, urges her pretensions to the protectorate.—p. 12. *ut supra.*

Sir Stratford, in a letter, (Feb. 25, 1851,) makes the first mention of Russian interference.

“I learn, on the other hand, that M. De Titoff, (the Russian minister,) protests against all inquiry into the right of possession, and insists, in the Emperor’s name, on the *actual state of occupation.*”—p. 13.—*ut supra.*

It is unnecessary to quote more largely on this subject. Suffice it to say, that Turkey vacillated between the two rival powers. France threatened to employ force against Turkey, if the latter did not concede the French demands. This is so important that we give proof of it.

Colonel Rose writes to the Earl of Malmesbury, (Nov. 20, 1852.)

“With these advantages, and the Porte’s promise to M. Sabatier, that the firman to the Greeks is not to be read, M. de Lavalette is satisfied, and only protects his position by announcing *the extreme measures he would take should the Porte leave any engagements to him unfulfilled.* He has more than once talked of the appearance of a French fleet off Jaffa, and once he alluded to a French occupation of Jerusalem, when, he said, “we shall have all the sanctuaries.”—p. 47.—*ut supra.*

The Colonel further says in the same letter,—

“M. de Lavalette threatened to blockade the Dardanelles with a French fleet, if the Porte adhered to the STATUS QUO. The status quo is

protected by Russian, and attacked by French menaces.—p. 48.—*ut supra.*

This latter paragraph is very important, and very well expresses the cause of the Eastern difficulties. France attacked the *status quo*. The world was in peace. The Greeks, though interrupted by Papal aggression, worshipped in their own edifices at Jerusalem. France, carrying out the ambitious designs of the Popedom, claimed certain rights and churches belonging to the Greeks who resist. The Porte having fifteen millions of Greek subjects, and yet afraid of French cannon, hesitates between both parties. Russia is at length brought upon the stage, and she threatens to break off diplomatic relations with Turkey if she did not maintain the rights of the Greeks. The contest continues for about two years, and at length Prince Menschikoff's visit takes place. The affair becomes gradually more complicated, until the present war arose, which threatens to involve the world in disaster and woe. We quote the following passage from a letter of

Lord John Russell to Lord Cowley:—

Foreign Office, January 28, 1853.

* * * “ But her Majesty's Government cannot avoid perceiving that the ambassador of France, at Constantinople, *was the first to disturb the status quo* in which the matter rested. Not that the disputes of the Latin and Greek Churches were not very active, but that, without some political action on the part of France, those quarrels would never have troubled the relations of friendly powers.

“ In the next place, if report is to be believed, the French ambassador was the *first to speak of having recourse to force, and to threaten the intervention of a French fleet to enforce the demands of his country.*”—p. 67.—*ut supra.*

Upon this subject we need say no more. It is perfectly clear that the peace of the world has been disturbed in this century, as formerly, by Papal arrogance. The aggressions of the Pope, backed by France, upon the Greek Church, roused the Czar, and called up a storm which we fear will rage for some time to come. Meanwhile the Romish Church keeps steadily to her object, and hopes that the result will be in her favour.

We quote from the Tablet, in October 1854, the following addresses of Popish bishops:—

ADDRESSES OF PAPAL BISHOPS ON THE WAR.

The Bishop of Puy says,—

“Yes:—and all see, and understand it, the cause of the Church and Catholicity, and, consequently, the cause of civilization is about to be pleaded, sword in hand, for helpless Poland is there to witness what the Church and Catholicity *are* under the sceptre of the Czar and in the shadow of his lying orthodoxy. * * * * Go forth, then, in the name of the Lord; new crusaders, *fly to the holy war.*”

The Bishop of Rodez says,—

“The result of the war, we are confident, will be, that the sons of the Redeemer, and of the Church, his spouse, that the true orthodox will obtain the facility of going and venerating both the cradle and tomb of their Divine Master; to re-animate their faith and their fervour, that *the ancient rights of the French* will not only be restored to them, but shall be *increased* and consolidated; that their piety will cause emulation in those who have quitted the fold; that these latter will draw near to unity and truth, and thereby hasten the time when there will be one fold and one shepherd.”

The Bishop of Cahors says,—

“Our cause is holy. . . . Divine Providence, from the general conflagration, will cause to emerge a new era of peace for the nations, and *liberty to the Church.*”

The Romish party are thus confident that the war in the hands of France, if successful, will establish their ascendancy. When we couple this with the fact, that French bayonets restored the Papacy on the ruins of liberty in Italy, and that French despotism now persecutes the Protestants of France, it surely behoves the Protestants of the British empire to be on their guard, lest a war which originated in such a way, and is conducted in the main by such a power, may not be detrimental, if not destructive, to their best interests! How truly will it be said of Rome, “And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” Rev. xviii.

QUESTIONS AND ANSWERS.

1. Q.—Has the Papacy originated tumults and schisms?
A.—Yes; in every age.
2. Q.—Did the Papacy exist in the 4th century?

A.—No; it was not then developed, though the Bishop of Rome had acquired immense power. The Papacy may be said to have existed in an *incipient* state at that time.

3. Q.—Were there any tumults occasioned by the election of the Bishop of Rome in the 4th century?

A.—Yes. Ursicinus opposed Damasus; the rival parties resorted to carnal weapons, and many were killed.

4. Q.—Was there any tumult in the 5th century?

A.—Yes. So great, about the election of a bishop, that Cardinal Baronius says, that the rival parties ran a risk of destroying the whole city.

5. Q.—What strife arose in the 6th century?

A.—Pope Vigilius was attacked for his views as to the Council of Chalcedon, and the great schism which arose produced dissension and quarrelling.

6. Q.—Mention a stranger instance of contention for the Papal chair, which occurred in the 7th century?

A.—Great strife and quarrelling arose between Theodosus and Paschal for the Pontifical chair. After much discussion and violence, the people determined to have neither, and therefore elected Sergius.

7. Q.—What act of intolerance and uncharitableness did Pope Stephen commit in the 7th century?

A.—He dug up the body of Formosus, his predecessor, and having cut off three of the fingers, sunk it in the Tiber.

8. Q.—What Papal war arose in the 11th century?

A.—There were two Popes. Henry IV. of Germany espoused the cause of one, and drove the other from the Papal chair.

9. Q.—Mention another similar war.

A.—Alexander was made Pope against the wishes of the Emperor Henry IV., who then elected another Pope, and laid siege to Rome. He was, however, beaten off by the forces of Matilda.

10. Q.—Did other wars break forth in the 11th century?

A.—Yes. A deep and lasting enmity existed between Henry IV. and Gregory VII., which gave occasion to many hard campaigns and great battles.

11. Q.—What indignity did Henry suffer from the Pope?

A.—Disheartened by the desertion of many of his friends, Henry sued for peace; and the proud Pontiff, *who is, by the by, a saint of the Church of Rome*, compelled the Emperor to stand for three days at the gate of the fortress of Canusium with only a blanket for his covering.

12. Q.—Was a lasting peace established between the Emperor and Pontiff?

A.—No. Many of the Emperor's friends, indignant at the treatment which he received, induced him to renew the war, and it raged with violence.

13. Q.—On the death of Gregory VII., did peace ensue!

A.—No. The Emperor's son, induced by the new Pontiff, rebelled against his own father, and broke his heart.

14. Q.—Were Henry V. (the rebellious son) and the Pope on better terms than their predecessors?

A.—No. The war broke out again.

15. Q.—What was the cause of the enmity between the Popes and Emperors?

A.—They quarrelled on the subject of *investiture*,—the Emperor claiming, and the Pope denying to him, the right of nominating bishops. During the Pontificate of Calixtus II. these differences were settled.

16. Q.—Did Papal war break out in the 12th century?

A.—That between Frederick Barbarossa and Pope Adrian IV., occasioned by the haughtiness of the Pope.

17. Q.—A war broke out in the 13th century between the Pope and Emperor. For what cause?

A.—The Emperor Frederick II. having set out to the Holy Land, the Pope waged war upon him in his absence. The same Emperor and Innocent were also at war.

18. Q.—What contest took place in the 14th century about the election of John XXII.?

A.—The Romans, anxious to have an Italian, and not a Frenchman for Pope, created a tumult, and set fire to the conclave.

19. Q.—How many Popes reigned at one time in the 14th century?

A.—Three. One of them, Benedict XIII., was besieged in Avignon by the king of France.

20. Q.—What practical lesson is learned from these Papal wars?

A.—That Papal assertions of the unity and peace which Popery is calculated to produce, are contrary to fact. They also afford a practical demonstration that the pretension of the Popes to be the successors of Jesus Christ the Prince of Peace, are false.

21. Q.—How has Popery been the occasion of war in the 19th century?

A.—The Pope issued a bull, A.D. 1848, demanding the submission of the Eastern Churches. In 1850, Napoleon assumed the title of Protector of the holy places, and claimed the custody of Churches which belonged to the Easterns. This, being backed by threats of violence, roused the Czar, and gave rise to the Eastern complications, and the war.

CHAPTER XXIII.

Recent Aggressive Allocutions of the Pope against Sardinia and Spain.

We are glad to observe that the kingdoms of Sardinia and Spain have taken very decisive measures for the suppression of monastic institutions, and the confiscation of their property, which is the truly effective way to get rid of such pernicious establishments. This, however, has called forth the displeasure of Pio Nono, who has fulminated the following allocutions against these states:—

(AGAINST SARDINIA.)

ALLOCUTION OF POPE PIUS IX., PRONOUNCED IN SECRET CONSISTORY, JULY 26, 1855.

[TRANSLATION.]

“Venerable Brothers—As you know well, Venerable Brothers, We have often before, in your assembly, deplored with extreme grief the melancholy state of Our holy religion in the kingdom of Sardinia, but more especially in the Allocution which We addressed to you on the 22d of January in the present year, and which was printed, *We complained once more of the grievous injuries which, for many years, the Piedmontese government has not ceased to inflict daily on the Catholic Church, on her power, her rights, her Ministers, her Pontiffs, on*

Our SUPREME AUTHORITY, and on the dignity of the Holy See. In that Allocution, raising once more Our Apostolic voice, We reprovèd, condemnèd, declared null and void, in the first place, all and each of the decrees passed by that government to the prejudice of religion, of the Church, and of the rights of the Holy See, and, in the second place, that most unjust and most disastrous law which was then introduced, and by which it was proposed, among other things, to suppress almost all the monastic and religious communities of either sex, the collegiate churches, all the simple benefices with right of patronage, and to hand over their revenues and property to the administration and free disposition of the civil power. Nor did We neglect in that Allocution to admonish the originators and promoters of this iniquity to reflect again and again on the censures and spiritual penalties which the Apostolic constitutions and œcumenic councils inflicted *ipso facto* upon those who usurp the rights and property of the Church. We were sustained by the hope that those, at least, who still boast of the name of Catholics, and who dwell in a kingdom where the very constitution itself declares that the Catholic religion shall be the only religion of the state, and guarantees the inviolability of all property without exception, would ultimately be overcome by the just remonstrances of Our Venerable Brothers, the excellent Bishops of the country, by Our remonstrances, by the complaints and paternal admonitions, which We repeatedly addressed to them; that they would recall their minds and their hearts to better ways; that they would desist from persecuting the Church, and hasten to repair the grievous injuries which they had inflicted on it, which hope was held out to Us by certain promises made to those Bishops, and in which We thought that We might place confidence.

“ But, with grief We say it, not only has the Piedmontese government closed its ears to the supplications of its Bishops, and to Our own words, but, inflicting daily more grievous injuries on the Church, and on our authority and that of this Apostolic See, and despising openly Our reiterated protestations and Our paternal admonitions, it has not hesitated to approve, to sanction, and to promulgate the aforesaid law, which has been altered in appearance, but the principle, the object, and the spirit of which remain absolutely what they were. It is truly most afflicting and painful to Us, Venerable Brothers, to be obliged to depart from that gentleness and lenity to which We are naturally inclined, which We have observed, which We have moreover learned, from the Eternal Prince of Pastors, and which We have always endeavoured to manifest, and to adopt instead a severity that is completely repugnant to Our paternal disposition. But when We see that for six years and more We have exerted in vain all the cares, and solicitude, and longanimity, and patience that were possible to repair the evils suffered by the Church; when there is no longer any room for hope that the authors of these

attempts would ever show themselves docile to Our exhortations, whereas, despising all Our admonitions, they persist in following their injustice, and in doing everything to oppress the Church in Piedmont, and to destroy her power, her rights, and her liberty, We are constrained to have recourse to means of severity that We may not appear as wanting in our duty and abandoning the cause of the Church. And in thus acting We do no more, as you are aware, than follow the illustrious examples of so many Roman Pontiffs, Our Predecessors, who, distinguished by learning and by holiness, have not hesitated to inflict on degenerate and rebellious children of the Church, who violated and usurped her rights, the penalties decreed by the holy canons against those guilty of such crimes.

“Wherefore We once more raise Our Apostolic voice in your august assembly, and *We reprove again, and condemn, and declare null and void as well the law above mentioned as all and each of the acts and decrees which have passed in Piedmont to the detriment of religion, of the Church, of Our authority, and of the rights of the Holy See—acts and decrees of which we have spoken with sorrow in Our Allocution of January 22d of the present year, and in the present one. Moreover, it is with most extreme sorrow of heart that WE ARE OBLIGED TO DECLARE THAT ALL THOSE IN PIEDMONT WHO HAVE DARED TO PROPOSE, OR APPROVE, OR SANCTION the aforesaid measures and the law against the Church and the rights of the Holy Sec; also, that all those who are acting for them, who give them their support, counsel, or adhesion, and those who become executors of their orders, HAVE INCURRED MAJOR EXCOMMUNICATION AND THE OTHER CENSURES AND ECCLESIASTICAL PENALTIES IMPOSED BY THE SACRED CANONS, by the Apostolic constitution, and by the decrees of the general councils, particularly by those of the Council of Trent—(Session 22, chap. xi.)*

“Although the inevitable necessity of fulfilling Our duty obliges us to employ Apostolic rigour, We nevertheless know and bear in mind that, notwithstanding Our unworthiness, We are the Vicar upon earth of Him who, when He has been angry, has been still mindful of His mercy. Therefore, raising our eyes towards the Lord Our God, We humbly and earnestly supplicate Him that He would be graciously pleased to illuminate with the heavenly light of His grace, and to bring back to better sentiments the degenerate children of His holy Church in all ranks and conditions, whether lay or Clerical, invested even with the sacred character, and whose errors can never be sufficiently deplored; for nothing could be more grateful to Our heart, nothing more desirable or more consoling, than that those in error should enter into themselves and return. Nor do We neglect in the prayers and supplications which We offer with thanksgiving to implore of God, rich in mercy, that He would pour out the most abundant gifts of His Divine grace on all Our Venerable Brothers, the Archbishops and Bishops of the kingdom of Sardinia,

that He would aid and console them in the midst of so much tribulation and anguish, so that after all they have already done for the glory of His name they may continue to defend courageously the cause of religion and of the Church by their Episcopal zeal, their fortitude, and their prudence, and may watch with the utmost care over the salvation and preservation of their flocks. Finally, we do not cease to offer the most humble and fervent prayers to the God of all mercy, that, in His infinite clemency, He would vouchsafe to fortify by His Divine assistance, not only the faithful Clergy of that kingdom, who, following, for the greater part, the example of their Bishops, admirably accomplish their duty, but also, so many eminent laymen of that country, who, animated with the purest Catholic sentiments, and heartily devoted to Us, and to this See of Peter, make it their glory to consecrate their efforts to the defence of the Church's rights."

(AGAINST SPAIN.)

ALLOCUTION OF POPE PIUS IX., PRONOUNCED IN SECRET
CONSISTORY, JULY 26TH, 1855.

"Venerable Brothers—Not one of you is ignorant, Venerable Brothers, that during four years not yet elapsed We have spared neither anxiety, deliberation, nor labour for the interest of the Ecclesiastical affairs of Spain. You know the convention concluded by Us in 1851 with Our very dear daughter in Jesus Christ, Maria Elizabeth, Catholic Queen of Spain, which convention was solemnly promulgated as the law of the state in that kingdom. *You are also aware that in this convention, among many other things enacted for the protection of the Catholic religion, it was, above all, decreed that this august religion, continuing,* TO THE EXCLUSION OF EVERY OTHER FORM OF WORSHIP, *to be the sole religion of the Spanish nation, should be maintained as formerly throughout the Spanish dominions, with all the rights and prerogatives which it should enjoy according to the law of God and the canonical sanctions, that education in all public and private schools should be entirely conformable to the Catholic doctrine;* that in the exercise of the Episcopal charge, and in all things that pertain to the exercise of Ecclesiastical authority and of the sacred order, the Bishops should enjoy that full and entire freedom which the sacred canons prescribe; that the Church should have the full and free enjoyment of its natural right to acquire in all respects legitimate title to new possessions, and that this right of property in the Church should be inviolable with regard to the estates which it then possessed or should afterwards acquire. Affairs being thus regulated, We reposed in the confidence that our cares and solitudes had been successful, and that, in accordance with Our wishes, the Catholic Church would be seen to flourish and prosper more and more in Spain; and this confidence was the greater in proportion as that great nation

glories in its profession of the Catholic religion and in its attachment to the Chair of St Peter.

“ Meanwhile, with heart full of astonishment and grief, We have seen what We could never have thought possible, the convention of which we have spoken broken and violated with impunity in that kingdom, not only against the will of the Spanish nation, but in defiance of its protest and the manifestation of its grief, and new outrages committed against the Church, its rights, the Bishops, and the sovereign power of Our person and the Holy See—outrages such as oblige us to express Our affliction to you, Venerable Brothers. Laws have been passed which, to the great injury of religion, destroy the first and second articles of the Concordat, and which ordain the sale of the property of the Church. Various decrees have been published, by which Bishops are forbidden to confer Holy Orders, and the virgins consecrated to God prevented from admitting others as novices in their own institute, and by which it is ordered that the lay confraternities and other pious institutions shall be completely secularised. As soon as We had learned that such grave offences had been proposed against the Church, against Ourselves, and against this Holy See, We have, without delay, in accordance with the duty of Our charge, whether by Our Cardinal Secretary of State, or by our Charge d’Affaires at Madrid, energetically protested and reclaimed against everything which the Spanish government had DARED of this nature. We have, moreover, caused it to be notified to this government, that if the law for the sale of Ecclesiastical property were not rejected, Our reclamations would be communicated to the Faithful, that they might abstain from the purchase of such property. We also reminded the cabinet of Madrid of what We had clearly and openly expressed in the Apostolic Letters relative to the Concordat, that if the engagements entered into by this Concordat should ever be, as they now so gravely are, violated or broken, We should regard as null and void the concession made by us with respect to this Concordat, and by which We declared that the purchasers of Ecclesiastical property sold prior to its conclusion should not be in any way disturbed, either by Ourselves or by the Roman Pontiffs our successors.

“ Not only have these Our just reclamations been useless, as well as the remonstrances of the excellent Bishops of Spain, but many of these Venerable Bishops, who themselves had, with such good right, opposed the aforesaid laws and decrees, have been violently torn from their dioceses and banished elsewhere. You perceive, Venerable Brothers, with what affliction We are struck at beholding all Our cares and solitudes for the Ecclesiastical affairs of this kingdom thus rendered fruitless, and the Church of Jesus Christ there again endures the greatest evils—its liberty, its rights, Our authority, and the authority of this Holy See, are trampled under foot. For this reason, We have not permitted Our

Charge d'Affaires at Madrid to remain there any longer, and We have ordered him to quit Spain, and return to Rome. *Our grief is great at the idea of the perils in which the illustrious Spanish nation is placed in regard to religion* by this new disturbance of religious affairs, that nation whose zeal for the cause of Catholicity and merits in the eyes of the Church, of Ourselves, and the Holy See, render so dear to Us. But as the duty of Our Apostolic Ministry requires absolutely that We should defend with all Our power the cause of the Church which has been *divinely* confided to Us, We cannot avoid expressing openly, publicly, and in the most solemn manner, Our complaints and remonstrances.

“Therefore, raising Our voice in the midst of you, We complain of all that the lay power has done, and still does, unjustly in Spain against the Church, against its liberties, and rights, and against Us, and the authority of this Holy See, and We especially deplore, in the strongest manner, the violation of Our solemn Concordat, in contempt of the laws of nations, and the interruption of the just authority of the Bishops in the exercise of the holy Ministry, the violence employed against them, and the usurpation of the patrimony of the Church, in defiance of all right, human and divine. Moreover, in virtue of our Apostolic authority, *We reprove, abrogate, and declare, without value or force, and null and void, as regarding the past as the future, the laws and decrees aforesaid.* Finally, with all the authority We possess, We admonish the authors of all those audacious acts, We exhort and supplicate them to consider seriously that those who fear not to afflict and persecute the Church of God cannot escape the hand of the Almighty.

“We cannot now avoid felicitating Our Venerable Brothers, the Archbishops and Bishops of Spain, and giving them the praise they so well deserve for fulfilling their duty regardless of danger, raising their Episcopal voices with perfect unanimity of view, thought, and sentiment, and ceasing not to defend the cause of the Church with equal constancy and courage. We owe, also, especial praise to the faithful Spanish Clergy who neglected nothing to satisfy the obligations imposed on them by their vocation and their duty. We also give the praises due to so many distinguished Spanish laymen, who, signalling themselves by their piety and devotion for Our holy religion, for the Church, and for Ourselves and the Holy See, have gloried to defend energetically the rights of the Church by word and writing. Sighing, in the fervour of Our Apostolic charity, over the deplorable situation in which this illustrious nation, so dear to Our heart, and its Queen, are placed, We earnestly supplicate the good and powerful God to deign, in His boundless mercy, to protect, console, and remove from all dangers, this people and their Sovereign.

“We also wish to say to you, Venerable Brothers, that We suffer inexpressibly from the deplorable state to which Our most holy religion is

reduced in Switzerland, and especially, alas! in some of the principal Catholic cities of these confederated cantons. There the power of the Catholic Church, and its liberties, are oppressed, the authority of the Bishops and the Holy See trampled under foot, the sanctity of marriage and of an oath violated and despised, the seminaries of the Clergy and the religious communities either entirely destroyed or completely subjected to the will of the civil power, the collation of the benefices and the Ecclesiastical property usurped, and the Catholic Clergy followed and persecuted in the most deplorable manner. We now rapidly indicate to you those events, so sad, over which people cannot sufficiently lament, and which deserve all reprobation; but Our intention is to speak to you another time on this painful subject.

“Meantime, Venerable Brothers, let Us never neglect to pray, and supplicate, day and night, with fervour and constancy, the most clement Father of Mercies and God of all consolation, to aid, with the power of His arm, His holy Church, oppressed on all sides by so many calamities, and tossed by so many tempests, and to defend and save her from all the adversities with which she is threatened.”

Upon these important documents we make the following observations:—

1. The Pope complains of injury inflicted on the Catholic (Roman) Church, her power, rights, ministers, pontiffs, and he adds, “on *our supreme authority*, and on *the dignity of the holy see*.” The last mentioned in the catalogue is certainly not the least in the estimation of “His Holiness.” He claims authority *supreme* over all secular and spiritual powers, and, according to the teaching of the holy see, it is the duty of all to render implicit obedience to him.

2. The Pope “reproved, condemned, declared null and void, in the first place, all and each of the decrees passed by that government (the Sardinian) to the prejudice of religion, of the Church, and of the rights of the holy see.” His Holiness, in this, gives an illustration of what he means by “our supreme authority.” He absolutely declares the enactments of the Sardinian legislature to be “null and void.”

3. “His Holiness,” lest there should be any mistake on the subject, again repeats his declaration of nullity against the Sardinian laws.

4. But this is not all. In the hope that his denuncia-

tion might not be a *brutum fulmen*, he now, having waxed still hotter against the audacious men who had ventured to make laws for their own country, irrespective of his will, fulminates his “major excommunication,* and the other censures and ecclesiastical penalties” against “all those who in Piedmont have dared to propose, or approve, or sanction the aforesaid measures,” and also, “against all those who are acting for them, who gave them their support, counsel, or adhesion, and those who become executors of their orders:” That is to say, the Pope interposes his authority between the legislators of the country and their own people, not only exhorting the latter to disregard the law,—not only inciting them to open rebellion against the state,—but even subjecting them to the heaviest spiritual penalties if they do not play the part of rebels and traitors! Surely this ought to open the eyes of all men to the utter incompatibility of Popery with the independence of nations.

5. In his allocution against Spain, his holiness refers to the Papal convention with that country, according to the terms of which, it was agreed that “this august (!) religion continuing, to the exclusion of every other form of worship, to be the sole religion of the Spanish nation, should be maintained, as formerly, through the Spanish dominions.” In this country we hear much from certain parties of the tolerance of Romanism—we are told that it has changed, but here the Pope avows the existence of a Papal convention with Spain, which required “the exclusion of every other form of worship!” Oh the mild and tolerant Church!

* There are two kinds of excommunication, the lesser and greater. The lesser excludes from the use of the sacraments—the greater from all intercourse with the faithful. Nay, all are regarded as *ipso facto* subject to the major excommunication, who hold any converse with one who lies under the burden of the greater excommunication. It is forbidden to converse not only with the excommunicated himself, but even with those who hold any intercourse with him. An excommunicated person is deprived of all civil privileges. Such are the terrible inflictions which the Pope endeavours to place upon the Spanish and Sardinian reformers. We trust that his allocutions in this, as in other instances, will be a mere *brutum fulmen*.

6. Further, "His Holiness" refers to the fact, that, according to the same convention, education in all public and private schools should be entirely conformable to the Catholic doctrine. The Church of Rome grasps at the exclusive control of education in public, and even in private. She applies the thumbscrew to the utmost. Not content with a part, she must have all!

7. His Holiness again speaks of the "sovereign power of our person and the holy see." Thus he assures us of his pretensions, both in words and deeds. In reality, he claims to be "king of kings."

8. The Pope avows that he had "energetically protested and reclaimed against every thing which the Spanish government had *dared* of this nature." What audacity on the part of an Italian Bishop, to address such language to an independent state.

9. He abrogates and declares null and void, the laws to which he objects.

In all this we at once see the evil of subjecting a people to foreign control. The Pope, by virtue of his spiritual powers, exercises, or, in this instance, attempts to exercise, a control in the government of Spain and Sardinia. The acts of the state are set at nought by a foreign prelate prince! It remains to be seen whether the people of these countries will now prostrate themselves before the Papal power. Meanwhile, even the *Times* is indignant at this piece of arrogance and tyranny, and writes as follows:—

"Here is a man—whose life, if left to the affection of his own subjects, would not be worth half-an-hour's purchase,—stirring up discord, provoking revolution, denouncing, threatening, anathematising, nullifying, as if the world were at his feet, and he were the only arbiter and controller of the destinies of Europe. Truly we may ask, how long shall this man be a snare to us—how long is Europe to tolerate this miserable counterfeit of mediæval priestcraft, founded upon mediæval superstition?—this attempt to import into modern times that power against which the intellect of man rose up in successful rebellion three centuries ago?"—*The Times in Sept.* 1854.

And yet Britons, forgetful of past history, and misled by the jesuitical pretence that Popery has changed, permit that system to take its own course in their country.

QUESTIONS AND ANSWERS.

1. Q.—What were the circumstances which led to the Papal allocutions against Sardinia and Spain?

A.—The suppression of monastic institutions, and the confiscation of their property by the state.

2. Q.—What censure does the Pope impose in his allocutions?

A.—He declares that the acts of the states in question are “null and void,” and places under the sentence of the major excommunication, all promoters and favourers of the same.

3. Q.—What is meant by the major excommunication?

A.—It is the severest form of excommunication. The person suffering under it is not only debarred from the sacraments—which is the ordinary excommunication—but also from all society and intercourse with the faithful.

4. Q.—How does Papal intolerance appear in these allocutions?

A.—Not only in the act of censure itself, but in the reference which the allocution makes to the Papal convention, according to which “every other form of worship” was to be excluded from the state.

5. Q.—How does Papal arrogance appear in them?

A.—In the terms which the Pope employs. He speaks of his “*supreme* authority”—“the dignity of the holy see”—“the *sovereign* power of our person, and the holy see,” and of how the Spanish government had *dared* to enter upon such a course.

6. Q.—How does the evil of Papal supremacy appear in all this?

A.—We see in these facts that the Pope, though a foreign prince, interferes with the internal arrangements of states, declaring their acts “null and void,” and excommunicating the legislators, and all who adhere to, or obey them. It is evident that no country can enjoy national independence which submits to the Pope or Popery.

The Conventual System.

The monastic system is based upon two false principles;—first, that celibacy is a holier state than the matrimonial; and secondly, that total withdrawal from the social intercourse and business of life, is conducive to righteousness and true holiness.*

It is most remarkable, that while the Church of Rome exalts matrimony to the rank of a sacrament, she, at the same time, forbids marriage to her clergy; and induces her members to seclude themselves in monasteries and convents, under the unnatural vow of perpetual celibacy. Surely, if marriage be a sacrament, none should be excluded from the grace which it is supposed to confer!

That persons, as individuals, are at liberty to lead unmarried lives if they please, is one of the first dictates of common sense; but that whole communities should have the bond of celibacy imposed upon them, is at variance with justice and right reason. It avails but little to say, that the members of such communities voluntarily take the vows which they make. This may be true, and yet the vow of celibacy, and its subsequent bearing upon the individual, can be considered in no other light than compulsory.

I. The vow is usually taken at an age, when the candidate is utterly incompetent to judge, whether he possess the gift of continence. It is evident that continence is a gift; for the Apostle says,—

1 Cor. 7. v. 7. “For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that. V. 8. I say therefore to the unmarried and widows, it is good for them if they abide even as I. V. 9. But if they cannot contain, let them marry: for it is better to marry than to burn.”

The Apostle distinctly recommends those, who have not the gift of continence, to marry.

The young candidate for deacon's orders, usually under

* There is no doubt that many Protestants are attracted by such exhibitions to view the Church of Rome with complacency. The vow of celibacy is unnatural, and without any authority in scripture.

twenty years of age, and the young novice from the convent, attracted by the exhibition of veil-taking and sentimentalism, are not sufficiently experienced; and, therefore, cannot positively tell whether the vow of celibacy may not prove to them an intolerable yoke.* Upon this subject we quote a passage from the Rev. Hobart Seymour's Lectures on Nunneries.

“ I have stated that the age at which they were admissible to those honours was sixteen years, and, as the Cardinal has omitted to dwell on the subject, I shall now direct your attention to the evidence on it.

“ And the first point to which I shall direct your attention is a narrative which we find in the Roman Breviary, a volume in the hands of every Roman Catholic priest, who is obliged, by his ordination vows, to read a portion of it every day. It speaks of St Rosa, of Lima, the first flower of sanctity.

“ ‘ The first flower of sanctity from South America was the virgin Rose, born of Christian parents, at Lima, who, even from the cradle, shone with the presages of future holiness; for the face of the infant being wonderfully transfigured into the image of a rose, gave occasion to her being called by this name; to which afterwards, the virgin Mother of God added the surname, ordering her to be thenceforth called the Rose of St Mary. *She made a vow of perpetual virginity at five years of age.*’

“ If that young lady were so precocious in her sanctity, she certainly must have been precocious on other subjects if she understood the vows she was taking.

“ I pass from the Breviary to that which the Cardinal told us was the great authority in the Church of Rome, to which he and others had what some might be pleased to call a superstitious reverence; he referred to the canons of the Council of Trent. Now the law, as set forth by the Council of Trent, is sufficiently explicit. In the 25th session, and at the 17th chapter, I thus read:—

“ ‘ A girl, more than *twelve years of age*, wishing to take the habit of a nun, is to be examined by the ordinary, and again, before making her profession. The Holy Councils, considering the freedom of profession of virgins to be dedicated to God, resolves and decrees, and that, if a girl, who is *twelve years of age*, wishes to assume the habit of a nun,

* Of convents there are two classes—the one founded upon the principle of perfect seclusion—the other upon that of active life. Both are regulated by the same vows, but are not equally secluded. The latter class, with limitations, are allowed to enjoy a certain degree of society, but the former, living in the cloisters, are shut out from all intercourse with society beyond their prison walls. In this we see a cunning adaptation of discipline to the natural disposition of persons. The gloomy and ascetic are placed in the cloisters, while those whose activity may be serviceable to the Church are allowed to enter the other state.

she shall not assume it before the Bishop shall have examined her, nor shall she take the profession afterwards before the Bishop shall again have examined her.'

"So that we have it here expressly stated, in the canons of the Council of Trent, that a girl, *twelve years of age*, may take 'the habit'—that is, the vestigione, or commence the noviciate.

"Now, while it will be felt that this is sufficiently early to begin, the Council goes on to state at what period the vows are to be made. In the 25th session, 15th chapter, are these words:—

"'In whatever order, whether of men or of women, the profession is made, let it not be made until the completion of the *sixteen years*; and let no one be admitted to make the profession in a less time than a year after taking the habit in the noviciate.'

"So that we learn that the noviciate may begin so early as *twelve years of age*, and the profession may be made at *sixteen years of age*; and this was precisely the age to which I referred when I asked the question—What purpose of religion could it serve to immure girls of sixteen years of age in these ecclesiastical prisons! The moment that young girl has taken the veil, hope and life are for her banished away for ever. Before her mind is sufficiently matured to form a right judgment upon the subject, she signs away her destiny. Before her heart has felt the flow of those affections which, sooner or later, will flow and settle on some object, she is required to sign away her doom. Before her physical frame has developed so as to understand the mysterious voice of nature within, she has signed away she knows not what. Oh, I know not a greater cruelty, I know not a more unmanly outrage, than to take a young girl—a young, tender, innocent, generous, confiding, loving, warm-hearted girl—of fifteen or sixteen years of age, and ask her to sign away all the flower and blossom of her future life, to leave her to mourn in bitterness and broken-heartedness all her after years, and to learn that her maturer judgment, and her woman's feelings, and all her after life, have been sacrificed to the law of the Church of Rome,—a law that I feel is an offence against God, as well as an outrage against nature.

"But, while the Cardinal told us of the postulancy, and of the noviciate, and of the profession, he omitted to tell us the precise age at which they were each to commence. He did tell us that, during the postulancy, the nuns were free as air to depart and escape, and that during the noviciate they were free as air to depart and to escape; but, he did not tell us that the postulancy, being six months before the noviciate—that six months before the twelve years of age this postulancy begins—that is at eleven years and a half; that the child is free till twelve, and that then commences the noviciate, which was sometimes four years; that is, commencing at twelve and ending at sixteen: and so the whole period of her freedom is *from eleven and a half to sixteen*

years of age, when we all know the mind of such a girl is plastic, and can be moulded by any one around her to desire, or to wish, or to do almost anything which those who are thus around her may desire. When she is in this state, and has taken the last vows, the decree of the Council of Trent expressly says, that no one who has been so sanctified must be allowed to withdraw from the nunnery; and then, to prevent the possibility of any hope, the Bishop or the Cardinal—as it may be, and as I myself have frequently witnessed—and as no doubt this very Cardinal has himself performed—while as yet the poor girl kneels in his presence he rises, puts his mitre on his brow, and pronounces that awful anathema which, when once heard, will for ever tingle in the ears of men. He stands in his place and utters this awful malediction against all persons who shall presume to assist her in making her escape. ‘By,’ says the Cardinal, with his crosier in his hand, and his mitre upon his brow, and the veiled recluse kneeling before him—

“ ‘By the authority of Almighty God, and his holy Apostles Peter and Paul, we solemnly forbid, under pain of anathema, that any one draw away these present virgins, or holy nuns, from the Divine service, to which they have devoted themselves under the banner of chastity; or that any one purloin their goods, or hinder their possessing them unmolested; but, if any one shall dare to attempt such a thing, let him be accursed at home and abroad; accursed in the city, and in the field; accursed in waking and sleeping; accursed in eating and drinking; accursed in walking and sitting; cursed be his flesh and his bones, and, from the sole of his foot to the crown of his head, let him have no soundness. Let come upon him the malediction, which, by Moses in the law, the Lord hath laid on the sons of iniquity. Let his name be blotted out from the book of the living, and not be written with the righteous. Let his portion and inheritance be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorcerer, and with Judas the traitor; and with those who have said to God, Depart from us, we desire not the knowledge of thy ways. *Let him perish in the day of judgment, and let everlasting fire devour him, with the devil and his angels—unless he make restitution, and come to amendment.*” ’
—*Nuns and Nunneries*, p. 19. *Bath*.

II. Again; even if it could be ascertained who really now possess the gift, it would be presumptuous and hazardous to make such a vow. Gifts may be withdrawn, and endowments, like health itself, often change. Even the life of St Anthony—a Romish story—affords evidence enough, that the hermit may be assailed with temptations to incontinence, though sheltered in his cell, and living on the herbs of the forest.

Can the young man who believes to-day that he possesses the gift, and takes the vow, be certain that he shall

continue to possess that power in a year hence? No. And yet he rushes headlong into danger, and places himself in such a position that he cannot avail himself of the apostolic recommendation,—“Nevertheless, to avoid fornication, let every man have his own wife.” (1 Cor. vii. 2.)

Perhaps it may be said, that he takes the vow in reliance upon Divine aid; but he has no right to expect such help from above, when he departs from the course which Divine wisdom points out. The Lord has declared, Heb. xiii. 4., that “marriage is honourable *in all*,” in the clergyman as well as the layman; and however lawful, under certain circumstances, single life may be, when the gift of continence is possessed, we have no hesitation in saying, that a vow of perpetual abstinence from marriage is not only perilous in the extreme, but sinful; inasmuch as it sets aside the state which God has provided for man, and renders it impossible to obey the apostolic injunction to which we have already referred.

III. It is an undoubted fact, admitted indirectly by Roman Catholic authorities, that persons have been placed in convents *against their own inclinations*. We quote another passage from Seymour, who gives proof for this.

“I hold in my hand a work which was published only four years ago in this country. It is entitled ‘The True Spouse of Jesus Christ; or the Nun Sanctified by the Virtues of her State. By St Alphonsus M. Liguori.’ This last canonized saint of the calendar wrote this work for the edification of nuns within the nunneries; and, for the edification of the young nuns of England, they have translated it and published it in English in 1848. Now, I refer to it for the fact, that young women are sometimes put into these establishments against their own inclinations, because the writer himself is addressing nuns in the nunneries who are avowedly there against their inclinations; and he makes use of the fact that, in times past, nuns have been made nuns without their own inclinations, and yet afterwards have turned out very good nuns and very excellent saints. He says:—

“ ‘Blessed Hyacintha Marescotti, a religious of the convent of St Clare, in Viterbo, was also induced to take the sacred veil *against her inclination*, and for ten years led a very imperfect life. But being one day illumined with a divine light, she gave herself entirely to God, and persevered till death, for the space of twenty-four years, in a life of holiness, so that she has deserved to be venerated on the altar.’

“And not content with this example, he gives another:—

“ ‘Likewise sister Mary Bonaventure, a nun in the convent of the

Torre Dei Specchi, entered *against her will*; but after a life of tepidity and dissipation, she went, during the first meditation of the spiritual exercises, and threw herself at the feet of Father Lancizio, of the Society of Jesus, and courageously said to him: Father, I have learned what God wishes from me 'I wish to be a saint, and a great saint, and I wish to be one immediately.'

"And so the writer goes on to tell those nuns who are nuns thus against inclination, that if they can only bring their mind to like it, afterwards they may turn out very good nuns and excellent saints.

"But, since our friends are very anxious that we should have evidence on the subject, I shall read a little more of this edifying book. 'Perhaps,' says this saint, addressing the nuns—

"'But, perhaps, you will tell me you can never have peace, because you find that you have entered religion *to please your parents, and against your own will*. I answer thus: if, at the time of your profession, you had not a vocation, I would not have advised you to have made the vows of religious; but I would have entreated you to suspend your resolution of going back to the world, and casting yourself into the many dangers of perdition which are found in the world. I now see you placed in the house of God, and made (either voluntarily or *unwillingly*) the spouse of Jesus Christ. For my part, I cannot pity you more than I could pity a person who had been transported (even against his will) from a place infected with pestilence, and surrounded by enemies, to a healthful country, to be placed there for life, secure against every foe.'

"I will not pause to examine the casuistry of this person, for I feel it would be a waste of your time and of my own; but I shall read something more of it:—

"'I add; grant that what you state is true; now that you are professed in a convent, and that *it is impossible for you to leave it*, tell me what do you wish to do? If you have entered religion *against your inclinations*, you must now remain with cheerfulness. If you abandon yourself to melancholy, you shall lead a life of misery, and will expose yourself to great danger of suffering a hell here, and another hereafter. *You must then make a virtue of necessity*. And if the devil has brought you into religion, for your destruction, let it be your care to avail yourself of your holy state for your salvation, and to become a saint. Give yourself to God from the heart, and I assure you that, by so doing, you shall become more content than all the princesses and queens of this world. Being asked his opinion regarding a person who had become a nun *against her will*, St Francis de Sales answered: It is true that this child, if she had not been *obliged by her parents*, would not have left the world; but this is of little importance, provided she knows that *the force employed by her parents* is more useful to her than the permission to follow her own will. For now she can say: If I had not lost such liberty, I would have lost true liberty. The saint meant to say, that had she not been *compelled by her parents to become a nun*, her liberty which would have induced her to remain in the world, would have robbed her of the true liberty of the children of God, which consists in freedom from the chains and dangers of the world.'

"Here, then, I presume, we have ample evidence that nuns are sometimes nuns against their inclinations, nuns by parental authority, and not by their own wills. And I ask any feeling man to conceive

the case of one of these young girls, who has been induced to make these vows, and now wishes to escape from the nunnery; to see her wandering through the long passages, or, as sitting in her lonely cell, and thinking over these things, she is haunted by the recollections of the past and as she looks up she sees, 'It is impossible for you to leave it;' and as she looks below she reads, 'You must make a virtue of necessity. Is it any wonder that the poor girl, with breaking heart, and fevered pulse, and burning brain, should be found to lapse into the drivelling of idiotcy, or into the frenzy of madness?

"I will read one passage more, describing the state of the nun who is a nun against her will:—

"'It is true that, even in the cloister, there are some discontented souls; for even in religion there are some who do not live as religious ought to live. To be a good religious, and to be content, are one and the same thing; for the happiness of a religious consists in a constant and perfect union of her will with the adorable will of God. Whosoever is not united to him cannot be happy; for God cannot infuse his consolations into a soul that resists his Divine Will. I have been accustomed to say that a religious in her convent enjoys a foretaste of paradise, or *suffers an anticipation of hell*. To endure the pains of hell, is to be separated from God; to be forced against the inclinations of nature, to do the will of others; to be distrusted, despised, reprov'd, and chastised, by those with whom we live; to be shut up in a place of confinement, from which it is impossible to escape; in a word, it is to be in continual torture without a moment's peace. Such is the miserable condition of a bad religious; and, therefore, *she suffers on earth an anticipation of the torments of hell*.'

"Here is the testimony of the 'Saint' himself, as he is called, that a young girl in a nunnery against her own inclination, 'suffers an anticipation of hell:' these are the words. Again, he says, that she is there 'forced against the inclinations of nature:' these are the very words. Again, that she is 'distrusted, despised, reprov'd, and chastised by those with whom she lives:' these are the very words. Again, she is 'shut up in a place of confinement from which it is impossible to escape:' these, again, are the very words. She is in a state of 'continual torture, without a moment's peace:' these, again, are the very words. And yet more, 'she suffers on earth an anticipation of the torments of hell:' these are again the very words! And can we wonder at anything befalling a young creature who reads these words, and remembers them in her cell? Oh! if there be an antichamber of madness for the human mind in this world, it must be in the state of the poor girl made a nun against her inclination. Her heart must be cold as marble; her heart must be made of the ice of the coldest iceberg of the north, if her mind does not sink under the sorrows laid on her. The wonder is not that her reason should fail; the wonder is, that she should preserve her reason and live!"—P. 25, *ut supra*.

Connected with this painful subject is that of the *deportation* of nuns. Again we quote an important passage from Seymour.

“ I stated, on a former occasion, that one great evil connected with nunneries was the system of deportation. I stated that while we had those young women in nunneries in this country, they were under the broad ægis of our free institutions, and if they desired to escape there was, at least, if not a probability, a possibility of escape. But this is only while they are retained in this country; and if there be a suspicion of their desire to escape, or if there be a suspicion of any change of religious sentiment, it is in the power of those who conduct the establishment to remove her, with or without, her own consent, to some affiliated nunnery on the continent—to remove her to some land where the ecclesiastical laws will sanction any and every restraint upon her person, and where she may be made a prisoner and a victim for life. I stated, as illustrative of this, four instances which occurred under my own knowledge. One was the daughter of a clergyman, known to many on this platform, who entered a nunnery in England, and soon afterwards was transferred to the continent. The second was a case mentioned to me by a gentleman, relative to his own daughter, who was afterwards removed to a nunnery on the continent. I also mentioned two cases in Ireland, both being cases where nuns were removed—whether with or without their own consent, is a matter on which I cannot pass an opinion. I only speak as to the fact, that, having been in nunneries under our free institutions, they were removed from their protection, and sent to nunneries abroad.

“ Now I confess that I thought this was one of the most important points in my whole lecture. But, to my surprise, while the Cardinal was playing with and cavilling at the instances I have given, he admits the fact, not only that the inmates are sometimes sent from nunneries in this country to nunneries abroad, but that it is the nature of their system that the nuns shall be held liable to be removed at any time from the nunneries in this country to nunneries in other lands. I hold in my hand two reports of the Cardinal’s address, one of them, namely, that in the *Gazette*, gives the Cardinal’s words as follows:—

“ ‘ Of the cited examples of deported nuns, they had in like manner sought in vain of the writer of the pamphlet for a verification of his statements; and of deportation generally he would only entreat them to make the inquiry whether the nuns who went abroad were of full age, and did so by their own consent; if this were so, what was to prevent their going to an affiliated establishment on the continent, if they thought fit? There were but few convents in this country, in fact only two or three, that were affiliations of convents in France; all the rest were perfectly independent. But if a nun chose to join one of the affiliated houses, she was quite aware that one of the conditions which she accepted was, that *she should go to any of the affiliated institutions to which it might be desirable to send her.*’

“ Thus we find the Cardinal expressly admits the fact, namely, that young women immured in nunneries in England are liable to be sent abroad to the affiliated nunneries upon the continent. The report the *Chronicle* is as follows:—

“ ‘ There were a few convents in this country affiliated on those in France. What was the reason? One was for the purpose of taking care of orphans. The good nuns came over here and sunk their money in supporting a great number of orphans, without friends; others came for the purpose of education; others came to help the Catholics in the good work of education. But it was perfectly understood by those who entered the latter convents that they were not to settle, not to stay in particular houses, but *were to go abroad.*’

And thus the Cardinal admits the system of deportation, and that it is a part of their system in reference to the affiliated nunneries.

“ But he states that we ought to inquire whether it is done with their consent, and whether they are of full age. Now, as to this point, as the Cardinal has admitted so much to me, I will just quietly remind him that, according to the canon law, which he has been endeavouring to introduce into this country, the majority, or age of a nun, according to the conventual system, is sixteen years, and not twenty-one as with us. Accordingly, when a girl of sixteen years of age is received into an affiliated convent, she is then of full age, according to the canon law; and, therefore, at that age, she may be removed to the Continent, according to the statement of the Cardinal himself. As to its being with the consent of a girl of that age, I need scarcely say, speaking to men of the world, that we never find it difficult to persuade a girl of sixteen to go to the Continent; there requires no great power of persuasion to induce her, on some plea or the other, to visit continental scenes. And thus we learn, from the admission of the Cardinal, that painful and distressing fact, which seems to me one of the most objectionable and most painful features in the whole system, that these young creatures may, at any time, be removed from the safeguard of the free institutions of England to some nunnery in Mexico or Syria, in Spain or Italy, where any change of religious feeling could be punished as heresy; and where any attempt to escape being made, she would be hunted down by the military and the police, as if she were a murderess; and where, as a punishment, she may be sent to some insalubrious convent in some pestilential clime, or else placed in one of those monasteries where every vice of earth and every crime of hell is perpetrated, and where the shriek of outraged innocence, and the death-sighs of a broken heart, are suppressed and stifled within the walls, and never can be heard in the outer world.—P. 20, *ut supra.*”

IV. The monastic life, in itself, is peculiarly adapted to promote unhallowed thoughts and desires. Occupation is the natural condition of man. The Apostle says, that it is the Christian's duty to be “*not slothful in business; fervent in spirit; serving the Lord.*” (Romans xii. 11.) Idleness is the source of much evil. It was when David was unoccupied and “walked upon the roof of the king's

house," that he was tempted to commit sin with Bathsheba. (2 Sam. xi. 2.) Occupation and abstinence from the occasion of sin, or that which leads to sin, are the great means, with prayer for grace, to avoid the wilful transgression of God's law

But monks, friars, and nuns, are even, in this respect, placed in a deplorable state.

1. They have not occupation. Their time, 'tis true, is, to some extent, engaged with the repetition of *Pater Nosters* and *Ava Marias*, in which it is hard to think that the mind can be much occupied. Vigour, both of mind and body, depends upon proper exercise. If the intellectual faculties receive not due cultivation and employment, they will be impaired, if not ultimately destroyed. If the body receive not the benefit of free air and open exercise, it too will become unhealthy and unwieldy. Under such circumstances, the *animal passions alone will increase in strength and vigour*

Shut a man up, and though his health will not prosper as it ought, his body will increase in rotundity, and in the power of mere animal propensities. So it is in the case of all animals, not excepting the friar, monk, or nun. Where the Romish system is allowed to put forth its genuine developments, uncontrolled by Protestant principles, or by prudential motives, is it not always found that the friar or monk is a lazy, fat, and it may be, jolly fellow, eminent for his abilities at the dinner table? The secret gratification of other appetites is the general result.

2. The priesthood, who are encouraged to sin, by the facility of absolution from their fellow-priests, cannot enjoy an abstinence from the occasion of sin. Brought by their very profession into close contact with females in the confessional, they converse with them on the grossest subjects, such as are unfit for human ears. Bound by an unnatural law of celibacy,—placed in circumstances in which their animal passions naturally become ascendant,—with females in the confessional, and nuns in the cloister at their disposal,—is it not likely that immorality will ensue? Both Protestant and Roman Catholic authorities

afford us the answer, *and tell that immoralities have ensued.*

Saint Bridget, who lived in the 14th century, denounces the immorality of monks and nuns, thus:—

“ Herein has arisen a grievous abuse, forasmuch as the possessions of the Church are given to laics, who do not marry because of the canonical name, *but impudently keep concubines in their houses by day, and in their beds by night, saying shamelessly, ‘ We may not marry, because we are canonical men.’* The priests also, deans and sub-deans, formerly very greatly abhorred the infamy of an impure life. But now some of them openly rejoice, *because their strumpets come and walk among other women, with big bellies.* Nor are they even ashamed if their friend’s say to them, ‘ Behold, master, you will soon have a son or a daughter.’ ”—Chapter 43.

Again,—

“ It is a sad thing to behold their rules (monks’) changed into *detestable abuses.* ”—*Ibid.*

Again,—

“ The doors through which the sisters (nuns) are pleased to afford an entrance to clergymen and laymen, are open even at night; and therefore such places resemble rather *houses of ill fame* than holy cloisters.”—*Ibid.*

Again,—

“ But truly the words which I spake, and the works which I wrought in the world, are altogether, as it were, forgotten and neglected, which is owing to none so much as the prelates of the Church, who are filled with pride and covetousness, *and with the putridity of corporeal enjoyments.*

“ These bad prelates of the Churches, filled with the malignity of the evil spirit, have left men examples injurious to their souls; and therefore it behoves me to exact from them plenary justice, by inflicting judgments upon them, and by blotting them out of the book of life, and by placing them in hell near the enemy Lucifer, to be everlastingly tortured in the infernal regions.”—*Revelations of St Bridget.* Cologne, 1629.

The preface to this work states, that these *Revelations* were approved by Urban VI., Martin V., and Paul V., and yet they contain these terrible disclosures of the immorality of monkish life.

Nicholaus de Clemangis, an Archdeacon of the Church of Rome, says,—

“ It now remains to speak only of nuns; but shame forbids our saying much concerning them, lest we should make a long discourse, not of a band of virgins, but rather of harlots, of the arts and wantonness of strumpets, of lewd and incestuous deeds. For what, I pray you, are at

this time convents of girls other than,—I do not say sanctuaries of God, but execrable stews of Venus?—but receptacles for satiating the lusts of lascivious and immodest youths, that it is the same thing for a girl to take the veil as to expose herself as a public prostitute.”—*Nicholaus de Clemangis*.—See *Drummond's Speech, delivered in the House of Commons, March 20, 1851.*

Bede, who lived in the 8th century, (and be it remembered, that he was a favourer of the monastic system,) says,—

“ I having now visited all this monastery regularly, have looked into every one's chambers and beds, and found none of them all, besides yourself, being about the care of his soul ; but all of them, both men and women, either indulge themselves in slothful sleep, or are awake in order to commit sin ; for even the cells that were built for prayers and reading, are now converted into places of feasting, drinking, talking, and other delights ; the very virgins dedicated to God laying aside the respect due to their profession, whensoever they are at leisure, apply themselves to weaving fine garments, either to use in adorning themselves like brides, to the danger of their condition, or to gain the friendship of strange men.”—*Bede, iv. c. 25.—Ibid.*

Again he says, with reference to the sons of nobles, or of distinguished soldiers, that—

“ Having nothing to do, and not marrying, though past the age of puberty, they are held by no tie of continence ; and, therefore, either go beyond the sea and abandon their country, which they ought to fight for ; or, with still greater wickedness and impudence, not being bound by chastity, become addicted to luxury and fornication, and do not abstain even from the very virgins who are dedicated to God (*neque ab ipsis sacratis Deo virginibus abstineant.*)”—i. 127.—*Ibid.*

Godeau, Bishop of Venice, says,—

“ There were many monasteries in the town of Milan, in which the greater part of the nuns did not live in cloisters, nor under obedience, nor in poverty, and sometimes not in chastity. . . He endeavoured to correct these irregularities ; but he found great resistance from the nuns, —from their relations, who improperly took their part,—and from the monks who had the conduct of them. . . . St Charles conducted himself so wisely, that he made the relations of these disorderly girls (*ces filles déréglées*) see that, in upholding them in their licentious way of life, (*leur façon de vivre si licentieuse,*) they dishonoured their families, besides the injury they brought upon the Church.”—*Extract from the Life of St Charles Borromeo, by Godeau, Bishop of Venice.—Ibid.*

Llorente, in his *History of the Inquisition*, says,—

“ A Capucin monk seduced thirteen out of seventeen of the nuns in a convent in which he was confessor.”—*Llorente, Hist. of Inquisition. French edition, iii. 44.—Ibid.*

Spillar says,—

“Some years ago, it was my lot to become acquainted with a Romish bishop, (since dead,) vicar-apostolic of British Guiana, Dr Claney. At the period of my acquaintance with him, he was about departing from Ireland to his bishopric, and was taking with him a number of nuns for the purpose of founding a convent there. He did succeed in procuring some six or seven females, who set sail with him from Dublin. In an incredibly short period after her arrival there, one of the nuns insisted on returning, and threatened an appeal to the British Governor if her request were not complied with. It was granted, and upon her return to Ireland, she stated to myself, amongst others, that the revolting scenes she was compelled to witness were the cause of her departure. It will be only necessary to inform my readers, that the bishop was confidently reported to have lived in open fornication with the mother abbess, while one of his priests, his vicar-general, became the avowed seducer of another, a young lady of the tender age of eighteen years. . . . But Ireland teems with many such instances; and I am aware of a convent in a town in the west of Ireland, situate close to a cavalry barrack, which was the regular resort of all the dissolute officers of the neighbourhood, who used to enter it under the cover of the night, and rarely emerge from it till break of day.”—*Extract from a Tract published in Dublin, by R. F. Spillar, formerly a Romanist.—Ibid.*

Mr Drummond, it will be remembered, made a famous speech in the House of Commons, on March 30, 1851, on “*The Ecclesiastical Titles’ Bill*,”—a speech in which he denounced the conventual system as grossly immoral. The Irish members created a great hubbub, and called on the honourable gentleman to retract. Instead of a retractation, however, he published his speech with documentary evidence in proof of his statements. He took the trouble of writing to several parties, who know from experience the Romish system *as it is now*, and received the following answers, which we extract from the notes of his speech: Mr Drummond says, that he “*can produce the names and addresses of all the writers of the following letters, except one, whenever it may be necessary to do so* :

“*March 22, 1851. I heard a Franciscan friar preach a very good sermon, and I went subsequently to visit him in his convent. He gave us fruit and wine in his cell. He afterward offered me the use of his cell for the evening, and to bring any nun I would name out of the adjoining convent.*”

“*Mr D. was perfectly right in the character which he gave of mo-*

nastic institutions. I well remember, when I was in Quebec, some thirty-five years ago, one of these nests of iniquity was being taken down, and on clearing away the foundation, a quantity of the bones and remains of infants were found under the pavement in a part of the cellar. It appears that this spot had been used, time immemorial, by the pious sisterhood, for the burial-place of the poor beings who had thus been murdered to hide their shame and profligacy. The story soon got to the ears of the Papists, and the affair was hushed up."—*Extract of a Letter from an English Manufacturer in the North of England to a Merchant in London, 29th March, 1851.*

"I was a curate, officiating in the Roman Catholic Chapel of ——. My niece was a boarder or pensioner in the school of the nunnery of —, from the age of four years to the age of eighteen. As her guardian, under her father's will, the duty devolved on me to ascertain from that young lady her intentions relative to her future state of life. I accordingly invited her to breakfast at my lodgings in the chapel-house of that chapel, and said to her, 'Do you intend to return into a nunnery or living in the world?' 'Nunneries,' she replied, 'are not such good places as you imagine: I would not pass my life in one of them for any consideration: as to the nuns, they are continually in a state of strife with each other, and the crimes committed by the young ladies are shocking to relate.' I accordingly, with her own approbation, placed her at a boarding-school of the highest reputation, in order to qualify her for filling her place in society, where she remained until she married."—*Extract of a letter from an Ex-Priest, 29th March, 1851.*

"I had a long audience of leave from the Pope, in 1848, and was charged by His Holiness with a message to a near relative living in a convent in England. On arriving, in June, I went to the convent, and rang at the priest's door; I was told that the priest was not up, as he was not well, and I was shewn into a parlour. After waiting some time, and fearing that I had been imprudent in asking to see him if he was really indisposed, I went up stairs and opened his bed-room door. The priest was quite well; he was not more than half dressed, and a young nun was standing by him, who, on seeing me, immediately fled; and the priest said that such a thing had never occurred before. I subsequently made a representation to the bishop, who said that the priest was not fit to have the charge of females; but, nevertheless, the priest was not removed."

"When, during the late war, the English troops first went to Portugal, they found in the prison of the inquisition at Lisbon, a man, who, being very rich, and of a high family, had founded a nunnery of which he had been appointed director. Availing himself of this character, fourteen out of twenty nuns had had children by him. The English let him in the prison. The French came soon after, and he escaped into France."—*Dr. C. to Rev. C. De L.*

“ In the year 1810, I was on the Staff of Sir John Stuart commanding in Sicily. During the fruitless attempt of Murat, with his 40,000 Frenchmen, to cross the water in that year, several men deserted from the foreign corps then in the British service; among the number were three grenadiers from the regiment de Watteville. It was thought that they had joined the French cavalry. The officers knew many jolly priests, and by frequent supplies of good brandy, they became very communicative, and spoke out very freely. Several hints were thrown out by them with respect to the three grenadiers and a convent just outside the gate of Messina. Our detectives were put upon the scent, and in a short time discovered the soldiers, well clothed and better fed. On an examination of the nuns, who, we are told by some members of your house, ‘ devote their whole time to the service of God,’ seven of those ladies were found in the family way, supposed, by the examiners, to be by the three grenadiers, who did afterwards confess to their stall-fed and happy mode of living for nearly seven months.”

“ *Paris, April 3, 1851.*—I have inquired of Padre L—— what he knows personally of nunneries in his own country: he tells me that he was confessor of only one for a short time not far from Turin, containing fourteen, and that he was solicited by five of them.”—See *Drummond's Speech*. Bosworth, London, 1851.

Such immorality is the natural result of the conventual system. Priests at all times can have access to the nuns without fear of detection.

V. The conventual system is a source of enormous wealth to the Church of Rome. We quote a passage again from Seymour, who ably handles this point.

“ But the Cardinal asks, What purpose or object can be assigned to induce cardinals, bishops, and priests, to allure girls into the nunneries? He asks, What assignable object can be given for their extending the monastic system; what possible profit or advantage can be ascribed to them? He asks this with great simplicity, and with a taking and winning innocence of manner. But it occurred to me, that in a case so lately before the public—the case of Miss Talbot—there were eighty-five thousand reasons—very earthly reasons, certainly, but very substantial reasons all the while. And the very same thought occurred to Bishop Hendren, of Clifton, for he wrote to the *Times* newspaper, saying that he did not see why the Roman Catholic Church should not get a share of that money; and it is said he anticipated building a cathedral with a portion of it. But still the Cardinal asks, what assignable motive can exist for promoting the monastic system? He had one very strong reason in the lecture before him for the solution of the question; for on that occasion I showed that every young woman on coming to a nunnery, is called the Bride of Jesus Christ, and is expected to bring her dowry

with her; that that varies in different countries; that on my inquiries throughout Italy, I found that it extended from £300 up to £800 and £1,000, and that in Ireland it was at the lowest £500; and I remarked that all these nunneries were so managed, that the interest of the dowry was sufficient to maintain the ordinary expenditure of the nun, and that the capital was preserved intact. I stated that as money produced six per cent on the Continent, £300 would give an interest of £18; and that this was adequate for the purpose, for I have been at a nunnery in Belgium, where I asked the Superior the charge for a single individual boarding in the establishment, and she told me it was only £12 a year. This statement is substantiated by the fact that the Spanish Government, itself a Roman Catholic Government, and the people a Roman Catholic people, allows precisely £12, 3s. 4d. as the allowance for each individual in a nunnery. Well, then, if they have but £300 as the dowry, the interest is fully adequate to support the expenditure of the nun, and the capital is laid by and reserved for the purposes of the Court of Rome.

“ I remarked, also, that when I was in Tuscany, they told me there were from five to six thousand nuns in that country, and that if we multiply 5,000 (the lowest number) by £300, the smallest sum supposed for the dowry, it would give a capital of something like £1,500,000; and that if we went to the city of Rome, and its vicinity, where there are about 2,000 nuns, the lowest sum, £300, would give a capital of £600,000, and, estimating the whole number in Italy at 12,000,—20,000 is nearer the true number—it would give a result not much short of £4,000,000 of capital. And I remarked that this was not a dead or inactive capital, but that, as each nun died, her dowry was available, being supplied by the dowry of her successor; so that if all the nuns died out in twenty years, the whole of the capital would be available in twenty years; and if all the nuns died out in ten years, the whole of the capital would be available in ten years. And, therefore, I observed, there was a premium on the rapid dying away of the nuns, for the faster they died out the faster was the capital necessarily available. Now, when it is considered that I applied my calculation only to Italy, and we are to add thereto the Church of Spain, and the Church of France, and also if we allow a calculation for these islands, then I think it will be found that the Court of Rome will be in possession of a capital so enormous, that we shall have brought to mind what Hume says in his History of the Early Kings of England, that the Court of Rome drew a revenue from this country greater than all the national revenue of the Crown of England.

“ But the Cardinal has replied to all this, by stating that I have taken too high an estimate in naming £300 as the ordinary dowry of the nuns; that his experience is, that £200 was nearer the mark; that he seldom knew any beyond £200. Now I am not disposed to bandy words with the Cardinal, or any other man, or to set his word against mine, or any word against his. And I am sure that every man in this

assembly would act as I would act myself, when I met such rival and contradictory statements. I would ask if there were any certain or independent authority distinct from either party. And, above all, if I found that the matter had come before any Law Court of England, and if the judgment of Jury and Judge had settled the question, I would defer to that judgment, and waive the opinion of Mr Seymour on the one hand, and that of the Cardinal on the other. Now, my own personal experience was that, at Chiavari, in the north of Italy, I asked the question, and was told that the amount was £300; and when I was in Perugia, in Tuscany, they told me it was £300, and upwards; and when I was at Rome, and asked the same question, they told me it was £300, sometimes ascending to £800 and £1000; and when I have asked the question in Ireland, they have told me that the very lowest was £500. But, as I have stated, I waive my own experience, and lay aside my own assertions. I come to what my friends are so anxious for; I come to the evidence.

“ ‘ Now, the first proof I will give is the judgment of a Baron in the Court of Exchequer, in the case known to lawyers by the name of “ White v. Reed,” in 1827. The Judge, in giving his judgment, used the following words:—

“ ‘ In 1825, this young woman entered into the establishment as a lodger, and unquestionably not as a person who had irrevocably bound herself to take the veil; and what is that which was stipulated?—viz. that she was not to be professed till she attained the age of twenty-one; under this stipulation she entered the convent. And it was further agreed, that she was to pay £40 a-year until she took the veil, and afterwards £600.’

“ The Judge states further:—

“ ‘ Her brother-in-law is denied access to her; her sister is allowed to see her, but never without a member of the convent being present; and in such circumstances as these she transfers £1100 to the convent, and the whole of her real estate, with the exception of some small portion of it, which she gave to her relations.’

“ Now here we have evidence in a court of law, that £600 was the dowry in that convent. That was the convent of Ranelagh, near Dublin.

“ But I am determined that the public in this city shall see how much and how far they are to depend upon the accuracy of the Cardinal. I am determined that when he visited this place and impeached my credibility, he must stand the test of his own. Now, bearing in mind what he said on that occasion, that he never knew the sum to be greater than £200, he must have had a knowledge of the case now before me. This case is one published in the *Jurist*, and is so far an official document, that that which I hold in my hand would be received in a court of law as evidence. It is the case of the Macarths, tried in the year 1844, and appealed to the House of Lords two years ago. It appears from the evidence, and in the charge of the Judge, and in the documents before the House of Lords, that ‘ Mary and Catherine Macarthy, in the lifetime of their father, and with his own consent, became members of

the Ursuline Convent at Black Rock, and he paid to the society a sum of £1000 with each of them as a portion.' I think, therefore, I have set at rest, so far as legal evidence is concerned, the fact that, when I stated £300 might be taken as a moderate estimate, I was not very far above the mark, whatever I might have been below it.

“ But I have not done with the credibility of the Cardinal. It is not every day I catch a Cardinal. The Cardinal stated, that he only knew of £200 given for a dowry, and he omitted—perhaps it was one of those lapses of memory to which I have before referred—he omitted to state that, whenever that dowry is given, much or small, it comprehends all rights and all properties to which that nun may ever afterwards become entitled. So that if she gives her £300 or her £1000, believing it to be all she has, yet, if in after times she inherits many thousands, or be bequeathed a million, the whole of that becomes part and parcel of her dowry, and is absorbed into the nunnery. The Cardinal omitted to state this in his lecture; but it is stated broadly in the evidence before the House of Lords; and if any gentleman wishes to question it, I will call a most competent witness before me. Let the crier call Cardinal Wiseman! I hold the Cardinal's evidence in my hand. There has been a committee of the House of Commons sitting on the Mortmain Act, and Cardinal Wiseman was called as a witness before it. It may suit his purpose to tell an auditory in Bath, in a little private chapel, where no man can contradict him—it may suit his purpose to give any statement about the extent of dowry in a nunnery, and the rights and privileges involved therein; but when he stands before the searching men of a committee of the House of Commons of England, his evidence bears rather a different colour. ‘Is it the case?’ was the question put to him,—

“ ‘That, according to the rules and regulations of the canon law, all such property as devolves on every nun after becoming a nun, becomes the property of the community of which she is a member?’

“ ‘It would become in Catholic countries, and be recognised in Catholic countries as the property of the community, but in this country it is usual to make what is called a will beforehand, and that is practically the rule pursued, to the best of my knowledge.

“ ‘Are you acquainted with the convent of New Hall!’

“ ‘I am, to a certain extent.

“ ‘Do you think vows of poverty and obedience, such as nuns usually take, are in themselves sufficient to give the convent the right of the property; supposing no contract to exist before they entered the convent?’

“ ‘In that case the property goes to the convent, but in this country a nun is herself considered legally entitled to it; but, by the laws of Catholic countries, *ipso facto*, it is considered that the property goes to the convent.’

“ With this testimony from Cardinal Wiseman himself I am sure I may dismiss this part of my subject, simply stating, that the Cardinal's calculation about the £200 and the £300, reduced my four millions to something like three millions, as the capital in Italy; and, though I am not disposed to split hairs with the Cardinal, I have no objection to split the three millions with him. But it seems to me strange that,

when the Cardinal loves to launch out in the most vehement eloquence against the avarice of Henry VIII. for seizing the enormous wealth and estates of the monastic orders, in order that he might heap them on his flatterers and his followers, it seems like blowing hot and cold out of the same mouth. The monastic wealth is enormous and great beyond expression when he has to vilify the opponents of the nunneries; but that wealth is a mere romance of my imagination, and they are all children of poverty, whenever he wants to applaud the defenders of those establishments."—*P* 29, *ut supra*.

We think that the whole system should be suppressed. It is utterly inconsistent with the genius of this free country to allow young women to be imprisoned for life, and left to the mercy of a "corporation of bachelors," who avowedly cross-question them in the confessional upon the most indelicate subjects.

Besides, it is contrary to true policy to allow accumulations of property in monastic institutions. Before the Reformation, about one fourth of the property of the country had fallen into the hands of the Church. Roman Catholic countries swarm with idle and inert monks and nuns, and the consequence is felt in the general deterioration of the people. If we desire that England should continue "great, glorious, and free," we must not permit the monastic system, with its necessarily debasing results. The proposed inspection of nunneries is wholly insufficient, because the vows of perpetual celibacy and seclusion, with their immoral consequences, would still continue. Monasteries and nunneries must be completely abolished.

QUESTIONS AND ANSWERS.

1. *Q.*—The monastic system is based upon two false principles. What are they?

A.—1. That celibacy is a holier state than matrimony.

2. That total withdrawal from the social intercourse and business of life is conducive to true religion.

2. *Q.*—Of what inconsistency is the Church of Rome guilty in reference to matrimony?

A.—She exalts it to the rank of a sacrament, and yet forbids marriage to the clergy.

3. *Q.*—Why do you object to the vow of celibacy?

A.—1. Because persons who usually take that vow at a comparatively early age, are not fit judges as to whether

they possess the gift of continence. 2. It is hazardous to take a step for perpetuity in virtue of a gift which, if possessed, is not necessarily perpetual. 3. It is also unscriptural.

4. *Q.*—How is monastic life one of peculiar temptation?

A.—The idle habits of monks and nuns increase the mere animal propensities, and produce great harm.

5. *Q.*—Has the monastic system, as a matter of fact, been productive of immorality?

A.—Yes, and that according to the testimony of Romish, as well as Protestant authorities.

6. *Q.*—In what way are nunneries and monasteries unconstitutional?

A.—It is contrary to the principles of the British constitution, and of liberty, that British subjects should be allowed to take vows of the perpetual surrender of that liberty; or that such institutions, accumulating vast masses of property, should be permitted in our land.

7. *Q.*—Would the inspection of nunneries be a remedy?

A.—No. While nunneries exist at all, the unconstitutional vows of perpetual celibacy and seclusion, with all their attendant evils, must still continue. The system is fundamentally bad. The evil is incurable. Nunneries and monasteries should be abolished.



Chapter XXV.—Irish National Education.

The subject of National Education is one of the most important that could occupy the attention of our legislature. It is a question which affects the views, both religious and secular, as well as the conduct of the rising generation. We are commanded to “train up a child in the way he should go,” and this duty devolves upon the State, as a parent, in reference to the children entrusted to its care. If the rising generation of a country be educated upon right principles, we may look, under God’s blessing, for the most important and happy results; but if, on the contrary, they are brought up, either without

the fear of God, or in superstition and idolatry, the most deplorable consequences must ensue. If the fountain be poisoned, the streams that flow therefrom can not be pure. This is a subject to which the great principle taught by the Saviour applies: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. vii. 17.

Ireland has long been "England's difficulty." Superstition, idolatry, and, as the consequence, wretchedness and rebellion, are in the land. Popery acts as a blight in every country where it prevails. Popery is hostile, from its very nature, to Protestantism, and so the Romanists of Ireland are hostile to the Protestant government of Britain. What is to be done to remedy these evils? The answer is obvious: *Let England make it part of her national duty to spread the benign influence of the gospel amongst the people*, but especially to bring up the rising generation in sound Protestant principles. Inform their minds with wholesome knowledge. Instruct them in the word of God, and no longer will priestcraft and superstition bow them down. Oh, it will be said, that is all very good, but is it practicable? Would the people, or if they were not indisposed, would the priests permit the children of their flocks to be instructed in holy scripture? Are not the dogmas and discipline of the Church of Rome diametrically opposed to the course which you recommend? Now, in answer to these objections, it will appear, in the course of this chapter, that, despite of all the chains which Rome attempts to bind upon her people, the Roman Catholics, and especially the rising generation of Ireland, living, as they do, under Protestant laws, and being brought into contact with various Protestant influences, are open, in a great measure, to the reception of gospel truth.

But, first of all, the question arises, whom, or what machinery can we employ to discharge the office of educating the people? To this important inquiry the answer is obvious. Ireland, like England and Scotland, has its Church. Every parish has its minister, and,

according to the establishment principle, it is the duty and privilege of the minister to educate the people placed under his charge, and of the State to supply him with the means. Why not then let every Church have its school? A parish without a school is like a man without his right arm. But the parishes in Ireland have too often been left in a mutilated condition. The blame attaches chiefly to the State, which neglected to provide funds for the maintenance of parochial schools. It trusted for the extension of the Reformation to penal laws. It overlooked the truly legitimate mode of advancing the cause of the blessed gospel. And so, for ages, the rising generation of Ireland was uncared for. The people were permitted to live and die in gross darkness—the prey of ignorance, superstition, and idolatry. We say that the State in this matter is *chiefly* to blame. Its duty is, to provide the Church with sufficient means to carry out her great mission; but we cannot altogether exonerate the clergy, who have in time past too often seemed to lack Christian zeal and faithfulness, and who neglected to call upon the Legislature for that aid in the cause of education which it is the bounden duty of the State to give. Had the parochial school system been fully carried out—had the Church been enabled to provide for the education of the poor, there is no doubt that Ireland, long ago, would have been emancipated from the moral slavery under which she now suffers. And what true Christian would not have rejoiced that the State should have embarked in this glorious work—the supplying of money for an extensive and efficient machinery, as a means, under God, for the conversion of the Roman Catholics? Who, we repeat, could say, that the State had not entered upon a holy and patriotic, and we may add, even if viewed as a matter of policy, a most politic and wise course, for what can be more dangerous to our own civil and religious liberty than the existence in Ireland, and in our own Protestant Britain, of hundreds and thousands of Roman Catholics, trained to hate Protestants with a perfect hatred, and to obey the orders of a foreign tyrant—the grand opponent

on earth of God and man, and of civil and religious liberty. The nation, even as a mere matter of policy, commits a capital blunder in not taking measures for the conversion of the Roman Catholics, to bring them into harmony with the British constitution.

We proceed now to consider three points :—The Kildare System, and its results—the so-called National System, and its results—and the only True National and Effectual System for Ireland.

I. THE KILDARE PLACE SOCIETY

was established in the year 1811. The State having neglected to supply the Church with means for the education of the people, the Kildare Place Society was established to meet, in some degree, the want. The principles of this society were as follow :—

“The admission of pupils uninfluenced by religious distinctions, and the reading of the Bible or Testament, without note or comment, by all the pupils who had attained a suitable proficiency, excluding catechisms and controversial treatises ; the Bible, or Testament, not to be used as a class book, from which children should be taught to read or spell.”

So far as it went, the Kildare Place Society was good, though it might have been better. Education, to be thoroughly effective, should be placed in connexion with the parochial school, and carried into every parish. Under the circumstances, however, in which Ireland was placed at the establishment of this Society, we could hardly expect from a time-serving government, which every day became more lax in its views, a thorough and fully effective system of education upon scriptural and Church principles. Long after the Reformation, the minds of the people were open to favourable impressions. Indeed, for a considerable period, the masses attended reformed worship, but opportunities were lost, and the priests regained their hold upon the minds of the people. The Kildare Place Society was a movement in the right direction, and had it been allowed to proceed, there is no doubt that it would have resulted in an extensive and more definite system of education in connexion with the parishes of Ireland. The good which

was being effected by this society will appear from the following statistics:—

Years.	Schools.	Pupils.	Parliamentary Grants.
1819	241	16,786	£5,538
1820	381	26,474	5,538
1821	513	36,657	10,000
1822	727	51,637	10,000
1823	1,122	79,287	14,000
1824	1,490	100,000	22,000
*1825	1,395	102,380	22,000
1826	1,477	102,064	30,000
1827	1,467	98,063	25,000
1828	1,497	106,839	25,000
1829	1,553	124,449	25,000
1830	1,634	132,530	25,000
1831	1,621	137,639	No Grant.

Of the above, a large number were Roman Catholics, who manifested, in their attendance, year after year, an increasing disposition to receive scriptural instruction. But, in the year 1831, as the result of the policy established in 1829, and the opposition of the priests, the Parliamentary grant was altogether withdrawn from the Kildare Place Society. The government determined to attempt a system of mixed education.

II. THE NATIONAL SYSTEM.

We now proceed to consider the rules, tendency, and results of the National Board. The views and motives of the founders of the new government scheme are apparent, from the following passages in a letter of Mr Stanley, now Earl of Derby, to the Duke of Leinster, written in the year 1831.

“The determination to enforce, in all their schools, the reading of the holy Scriptures, without note or comment, was undoubtedly taken with the purest motives, with the wish at once to connect religious with moral and literary education. . . .

“But it seems to have been overlooked, that the principles of the Roman Catholic Church, (to which in any system intended for general diffusion in Ireland, the bulk of the pupils must necessarily belong,) were totally at *variance* with this principle; and that the indiscriminate reading of the holy Scriptures, without note or comment, by chil-

* Commission of Inquiry established.

dren, must be peculiarly obnoxious to a Church which denies even to adults the right of unaided private interpretation of the sacred volume, with respect to articles of religious belief.

“Shortly after its institution, although the (Kildare Place) Society prospered and extended its operations, under the fostering care of the Legislature, this vital defect, (the reading of the Scriptures without note or comment,) began to be noticed, and the Roman Catholic clergy began to exert themselves with energy and success, against a system to which they were, on principle, opposed, and which, they feared, might lead, in its results, to proselytism, even although no such object was contemplated by its promoters.”

Upon this letter we make the following observations:—

1. It is admitted that the Kildare Place Society “*prospered and extended its operations.*”

2. It is stated that the priests had “*exerted themselves with energy and success*” against “*the indiscriminate reading of holy Scripture.*”

The government, seeing the success of the Society, should have determined to support it still more, and, seeing the opposition of the priesthood, should have lent their influence to discourage and discountenance that opposition; but they decided upon the very opposite course. They inflicted a heavy blow upon the cause of Scriptural education, which had been successful to a great degree; and they strengthened the hands of an unrighteous priesthood. The Kildare Place Society was virtually overthrown, and the National Society established upon its ruins. We now give an extract from the rules of the National Society.

RULES OF THE NATIONAL BOARD.

“Opportunities are to be afforded to the children of each school for receiving *such religious instruction as their parents or guardians approve of.*”

“The patrons of the several schools have the right of appointing *such religious instruction as they may think proper* to be given therein, provided that each school be open to children of all communions; that due regard be had to parental right and authority; that, accordingly, no child be compelled to receive, or be present at, any religious instruction to which his parents or guardians object; and that the time for giving it be so fixed, that no child shall be thereby, in effect, excluded, directly or indirectly, from the other advantages which the school affords. Subject to this, religious instruction may be given either during the fixed school hours or otherwise.

“The reading of the Scriptures, either in the Protestant authorised

or *Douay version*, as well as the teaching of *Catechisms*, comes within the rule as to religious instruction.

“The rule as to religious instruction applies to *public prayer*, and to all other religious exercises.

“If any other books than the holy Scriptures, or the standard books of the church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the commissioners.”

We quote the following observations upon these rules from a work entitled “*Education in Ireland.*”

“Before proceeding farther, it is well to notice the principles contained in the above extracts:—

“First. Whatever “religious instruction” the patrons, parents, or guardians, approve of, is to be taught, be it good or bad, true or false, Scriptural or unscriptural. The Archbishop of Dublin, in a speech delivered by him at the Manchester Athenæum some years since, thus elucidated this fundamental principle of the Board:—

“‘The system (of the National Education Board) was to give each child separate religious instruction in that mode, *be it right or wrong*, which the parent should himself think fit.’

“The *Times* newspaper expressed it more briefly: —

“‘There is money to educate Roman Catholic priests; money to educate the Irish youth, *in any form of religion they may please.*’

“Secondly. Observe that even Protestant children, who may happen to attend National Schools under Romish patrons or masters, are liable to be taught the errors of Popery, if their parents have, through ignorance, remissness, or indifference, not taken the precaution to object to such teaching for their children. This will be more apparent on perusing the following passage from a published letter from the Board to the Hon. and Very Rev. the DEAN of ST PATRICK’S, dated 12th May, 1849:—

“‘We are further to state, that although the Board cannot sanction the forcing of any religious instruction to which the parents or guardians object, yet if the children in any parish are left unprovided with *any religious instruction which their parents consent to their receiving*, the fault lies with their pastor, and not the Commissioners.

“‘We are, sir, your very obedient servants,

“ ‘ MAURICE CROSS, } Secretaries.
 “ ‘ JAMES KELLY, }

“ ‘ The Hon. and Very Rev. Dean Pakenham.’

“The majority of the National Schools of Ireland being under Popish management, it follows, therefore, that if the doctrines of the Romish Church are not taught to any Protestant pupils whose parents are reckless about their soul’s welfare, it is the priests or other managers who are to blame, and not the Commissioners! And even under Protestant management, *no* religious instruction whatever may be given.”

“Thirdly. ‘The reading of the Scriptures’ coming within the rule of ‘religious instruction;’ no child is to be present when they are read.

whose parents object; and consequently a direct insult is offered to God, whose holy Word is hereby disparaged, and pronounced by the Commissioners to be an improper book for youth to be instructed in!

“Fourthly. The Bible, and other books which inculcate religious truth, are placed precisely under the same rule as the awful mis-translation of God’s Word, called the ‘Douay Version,’ and other books which teach religious falsehood. The catechism which states there are but two sacraments, and that which enumerates seven, hold the same rank in the estimation of the Commissioners; and the standard works of the Reformed Church, and those of the Romish apostacy, are considered equally worthy of commendation!

“What is all this but an effort to reconcile light with darkness, truth with falsehood, Christ with Belial? It is an infidel principle, unworthy of a Christian nation, and degrading to Britain as a Protestant state.

“One word more on this subject. Although various school-books are supplied to the National Schools, an exception is made against the Bible; and the names of the before-mentioned secretaries have been appended to another letter from the Board, which contains the following passage on the subject:”—

“‘The Commissioners do not supply copies of the sacred Scriptures.’

“How fearfully does the language of the prophet Jeremiah apply here: Jeremiah ii. 12, 13. “Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”—p. 4, *Walbrook*. Dublin, 1854.

THE HETEROGENEOUS CHARACTER OF THE BOARD.

In accordance with these rules, the Board of Management is made up of Romanists, Socinians, Nominal Presbyterians, and members of the Church of England. Formerly Dr Whately, Archbishop of Dublin, belonged to the Board, but he was compelled at length to secede. The Bishop of Derry, who was promoted to the bench for his adoption of the views of the National Society is now the only Protestant bishop connected with it.

But it may be said, that this system being a sort of compromise, the tendency and result will be as much in favour of Protestantism as of Popery. We answer, that even if it were, we are still guilty of inconsistency, and wrong in giving it our support. We must not “do evil that good may come.” The jesuit principle, that “the end sanctifies the means,” is nowhere found in holy Scripture. We cannot, if we are faithful to truth, sanction the prin

iple, that in education, the Bible may be withheld at the bidding of the priest, or that of the parent who acts under the priest's control. The State, by the national system, recognises a false version of Scripture—authorises the Romish priest as a teacher—acknowledges the Pope, a foreign prince, who gives authority to the priest, and sanctions the subjection of the Romish laity to the priesthood. All this is wrong in principle; and even if it could be shown that the interests of Protestantism suffer no injury from the “National Society,” we are still bound to protest against it.

THE SYSTEM IS NOT NATIONAL.

But we will now show that the term “National,” as applied to this Society, is altogether inappropriate, as the Protestants of Ireland, from its Romish character, are unable to avail themselves of its provisions.

1. The great majority of children in the Metropolitan Model Schools are Popish. The Commissioners' report, made in 1854, gives the following statistics:—

Established Church,	-	-	-	-	145
Presbyterians,	-	-	-	-	21
Jews,	-	-	-	-	2
<i>Total of all except Roman Catholics,</i>					168
Roman Catholics,	-	-	-	-	1311
<i>Total,</i>					1479

It will be thus seen that the Romanists in the Model Schools are *eight to one!* And that the system is not “National” but Romish!

2. The majority of teachers trained in the Institute are Romish. The following statistics for 1852, are gathered from the above report:—

Established Church,	-	-	-	-	17
Presbyterians,	-	-	-	-	43
Dissenters,	-	-	-	-	2
<i>Total of all except Roman Catholics,</i>					62
Roman Catholics,	-	-	-	-	240
<i>Total,</i>					302

The teachers are thus in the proportion of *four to one!* They that “sow the wind must reap the whirlwind.”

What else, but the increase and consolidation of Popery in Ireland, can be expected from a system which provides such a staff of trained Romanists for the education of the young.

3. The majority of the patrons of the National Schools are Romish priests. We refer the reader to the foregoing rules of the Board, according to which, great power is vested in the patron. Out of 4700 schools, 3360 are under Romish control. The Romish patrons are in the proportion of *nine to one!* And as it is the patron who fixes the *religious* instruction to be given to the children of these schools, it is manifest how exclusively Popish, how anti-Protestant, how anti-Scriptural, how anti-British, that education must be!

4. The great majority of children educated in the three provinces, Munster, Connaught, and Leinster,—are Romish—mark, educated *in Romanism*. The following are the statistics:—

Established Church, - - - - -	6,911
Presbyterians, - - - - -	313
Other Protestant Dissenters, - - - - -	153
Religious Denominations not stated, - - - - -	542
<hr/>	
<i>Total of all denominations except Roman Catholics,</i>	7,919
Roman Catholics, - - - - -	338,464
<hr/>	
Total for Munster, Leinster, and Connaught,	346,383

Thus, there are *three hundred Romish* children to every seven Protestants! Who can say that the system is *national*? If this educational plan were viewed by Protestants as a provision suitable for them, the attendance of Protestant children would be much larger than it is, as the Protestant population is to the Roman Catholic much greater than the proportion indicated by the Protestant attendance on the National School. That is to say, for every three hundred Romish children, there should be about two hundred Protestant children, instead of only *seven!*

In justification of, and in sympathy with those Protestant parents who decline to send their children to the National Schools, we would bring prominently forward

the fact, that the great majority of the schools are under the patronage, as it is technically called by the National Board, of the Romish priest of the district, who appoints one of his own creatures, a Romanist of course, as the National teacher. We ask British Protestants, who value the souls of their children, whether they themselves could be induced, by the prospect of even superior education, to commit the education of their children to a Popish schoolmaster? It seems evident that that system can not be called national, when all the provision which the nation makes for the education of the Protestants of Ireland is, for the most part, the offer of the instructions of a Popish schoolmaster!

5. Even in Ulster, where many of the Presbyterians have given their adherence to the National system, the majority of children in the schools are Roman Catholics! Although Protestantism predominates in Ulster, yet such is the result; thus showing that even where the National system has the benefit of the support of the Presbyterian clergy, the antipathy of the Protestant laity to the system can not be overcome. In passing, we observe that the Presbyterian supporters of the Board, for a paltry advantage to themselves, have sacrificed the principle of Scriptural education. They hand over the Romish children to the Romish priests. Had Ulster been faithful to truth, the National system would have fallen long since. But, as it is, even in Ulster three-fifths of the children attending the National Schools are of the Romish Church!

THE SYSTEM IS FAVOURABLE TO ROME,*

proved by the following testimonies of Romish priests:

* In evidence that the national system is virtually a national recognition of Popery, we need only refer to the fact that, in the National Schools which have Popish patrons—nearly three-fourths of the schools—certain of the Popish festivals are observed as holidays. Thus, for instance, on the 15th of August, the day which Rome observes in honour of her legend, that the body of the Virgin Mary was taken up into Heaven, there is a holiday in the National Schools, when neither Romish nor Protestant children receive any instruction. Who will not fail to perceive, that the observance of the Popish holidays must impress on the mind of a Protestant child the conviction that the nation acknowledges the truth of the event which the holiday is designed to commemorate, and that the events

Dr Foran, Romish bishop of Waterford, in a letter to the Roman Catholics of Waterford, in January 1852, says—

themselves are true? Who can be surprised that a Protestant parent declines to permit his child to be initiated into the “old wives’ fables” of Rome, though such fables are sanctioned by the patronage of Protestant Britain? Who can say that the nation is not identified with these Popish holidays?

The following correspondence took place between my friend John Hope, Esq., and the Secretaries of the Commissioners of the National Education, Ireland:—

To the Secretary, National Education Board,
Marlborough Street, Dublin.

Edinburgh, 31 Moray Place,
12th December, 1854.

SIR,—In a work now preparing for the press, it is stated that certain Roman Catholic festivals, or saint days, are observed as holidays in Marlborough Street Model School, and in various National Schools, of which Romish priests are patrons.

To enable me to check the accuracy of this statement, will you be so good as to inform me what are the days, and the dates of said days, which the Board of National Education in Ireland has sanctioned, or are observed as holidays in the Marlborough Street Model School, and the National Schools under charge of the Board, and the reason why such days are observed as holidays.

I beg you will excuse the trouble which the answering this letter may occasion. I thought it best to secure accuracy by applying to you.—
I am, sir, your most obedient servant, JOHN HOPE, W.S.

ANSWER.

Education Office, 4th Jan. 1855.

SIR,—Having laid before the Commissioners of National Education your letter of the 12th ult., we are to inform you, that the following holidays are observed in the Central Model Schools, Marlboro’ Street, Dublin:—

The Circumcision,	-	Jan. 1	Ascension Thursday,	} dates variable.
The Epiphany,	-	Jan. 6	Whit-Monday,	
St Patrick’s Day,	-	March 17	Corpus Christi,	
The Annunciation,	-	March 25	Queen’s Birthday (kept)	
S. S. Peter and Paul,	-	June 29	VACATIONS.	
The Assumption,	-	Aug. 15	Christmas,	2 weeks.
All Saints,	-	Nov. 1	Easter,	5 days.
			Midsummer,	4 weeks.

With regard to holidays observed in the ordinary National Schools, the Commissioners do not interfere, except in cases of abuse, but leave the matter to the discretion of the local managers of the Schools.

We are to add, that the Commissioners do not consider it to be their province to assign any reason for adopting such arrangements as they may see fit, with regard to holidays in the Central Model Schools.

We are, Sir, your obedient Servants,

JOHN HOPE, Esq. W.S.

MAURICE CROSS.

31 Moray Place, Edinburgh.

JAMES KELLY.

“ In the National Schools of this diocese there is in reality no mixed education, and the (Roman) Catholic clergy possess a control over them which is not at all allowed in a model school. The (Romish) clergy are patrons of their respective schools, and, consequently, teachers and books are alike subject to their authority and inspection.”

Dr Meyler, of Dublin, in an appeal to the public, in the Romish papers, in March 1851, says,—

“ In these Andean (National) Schools, the religion of the children (i. e. the Popish) is as zealously attended to as their literary improvement. Four clergymen of the parish, who are not engaged in the more active duties, have the inspection of them, and attend to the religious (!) department. If Pope Gregory XVI. declared, through a valuable rescript, that these schools should be gratefully received by (Roman) Catholics, since, after the working of them during many years, no injury, in a religious point of view, had been sustained, how much more grateful to him would be the intelligence of this day, when he could be informed, that an additional argument of succeeding years of innocuousness in all religious concerns could be adduced to the former, and that many of our most zealous and active prelates have solemnly declared, that they never found their children so well instructed for confirmation as they have done since the establishment of the National Schools of education ”

The Tablet, in an article, Sept. 1851, says,—

“ Every body who knows any thing about Ireland, knows that the National system is not in practice, and never has been—a system of mixed education, that the Catholic clergy who have adopted it, and worked it, are not in favour of a mixed system ; that every respectable Catholic clergyman, without exception, is in favour of purely Catholic schools ; that nine-tenths of the National Schools, frequented by Catholic children, are Catholic schools, taught by Catholic teachers, managed by Catholic masters and mistresses, subjected to the control of the priest of the parish, who, in the vast majority of instances, is their patron and director. What is called mixed education, therefore, is endured and tolerated, simply because it is not in fact what it is in name, and what it pretends to be; because it is another name for Catholic education.”

THE SYSTEM IS EVER CHANGING.

On other grounds also we object to this so-called National education. It is not properly a system at all! It never was at best anything more than an attempt at compromise. Ever since it came into operation it has undergone change after change, so that, at the present day, it is almost impossible to discover what are its principles.

In illustration we mention one of these changes.—When the Commissioners were first appointed, they attempted to introduce certain books for the united education of all parties. These books, though more especially designed for secular education, contained a good deal of religious knowledge, and among them was included the Scripture lessons.* Certain other books, viz. the “Lessons on the Truth of Christianity,” the “Introductory Lessons on the Christian Evidences,” and the “Book of Sacred Poetry,” were *recommended* by the Commissioners.

By degrees the following changes have taken place:—

1. The recommendations of the lessons on the Truth of Christianity, and the Introductory lessons on the Christian Evidences, have been withdrawn, and these books are no longer published by the Commissioners.

2. The Scripture lessons, originally prepared as a book to be studied by all in united education, is now put into the list of religious books, the use of which is optional, and which are to be used only at the hour for separate religious instruction.

Now that the management of the system is so entirely in the hands of the Roman Catholics, we may soon expect still greater changes—yet all effected quietly, and mysteriously, and without notice, the names of the books being retained for appearance sake, but the contents of the books being altered gradually and stealthily.

Nor is it merely a change of system of which we have to complain. We may have one concession granted in one locality, and another in another locality—the Commissioners thinking it their duty to vary their rules with the varying wishes of the district; and even when, at last, we ascertain the rules applicable to a particular district, we have no surety that these rules will be carried out into practice, because, by a recent change of rule, an objection by

* The Scripture lessons or extracts were taken neither from the authorised nor the Douay version, but consisted of a new translation made for the purpose, all subjects offensive to Romanists or Unitarians being excluded. They were translations merely of portions of Genesis, Exodus, Deuteronomy, Luke, and Acts. Occasionally in notes, explanations were given, setting forth the Romish views of particular passages.

a child, or its parent, to any book or passage, leads to the disuse of such book or passage by such child, however much the book may be recommended by the Commissioners. As it is well known how entirely Romish parents and children are under the power of the priest, it is easy to see how this rule places the whole instruction in the hands of the priests. In short, the nation pays for, we know not what!

THE PARLIAMENTARY GRANT £187,000.

These annual grants commenced in 1833 with £25,000—the sum withdrawn from the Kildare Place Society—and have been progressively increased until they have reached (1854) the enormous sum of upwards of £187,000. We believe that Protestant Britain is little aware of the prodigious sum she pays yearly to train the Irish in Popery, and to rivet on them the chains of Papal despotism. If mere education were the means of converting the Irish Romanists, who will say that we are not now entitled to look for some fruits? The only result, however, which follows from this gigantic Educational Movement is, that the young and the hardy are emigrating to America, transferring to that land their energies and their strength, instead of becoming more attached to their country, and more loyal to their Queen. But what could we expect? We all know the power of early training, and certainly if the object were to train the youth of Ireland in Popery, it would not be easy to devise a more effectual or successful plan.

We now contrast the expense occasioned to government by the Bible-reading Kildare Place Society in 1830—the last year in which that Society received the parliamentary grant—and the outlay which has been made by government on the so called National System of Ireland in the year 1854.

	Year.	No. of Schools	No. of Pupils.	Amount of grant.	Cost to Govt. of each School.	Cost to Govt. of each pupil.
Kildare Pl. Socty.	1830	1634	152,550	£25,000	£15 6 0	£0 3 9½
National System,	1854	5178	556,551	187,073	36 2 7	0 6 8¼

From these figures it is seen at a glance, that the training of each pupil, under the present Popish system, costs

the country *nearly double* what it cost under the Kildare Place Society.

III. THE CHURCH EDUCATION SOCIETY.

And now, having shown that the scheme is wrong, both in theory and practice, we proceed to lay before the reader the only beneficial and effective system of education. We have already expressed our conviction, that national education should be closely connected with our parochial arrangements. The government, however, never gave to the Church an opportunity of carrying out its high mission in this respect, and of working thoroughly its parochial machinery. As the consequence, the great mass of the people were unprovided with that which they so much needed—a sound system of education. Now, the government having thrown overboard the Kildare Place Society, which was instituted, in some measure, to supply the deficiency, attempted a combined education which, as we have seen, is thoroughly unsound in principle, and, as a *national* system, unsuccessful in practice. The National Society, as it is miscalled, is rejected by the Established Church, whose clergy and people have instituted, by their voluntary efforts, “a Church Education Society.” We give the following statement of its objects, and its operations.

The following are the objects of the Society:—

“II. The *objects* of the Society are, *to assist* schools at present existing in the country, and to establish *new* schools on an *improved system*, for the purpose of affording to the children of the Church instruction in the Holy Scriptures, and in the Catechism, and other formularies of the Church, under the direction of the bishops and parochial clergy, and under the tuition of teachers who are members of the United Church of England and Ireland.

“III. The Society will supply its schools with copies of the holy Scriptures, in the authorised version, or integral portions thereof, which shall be used in the daily instruction of every child in attendance who is capable of reading; and no other version of the holy Scriptures shall be used in the Society’s schools.

“IV. The schools of the Society shall be open to all children whatsoever, belonging to the parish in which the school may be situated, and having the parochial minister’s approbation for attending it; and no child shall be excluded on account of the inability of its parents to pay for its instruction.”—Report for 1853.

We now give the number of schools in connexion with the Society, and of children educated.

“The number of schools in connexion with the Society, for the year ending the 31st of December last, has been 1880, and of scholars enrolled in them, 99,234, showing an increase of 22 schools, and a decrease of 6153 scholars; while the proportion of each denomination of religious persuasion is as follows:—

“The Established Church,	-	-	61,380
“The Protestant Dissenters,	-	-	15,822
“The Roman Catholics,	-	-	22,032
“Total as above,	-	-	99,234

Report for 1853.

We believe that it is the duty of the State to make a systematic provision for the education of the people in every parish in Ireland, in connexion with the Established Church; and as an advance towards that consummation, we hope that government grants will be made, ere long, to the Church Education Society.

QUESTIONS AND ANSWERS.

1. Q.—To whom does the duty belong of educating the rising generation?

A.—The Church, aided by the State.

2. Q.—Why did not the Irish Church educate the Irish people?

A.—Because the State neglected to supply it with the necessary funds.

3. Q.—What society was established to meet the deficiency?

A.—The Kildare Place Society, A.D. 1811, which for a time received government support.

4. Q.—What was the leading principle of the Kildare Place Society?

A.—The reading of the Scriptures without note or comment.

5. Q.—Was the Kildare Place Society successful?

A.—Yes. It prospered and extended its operations, and its schools were attended by large numbers of Roman Catholics as well as Protestants.

6. Q.—What led to the withdrawal of the Kildare Place Society Parliamentary grant in 1831?

A.—The opposition of the Romish priests consequent on the success of the Society, and the pro-popish policy adopted by the State, in admitting Roman Catholics to Parliament and office in 1829.

7. Q.—State the amount to which the annual grants to this Popish system had reached in 1854?

A.—Upwards of £187,000. The nation paid formerly for a scriptural education 3s. 9¼d. for each pupil, and now pays for a Popish education 6s. 8½d. for each pupil.

8. Q.—State, in brief, your objections to the National Board?

A.—I object to it, because, 1. It is a mixed board, and a system of compromise. 2. It ignores religion and the Bible. 3. It is not national, for the Protestants avoid its schools. 4. Its teachers are Roman Catholics, and Protestants cannot intrust their children to such teachers. 5. It keeps Romish saints' days. 6. It is favourable to, and under the control of Rome, as is proved by the statements of Romish authorities. 7. Three-fourths of its schools are under Popish patrons, generally priests, who regulate the instruction according to their own wishes. 8. It has no fixed principle.

9. Q.—What think you of the Church Education Society?

A.—It ought to be supported by the government, and by Protestants, for it teaches the Bible, and Bible truths, as being the most important and useful subject that can be taught.

CHAPTER XXVI.

History of Papal Attempts on Britain.

The assumed authority and pretensions of the Pope have been, from time to time, a source of broil and trouble to the nations of the earth, and especially to those amongst whom he was enabled to enforce his laws. We would

give a brief notice of Papal efforts in relation to England, beginning with

THE NORMAN CONQUEST.

William Duke of Normandy appealed to the Pope to support his pretended claims to the throne of England A.D. 1066. The Pope, no doubt, supposing that the affair offered an opportunity to extend his authority, at once entered into his plans. He accordingly excommunicated Harold, the rightful sovereign, and his supporters, and sent a consecrated banner to the Norman host. Then followed, as all students of history know, the invasion of England, which entailed ruin and misery upon many a once happy home.—*Hume's England*, vol. i. p. 185. Lond. 1807.

THOMAS A BECKET AND THE CONSTITUTIONS OF CLARENDON.

Henry II. laboured to abridge certain privileges, or rather *immunities*, which the clergy had unjustly acquired. It is well known, that at this period the profligacy and crimes of the clergy were enormous; and yet such criminals were free from the authority of the secular tribunals and common law of the country, and could only be tried by clerical superiors. Henry was anxious to amend the state of affairs; but Thomas a Becket, who had been raised by the king to the Archbishopric of Canterbury, opposed, with all his might, the royal efforts, and stood forth as the champion of what he termed the privileges of the clergy.

The matter was soon brought to an issue. A priest had debauched a young lady, and murdered her father. The people were highly incensed against the assassin; and the king insisted that he should be tried by the common tribunals. Becket threw the shield of his archiepiscopal authority over the ruffian, and pleaded for the privileges of the Church.

The dispute was referred to a general assembly of the bishops and nobles at Clarendon, where the famous regulations, known as the Constitutions of Clarendon, were passed. They provided, that clergymen should be tried in the civil courts. Thus were the majesty of the law and the prerogatives of the crown vindicated, and set free

from ecclesiastical supremacy and usurpation. Becket himself signed the articles.

The Pope now interfered; and Becket, having done penance for giving his consent to the Constitutions, repaired to Rome, where he received a public audience, and was honoured with a place on the right hand of the Papal throne. "His Holiness" condemned the Constitutions of Clarendon, excommunicated the royal ministers, and all who supported British law. Becket returned in triumph; and Papal authority trampled British liberty in the dust.* —*Hume's History*, at p. 414, vol. *ibid*.

The struggle on this point has recently arisen in Sardinia, and again in our own dominions, but with singularly different results. In Sardinia, about the year 1850, the Siccardi laws, being similar in effect to the Constitutions of Clarendon, were enacted by the parliament of that country, still, professedly, a Romish kingdom. It is well known that the Sardinian minister, on his dying bed, was refused the last rites of his Church, because he had supported these laws. *In Malta, a dependance of the British Crown*, by a law recently sanctioned by our own Queen, and our own government, which still calls itself Protestant, the Romish Archbishop of Malta has been declared free from the jurisdiction of the civil tribunals. Here, on the one hand, we have the professedly Popish State of Sardinia abrogating the exclusive privileges of the Romish clergy, and, on the other, we see professedly Protestant Britain permitting the end of the wedge to be introduced at Malta, by the concession of the very principle, which our own ancestors, and the modern Sardinians have resisted. Who will say that we are not drifting back to Popery in its worst form, and that Rome is not seeking to regain her old position? But it may be asked, How does Rome manage this in a country so decidedly Protestant as Britain, and what is the remedy? The answer is simple.

* Becket was afterwards assassinated by some of the king's followers, for which the king himself was whipped on the bare back, as a penance, at the tomb of Becket.

While Romanists are in parliament, they will be found ever ready to sell their votes to any government, at the price of concessions to Rome. Exclude Romanists from parliament, and from all power in the country. Till this be done, there is no effectual check. Remove the Romanists and you remove this temptation.

Popery in the 19th century is the same as in the 11th!

THE MAGNA CHARTA.

John, the pusillanimous king of England, having contended with the Pope about the appointment of Stephen Langton to the Archbishopric of Canterbury, at length yielded to the Pontiff, allowed the crown to be kicked from his head by the Pope's legate, and on his knees, with his hands between those of the legate, made the following declaration:—

“I, John, by the grace of God king of England and lord of Ireland, in order to *expiate* my sins, from my own free will and the advice of my barons, give to the Church of Rome, to Pope Innocent and his successors, the kingdom of England, and all other *prerogatives* of my crown. I will hereafter hold them *as the Pope's vassal*. I will be faithful to God, to the Church of Rome, to the Pope my master, and his successors legitimately elected. I promise to pay him a tribute of a thousand marks yearly; to wit, seven hundred for the kingdom of England, and three hundred for the kingdom of Ireland.”—*Hume's Hist.* vol. i. p. 71. *ibid.*

Our very soul sickens at the pusillanimity of the monarch who could suffer such indignities; and our blood boils with indignation at the antichristian arrogance of the Pontiff who could exact such a declaration, and even authorize, as he did, Philip of France to invade the shores of England.

The nobility and clergy were naturally disgusted with these proceedings. Disaffection towards John prevailed; and, at length, the barons, with a large army, marched to Runnymede, near Oxford, where they compelled the king to sign *the Magna Charta*, which secured the liberty of the barons, clergy, and gentry, but still allowed of serfdom and slavery. Its most important provision was, that “no freemen should be apprehended, imprisoned, outlawed, banished, or in any way destroyed. Nor should

he be set upon, except by the legal judgment of his peers, or by the law of the land." The Charter, though so defective, was the foundation of British liberty; but the freedom which it conferred excited the indignation of the Pope, who issued a bull, *and forbade the king to observe the Charter*. Langton, the Archbishop of Canterbury, also incurred the displeasure of "his Holiness," because he did not *excommunicate the barons*.—p. 92, *ibid*.

John, *stimulated by the Papal advice*, announced his intention to disregard the Charter, and a second war broke out. The king employed Brabancon troops, and the country was everywhere devastated by the contending parties. The death of John put an end to the war. Pope Clement IV. afterwards absolved Edward I. three times from observing the Charter; but the cause of freedom in course of time prevailed, and the Reformation in the 16th century consolidated British liberty.

PAPAL EFFORTS IN ELIZABETH'S REIGN.

For ten years after the accession of Elizabeth to the throne, the kingdom enjoyed comparative peace. The Pope, during that period, made many unsuccessful efforts to induce Elizabeth to receive his yoke, and at last, in the year 1569, issued a bull against her, from which we give an extract:—

EXTRACT FROM BULL OF POPE PIUS V. AGAINST ELIZABETH.

"Pius Bishop, servant of God's servants, for a future memorial of the matter. He that reigneth on high, to whom is given all power in heaven and in earth, hath committed His one Holy Catholic and Apostolic Church, out of which there is no salvation, to one alone upon earth,—namely, to Peter, the chief of the apostles, and to Peter's successor, the Bishop of Rome, to be by him favoured with plenary authority. Him alone hath He made prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant, and build; that he may preserve His faithful people (knit together with the band of charity) in the unity of the Spirit, and present them spotless and unblemished to their Saviour. . . . Being, therefore, supported with His authority whose pleasure it was to place us (though unable for so great a burden) in this supreme throne of justice, we do, out of the fulness of our apostolic power, *declare the aforesaid Elizabeth, as being an heretic, and a favourer of heretics, and her adherents in the mat-*

ters aforesaid, to have incurred the sentence of excommunication, and to be cut off from the unity of the body of Christ. And, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever; and also the nobility, subjects, and people of the said kingdom, and all others who have, in any sort, sworn unto her, to be for ever absolved from any such oath, and all manner of duty, of dominion, allegiance, and obedience; and we also do, by authority of these presents, absolve them, and do deprive the said Elizabeth of her pretended title to the kingdom, and all other things before named. And we do command and charge all and every, the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her orders, mandates, and laws; and those which shall do the contrary, we do include them in the like sentence of anathema. And because it would be a difficult matter to convey these presents to all places wheresoever it shall be needful, our will is, that the copies thereof, under a public notary's hand, and sealed with the seal of an ecclesiastical prelate, or of his court, shall carry altogether the same credit with all men judiciously and extra-judicially, as these presents should do if they were exhibited or shewed. Given at Rome, at St Peter's, in the year of the Incarnation of our Lord 1569, the fifth of the calends of March, and of our Popedom the fifth year."—p. 324, *Mag. Bull.*, tom. ii. Luxem., 1727.

One Felton had the audacity to fix a copy of the bull at the gates of the Bishop of London's palace,—for which treasonable act against his sovereign he suffered the extreme penalty of the law.

About the same time, Mary Queen of Scots, who was the hope of the Romish party throughout the world, took refuge in England from the hostility of her own subjects. The Romanists, pretending that Elizabeth was illegitimate in her birth, espoused the cause of Mary, who was the next heir to the throne. This they made the fulcrum of their operations, and hoped, by raising Mary to the throne of England, to crush the Protestant cause, not only in that country, but throughout the world. At the close of 1569, a conspiracy was formed in Britain by the Earls of Northumberland and Westmoreland—whose adviser was Nicholas Morton, an English priest—to carry out this object. An appeal was made to the Pope for pecuniary assistance, who returned a most favourable answer. The following is

THE CONCLUSION OF THE LETTER OF POPE PIUS V.

. . . . "Be of a courageous and constant mind, and desist not from the enterprise for any denunciation of danger or threatenings; for God, in whom you ought to repose your trust, who plunged the chariot and army of Pharaoh in the sea, is able to break the power and strength of His enemies, so that by you the pristine religion, and its ancient dignity, may be restored to that kingdom; which, that it may be effected, WE WILL NOT ONLY ASSIST BY PERFORMING THE OFFICES WHICH YOU DESIRE WITH CHRISTIAN PRINCES, BUT BY IMMEDIATELY GRANTING THE SUM OF MONEY WHICH, according to our power, and agreeably to your request, we are able to supply,—as you will understand more clearly and fully by our beloved son, Robert Rodulfus; using our endeavour to contribute hereafter a greater sum than the imbecility of our means can bear, and, with a prompt and cheerful mind, to assist your pious endeavour with all our property and power, as we are able in the Lord.—Given at Rome, at St Peter's, under the seal of the Fisherman, the 20th day of February, M.D.LXX., in the fifth year of our Pontificate."—*Mendham's Life of Pius V.* p. 132. London, 1832.

Such is the letter of Pope Pius V.—a *Saint* of the Church of Rome—to the rebel chiefs, in which he applauds the design, and encourages them to bold action. Northumberland and Westmoreland took up arms; but their forces fled at the appearance of the royal troops. Northumberland was executed, and Westmoreland died in exile. Several other attempts were made to subvert the Protestant Queen, to some of which Mary lent her countenance. The most remarkable effort of the Papacy in Elizabeth's reign was

THE SPANISH ARMADA, A.D. 1588.

Long urged by the Pope, Philip of Spain determined to strike a decisive blow against British liberty and Protestantism. He made great preparations for three years, and at last, A.D. 1588, a *hundred and fifty ships*, of immense size, were ready to sail. The ships were stronger and larger than had been previously constructed. The fleet was victualled for six months, and manned by 8000 sailors. In addition to these, it conveyed an army of 20,000 men, and 2000 of the first gentlemen of Spain. An army of 35,000 soldiers at Dunkirk was ready to join with, and act in co-operation with the fleet.

The Pope issued the bull of excommunication against Elizabeth, and absolved her subjects from their allegiance. The eyes of all Europe were directed to this expedition, by which it was thought that the fate of Protestantism throughout the world would be decided. The magnanimous Queen of England prepared, with great fortitude, to meet the coming storm. England had but thirty ships of a smaller size to oppose this great force; and it was expected that, if the enemy once effected a landing, the cause of Britain would be lost.

Providence interposed, and stayed the tyrant's arm. The admiral and vice-admiral died before anchor was weighed. The armada, after having set sail, was compelled to put back by the weather. The enemy, greatly enfeebled, were attacked by the British fleet with success, and rendered unfit to prosecute the undertaking. On the way home, the armada encountered another storm, and many ships and lives were lost. Such was the success of the "invincible armada," which had been provided with instruments of torture for Protestants, some of which may now be seen in the Tower of London.

We may well imagine what was the anxiety which pervaded the homes of England when in suspense, and what was the joy, when tidings of victory o'er the proud Spaniard and armies of Rome were borne throughout the land. Many a song of grateful praise arose to God, and many a Christian may have said, in the language of the children of Israel when delivered from the Egyptian host,—

Exodus xv. 3, 6, 7, 10, 11. "The Lord is a man of war: the Lord is his name. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

Vain is the power of man against the power of God. The armada was considered invincible. It threatened to extinguish the light of truth—to persecute the saints of

the Most High—to establish the Papal throne upon the ruins of Protestantism; but it sustained a signal defeat, and the few shattered vessels which returned home depressed the pride of the persecutor, and told that his banner was trailed in the dust.

Thus we see how the Lord prospered the Protestant sovereign, and our Protestant state, and brought to nought the wicked designs of the Papacy, and those who “gave their power to the Beast.” Does not this suggest a reflection upon the fate which may befall our armadas, seeing that we have departed from our first principles, admitted Romanists into our Parliament, and places of power, and even into the privy councils of the sovereign; have endowed and nursed Popery at home and abroad, and are voting hundreds of thousands of pounds year after year in aid of idolatry and superstition, at Maynooth, in the National Schools of Ireland, and the colonies. And yet we shrink from the adoption of national measures for the conversion of Roman Catholics, and the education of all in the knowledge of God’s Word.

PAPAL EFFORTS IN REIGN OF JAMES I.

THE GUNPOWDER PLOT, 5TH NOVEMBER, 1605.

In the succeeding reign of James I., the Romanists, finding that open force could not accomplish their designs, devised a diabolical plot for the destruction, at one blow, of King, Lords, and Commons. A conspiracy was formed, and, under the direction of Garnet the Jesuit, thirty-six barrels of gunpowder were placed in the vaults beneath the House of Lords. It was intended to place Elizabeth, the infant daughter of James, on the throne, under the direction of a Popish protector.

Lord Monteagle, a Romanist, received a letter from a friend, warning him not to attend Parliament on the day appointed; and though he made light of the anonymous communication, yet he laid it before the King. James, with extraordinary sagacity, penetrated the design, and ordered the vaults to be searched on the night previous to the meeting. Guy Fawkes was found ready to fire the

train, and immolate himself. He considered that he was doing God a service, by committing wholesale murder upon Protestants. So deluded by fanaticism are the votaries of superstition!

The conspiracy was thus crushed on the eve of its accomplishment,—and though Garnet the Jesuit admitted, on trial, that he had been made aware of the design, yet Romanists regard him as a martyr, and believe that miracles were wrought by his blood.

PAPAL EFFORTS IN THE REIGN OF JAMES II.

James II. was a Papist, and his object was to bring back Popery into England. In order to carry out his designs, he passed an Act of Toleration to all.

He laboured, as far as possible, to papalize the army, and succeeded in Ireland; BUT THE ENGLISH BRANCH OF THE SERVICE RESISTED HIS EFFORTS.

The Jesuits were allowed, as they are now, contrary to law, to establish their seminaries everywhere, and the Romish worship was celebrated publicly. Four Papal Bishops were consecrated in the king's chapel, and Papists, contrary to the statutes, were forced upon the Universities. Lord Castlemain was sent as an ambassador to the Pope, with a view to reconcile the nation to Rome.

While the king adopted these measures in favour of Popery, he left no stone unturned in order to injure the Church. A commission of seven persons was appointed, with unlimited power over the Church of England. *One of their first acts was to suspend the Bishop of London for refusing to suspend Sharp, who had preached against Popery—his only crime.* They took the matter into their own hands, and summarily suspended both bishop and preacher. Seven of the bishops were tried for not publishing the king's declaration, but were acquitted by the jury. A shout of triumph was instantly raised by the populace at Westminster Hall, and, extending through the city, reached and was taken up by the army at Hounslow heath. That cry, which betokened the national feeling, rang as a death-knell in the ears of the king, and he fled. William,

Prince of Orange,—the great General of the Protestant armies on the Continent,—was called unanimously to the throne. James fled to France, and then to Ireland, whither William followed to decide their rival claims.

ON THE BANKS OF THE BOYNE ON THE 1st JULY 1688, THE TWO ARMIES MET; VICTORY DECLARED ITSELF IN FAVOUR OF THE PROTESTANT CAUSE; AND THE COUNTRY WAS SAVED FROM POKERY AND ARBITRARY POWER.

RECENT PAPAL EFFORTS.

Since the revolution of 1688, the Romish party, shorn of strength, have been compelled to adopt artifice as their only resort.

We have seen, in Chap. XVIII., that Jesuits in disguise laboured under the Protestant garb after the Reformation, and we have reason to believe, that such is the case since, and even now. In Chap. V. we have dwelt upon the treachery by which Romanists have, step after step, acquired power, and fought their way even to the British Senate. We have seen that Romanists, repudiating all intention to subvert the Protestant Church, obtained the elective franchise in 1793. We have seen that, with honied tongue, they have opened an access for themselves to Parliament, and to all places of power, with the exception of the throne, and the offices of Regent, Lord High Chancellor of England, Lord Lieutenant of Ireland, and Commissioner to the General Assembly of the Church of Scotland. Now they direct their energies to the attainment even of these, and in their general schemes they have met with great success.

We believe, however, that their grand object has been to subvert the established Churches of the realm, which have ever proved her great foe. When open force, excommunications, curses, armadas, and plots failed, they resorted to stratagem. If Jesuits have assumed the *Brahmin* garb in the east to convert *Brahmins*, why might they not assume the Protestant garb in Britain to convert Protestants?

Their object is now to destroy the established Churches of the realm. If they can succeed in plundering the Church of her property, and reducing her to the voluntary system, they will then, by the aid of their foreign endowments, occupy the country parishes, which, of necessity, from want of means, must be evacuated by the Protestant clergy, and so they will eventually establish themselves throughout the land.

The Puseyite movement, we thoroughly believe, has Jesuitism for its source. We do not assert that all Puseyites are Jesuits, but we are persuaded that Jesuits mingle among them, and urge them on. With the last Papal effort, commonly called the *Papal Aggression*, the public is familiar. The Pope now boldly claims all baptized Christians as his subjects, and commands Protestants to submit to the Papal yoke. The present is a dangerous crisis,—more dangerous than if arms were openly employed, which might be as openly resisted. Romish missionaries perambulate the country; and with all deceivableness of unrighteousness, labour for the extension of the Papal cause, while the nation does nothing to counteract them. God grant that, like other Papal efforts, this too may fail.

QUESTIONS AND ANSWERS.

1. Q.—How did the Pope interfere in the affairs of England at the time of the Norman conquest?

A.—He excommunicated Harold and his adherents, and sent a consecrated banner to the invading army.

2. Q.—How did the Pope interfere with the course of justice in the reign of Henry II.?

A.—When the Constitutions of Clarendon were decreed by a council of the nation,—constitutions which subjected clerical criminals to the jurisdiction of the secular courts,—the Pope condemned the constitutions, and espoused the cause of the rebellious Thomas à Becket.

3. Q.—What was the object of the *Magna Charta*?

A.—To secure liberty to the higher estates of the nation—the nobles and gentry, while it allowed serfdom.

4. Q.—Did the Pope approve of the *Magna Charta*?

A.—No; he stimulated John to violate the Charter. This gave rise to a civil war. Clement IV. afterwards three times absolved Edward I. from observing the same.

5. Q.—What wicked step did the Pope take in reference to Elizabeth, Queen of England?

A.—He issued a bull of excommunication against her, and absolved her subjects from their allegiance, (A.D. 1569,) because she was a Protestant.

6. Q.—To whom did the Romish party look as the rightful monarch of England, and by what means did they attempt to accomplish their wishes?

A.—Mary Queen of Scots, whom they endeavoured to raise to the throne by various plots, in which the Pope had a share.

7. Q.—What was the Spanish Armada?

A.—The largest fleet then known, composed of 150 ships of immense size.

8. Q.—What was the object of this fleet?

A.—Philip of Spain, long urged by the Pope, raised this great fleet for the invasion of England, and the destruction of the Protestant cause.

9. Q.—What was the issue of the undertaking?

A.—Through the kind interposition of Providence, the fleet was first much injured by a storm, and then completely defeated in 1588.

10. Q.—What was the object of the Gunpowder Plot?

A.—To blow up the King, Lords, and Commons, when assembled in Parliament on 5th November 1605, and to establish Popery.

11. Q.—How was the plot discovered?

A.—An anonymous letter was sent to Lord Monteagle, warning him to absent himself from Parliament on the appointed day; and the letter having been laid before King James I., the design was penetrated.

12. Q.—James II. was a Romanist. Mention some of the steps which he took for the introduction of Popery?

A.—He laboured as far as possible to papalize the army,—forced Papists on the Universities,—gave prominence to Roman Catholic worship,—aimed several blows

at the Church of England, and sent an ambassador to the Pope to reconcile the nation to Rome.

13. Q.—In what did his proceedings result?

A.—In the glorious revolution of 1688, which placed William Prince of Orange on the throne, and secured the liberty of the nation.

14. Q.—What has been the policy of Rome since?

A.—Artifice, as force had failed.

15. Q.—Has the Romish party to any extent succeeded?

A.—Yes; by many fair promises—all of which have been violated—it has found its way to places of authority and power.

16. Q.—What think you of the Puseyite movement?

A.—It appears to be Romish or Jesuitical in its origin.

17. Q.—What is the latest Papal effort?

A.—The Papal Aggression, by which the Pope claims all baptized Christians as his subjects.

CHAPTER XXVII.

Britain's Inconsistency and Sin.

What country is so favoured as Great Britain! She is but as a speck upon the ocean, compared with the vast continents of earth; and yet her dominion extends far and wide, and her name is a "tower of strength" amongst the most distant nations.

To what shall we attribute her great success and prosperity, save to the God of Nations?—to Him who doeth what He will amongst the armies of heaven and the children of men, and who said, "Them that honour me I will honour." 1 Sam. ii. 30. "Righteousness exalteth a nation: but sin is a reproach to any people." Prov. xiv. 34.

When Britain became Protestant, taking the Word of God for her guide,—when the principles of the Bible regulated all her actions and legislation,—when she acknowledged it as her first duty and highest privilege, as a nation, to advance the cause of Christ, and framed her laws and institutions to that end only,—when she

had cast off all connexion with Popery, declaring it illegal to enter even into diplomatic relations with Rome, and excluding all Papal subjects from parliament and the management of her concerns, and all Jesuits from the realm, she enjoyed the favour of Heaven, and became great; her people rose in character and intelligence, and manliness and honesty distinguished their conduct. Her arms prevailed; and the British constitution and British laws—the best that ever existed—were the admiration and praise of all the earth.

Alas! Britain, with all her privileges, has been, of late years, guilty of inconsistency and sin. With mistaken generosity and compassion, she has folded a *viper* in her bosom, which, it is to be feared, may yet prove her destruction. She has acted unwisely, inconsistently, and sinfully.

I. BRITAIN'S SUPPORT OF POKERY IS UNWISE.

The Papacy has ever been the foe of liberty, and the disturber of the peace of nations. In the preceding chapters we have proved that Rome sanctions dissimulation, equivocation, and the violation of oaths. We have seen that she is treacherous in her conduct, intolerant in her principles, and exterminating in her canon law. We have learned that her principles of persecution have invariably been carried out whenever an opportunity offered,—that England's best blood was shed by her ruthless hand, and France and other Continental nations made the scenes of havoc and destruction, to accomplish her schemes. In the days of her ascendancy, the Inquisition was her right arm, and the rack, the pendulum, the pulley, and the stake, were the favourite instruments which she employed to hold her members in subjection, and to extend her borders. The Jesuits she sent forth as her chosen champions,—ready, as the occasion might demand, to act either the Papist or the Protestant, to attain her ends.

Popery is a conspiracy against the liberty of nations,—the source of degradation to the human race,—the foe of knowledge and the Bible. In mediæval days, the Church

of Rome was torn by schism and the contentions of rival Popes, who not unfrequently appealed to the sword. The proud Pontiff again and again has deposed monarchs, and authorised the invasion of nations. Surely it is unwise, and the worst policy, for any nation to enter into an alliance with such a system, or give it support. But this Britain has done, forgetful of all that holy martyrs have suffered to emancipate her from the yoke of Rome.

Better were it to risk war—to incur any danger, than to encourage or support so diabolical a system, which has been well designated as “Satan’s masterpiece.” Romanists are admitted to places of power; the priesthood are educated, not in general knowledge, but in the Popish system, at the expense of the British treasury; and those who bow to a foreign prelate-prince, are allowed to sit in Parliament, and legislate for our Protestant nation, and thus all our institutions are becoming papalized.

We maintain that such a state of things is opposed to the dictates of sound wisdom, because

1. POKERY IS IMMORAL.—This we have found in preceding chapters. Morality ennobles the British character. The encouragement, therefore, of a system which would undermine national honour, integrity, and uprightness, is, to say the least of it, unwise.

2. POKERY IS INIMICAL TO PROTESTANTISM.—See the curses which it pours forth against all who deny any of its articles; and see its discipline and teaching, which require that heretics shall be exterminated. “After the way which they call heresy, so worship I the God of my fathers.” Acts xxiv. 14. The case of the Madiari, so well known in this day, and that of Miss Cunningham, show that Popery is unchanged. Protestantism is not heresy, but orthodoxy, the Bible being our witness; but according to the Church of Rome, Protestantism is heresy, and all its friends are held accursed. In Chapter xii. we have given proof that heresy, in the eye of Rome, is the greatest crime. We have seen, that while according to the bull of Benedict XIV., criminals of deep dye may find refuge in the sanctuary, those who are

guilty of heresy can find none, but are doomed to be dragged forth to torture and death.

Surely the dear-bought experience of those who lived under Papal power, ought to be sufficient to exhibit its deadly hatred to Protestantism! Did Rome ever yet possess the opportunity of oppressing and exterminating Protestants, without embracing it? No. Give her the power, and she will soon show that she has the will to oppress and persecute again.

Britain is, or rather was, thoroughly Protestant. The people are Protestants, the laws are based on Protestantism, the throne is Protestant. The churches established in England, Scotland, and Ireland, bear a noble Protestant testimony. In short, Protestantism is the life-blood of England. It purifies the social atmosphere; it gives manliness and honesty to the people; and it has led to the establishment of such an equitable system of law, that each man's home is his castle.

It is therefore unwise to support Popery. The Romanist will, nay must, if he be consistent, labour for the overthrow of Protestantism. He would papalize the laws and the throne, and erect his Church upon the ruins of our national establishments. He would bring back the superstition, the ignorance, the priestcraft, the tyranny, the intolerance, of the middle ages.

It is therefore unwise—nay it is perfect madness, and amounts to the guilt of a suicidal act, to admit Romanists to places of power, and to give them an opportunity of accomplishing their full designs.

3. **POPERY IS DESTRUCTIVE TO NATIONAL GREATNESS AND INDEPENDENCE.**—The history of the Popedom records its continued and unwearied struggles to subdue the civil power and throne beneath its own sway. What wars, on this account, have devastated Europe! The reigns of Henry IV., Henry V., and the Fredericks—Emperors of Germany, the reigns of Philip Augustus of France, Henry II. and John, kings of England, (many other instances might be mentioned,) were embittered by the arrogant assumptions of the Papal tyrant. *Where Romish claims are concerned,*

no reliance can be placed on the Romanist, for he acknowledges a divided allegiance.

Even in the present day, see the struggles of the Sardinian kingdom against the Papal tyranny, and mark the woes and oppression of the Roman people—the Pope's own subjects and children.

There is not a country under heaven where Rome is dominant, which is not degraded and oppressed. Spain, Italy, Portugal, Belgium, Austria, the Popish parts of Ireland, (for Protestant districts are an exception,) bear testimony that Popery is ruinous to the prosperity and greatness of a nation. Our sister America is alive to this, and hence the exertions she makes to expel the Popish element from the management of her concerns.

It is remarkable that, in proportion as Popery rises in power in any country, the people descend in the scale of nations. *Popery prospers upon the degradation, ignorance, and serfdom of the human family.* We say, therefore, again, that it was unwise to admit Romanists to power. *Those only who themselves are free, are qualified to rule free men.* We would give them toleration, but not an opportunity to bring woe and destruction upon all that we value and love.

II. BRITAIN'S SUPPORT OF POPERY IS INCONSISTENT.

We have said that Britain is or was thoroughly Protestant. We would give some proof.

4. THE THRONE IS PROTESTANT.—Our gracious Sovereign, at her coronation, took the following

CORONATION OATH.

“I (A. B.) do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe, that in the sacrament of the Lord's supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, *are superstitious and idolatrous.* And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any

evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the same, or declare that it was null or void from the beginning."

5. BY THE ACT OF SETTLEMENT, no Romanist can occupy the British throne.

6. THE NATIONAL CHURCHES, established by the laws, are Protestant.—

(1.) THE CHURCH OF ENGLAND IS PROTESTANT.—In her *Post Communion Rubric*, she denounces Romanism as "idolatry to be abhorred of all faithful Christians;" and throughout her articles and homilies she bears a decided protest against Rome. We give one passage:—

"Now, concerning excessive decking of images and idols, with painting, gilding, adorning with precious vestures, pearl, and stone, what is it else, but for the further provocation and enticement to spiritual fornication,—to deck spiritual harlots most costly and wantonly, *which the idolatrous Church understandeth well enough*. For she being indeed not only an harlot, (as the Scripture calleth her,) but also a foul, filthy, old, withered harlot, (for she is indeed of ancient years,) and understanding her lack of natural and true beauty, and great loathsomeness which of herself she hath, doth, after the custom of such harlots, paint herself, and deck and tire herself with gold, pearl, stone, and all kind of precious jewels, that she, shining with the outward beauty and glory of them, may please the foolish fantasy of fond lovers, and so entice them to spiritual fornication with her, *who, if they saw her* (I will not say naked) *but in simple apparel, would abhor her, as the foulest and filthiest harlot that ever was scen; according as appeareth by the description of the garnishing of the great strumpet of all strumpets, the mother of whoredom, set forth by St John in his Revelation, who by her glory provoked the princes of the earth to commit whoredom with her*. Whereas, on the contrary part, the true Church of God, as a chaste matron, espoused (as the Scripture teacheth) to one husband, our Saviour Jesus Christ, whom alone she is content only to please and serve, and looketh not to delight the eyes or fantasies of any other strange lovers or wooers, is content with her natural ornaments, not doubting by such sincere simplicity but to please Him who can well skill of the difference between a painted visage and a true natural beauty. And concerning such glorious gilding and decking of images, both God's Word written

in the tenth chapter of the Prophet Jeremiah, and St Hierom's Commentaries upon the same, are most worthy to be noted. First, the words of the Scriptures be these:—'The workman with his axe hewed the timber out of the wood with the work of his hands; he decked it with gold and silver; he joined it with nails, and pins, and the stroke of an hammer, that it might hold together. They may be made smooth as the palm, and they cannot speak; if they be borne they remove, for they cannot go. Fear ye them not, for they can neither do evil nor good.'—p. 271, *Homilies*. London, 1843.

(2.) THE CHURCH OF SCOTLAND IS PROTESTANT.—Of this we need give but one proof:—

"There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God."—*Confession of Faith*, chap. 25.

(3.) THE CHURCH OF IRELAND IS PROTESTANT.—*The Articles of the Irish Church*, drawn up in 1615, contain the following declaration:—

"The Bishop of Rome is so far from being the supreme head of the universal Church of Christ, that his works and doctrine do plainly discover him to be *that man of sin foretold* in the Holy Scriptures, whom the Lord shall consume with the spirit of His mouth, and abolish with the brightness of his coming."—*Articles of the Irish Church*.

Now, be it remembered, that these principles of the several Churches are also the law of the land. The British nation adopts as its own the sentiment—the truthful statement—that Popish idolatry is inimical to the public weal, and that the Pope of Rome is the man of sin. It is, therefore, an act of gross inconsistency to patronise, and support, and enthroned in power, that very system which the law has thus denounced.

Is not the man unwise, who does what he believes will be detrimental to his own wellbeing?—and is not the nation as inconsistent, which encourages and supports a system which it believes *will be injurious to itself*?

III. BRITAIN'S SUPPORT OF POPYRY IS SINFUL, AND WILL PROVOKE NATIONAL PUNISHMENT.

What is sin? It is defined by the inspired writer as "the transgression of the law." The law is set forth in the ten commandments, of which the second is,—

Exod. xx. 4-6. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: *Thou shalt not bow down thyself to them, nor serve them*: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

The Church of Rome palpably violates this. *She bows down to, and serves images*. She teaches her members, as a religious duty, to do that which is in reality the commission of sin, yet conscious of her sin, and desirous to conceal her guilt, she deliberately omits the second commandment from the catechism she publishes in Popish countries. Popery is sin,—a violation of the law of God. Britain, in supporting and encouraging Popery, commits sin, and exposes herself to Divine wrath. If Popery be not idolatry, there is no such thing as idolatry in the world. It is creature worship of the grossest kind.

The judgments of God are denounced against idolatry. We give but one specimen:—

Deuteronomy iv. 25. "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger; v. 26. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed."

Here the Lord denounces national woe against the commission of national idolatry, and we know how he punished the Jews for this transgression of his law.

Britain sins against light and knowledge. She has the Bible in her right hand,—she declares that Romanism is idolatrous,—and yet she supports that idolatry. On what ground can we expect an exemption from divine judgments? Already we may see the finger of an avenging God.

It was to conciliate the Romish party in Ireland that she passed the Emancipation Act of 1829, endowed Maynooth, and enacted other ungodly measures; but are the Romanists of Ireland satisfied, or in a better condition?

No; *the vials of God's wrath seemed to have been poured out on that unhappy land.* Ireland is now more than ever England's difficulty. Agitation, crime, bloodshed, famine, pestilence, the bankruptcy of nobility and gentry, and woe, have stalked throughout the land.

The latest return for her liberality *is the Papal Aggression.*

Romanism now holds an important position in the nation, and it never will rest until it is ascendant, and *Ichabod, the glory hath departed,* be written over the portals of the British nation.

In our next Chapter we propose some remedies.

QUESTIONS AND ANSWERS.

1. Q.—How has Britain acted unwisely in admitting Papists to power, and supporting Popery?

A.—1. Popery is immoral, and calculated to undermine that morality which distinguishes England. 2. Popery is inimical to Protestantism, and it never can rest while Protestantism exists. 3. Popery is hostile to the liberty and greatness of nations. It is, therefore, unwise to support Popery.

2. Q.—How has Britain acted inconsistently?

A.—In declaring that Popery is idolatry, and yet supporting it.

3. Q.—How does Britain declare that it is idolatry?

A.—In the coronation oath, and by the testimony of the Established Churches.

4. Q.—What is the nature of the coronation oath?

A.—The Monarch declares, that the mass and the invocation of Mary and the saints are idolatry.

5. Q.—How does the Church of England bear testimony against Popery?

A.—In her formularies she declares, that Popery is idolatry and apostacy.

6. Q.—How do the Churches of Scotland and Ireland bear testimony against Popery?

A.—They harmonize with the Church of England in denouncing Romanism as idolatrous and a curse to nations.

7. *Q.*—Why should the views of these Churches be considered the views of the British nation?

A.—Because they are established by law;—these views are, therefore, the law of this land.

8. *Q.*—Has Britain acted sinfully in supporting Popery?

A.—Popery is sin, being a violation of the law of God; and in supporting Popery *she supports sin.*

9. *Q.*—What may she expect for such unfaithfulness?

A.—National punishment,—God having denounced woes against the supporters of idolatry.

10. *Q.*—For what motive did Britain betray her trust and support Popery?

A.—To conciliate the Romanists of Ireland.

11. *Q.*—Have they been conciliated?

A.—No; Ireland never was more wretched or agitated since the passing of these measures. Britain's latest reward for her liberality has been THE PAPAL AGGRESSION.

CHAPTER XXVIII.

Necessary Remedial Measures.

We have pointed out the folly, inconsistency, and sin of Great Britain in supporting Popery, and we now turn to remedial measures, and such as we consider necessary for the wellbeing of the country.

In the first place, we would premise, that the same principles of justice and law should be applied to Scotland, Ireland, and the colonies, as to England herself. What is truth in England cannot be falsehood in Ireland or Australia; and what is ruinous in a moral point of view to man in one country must be the same in another, and offensive to God.

Popery produces the same deadly fruits everywhere; and though to accomplish its purposes it may sometimes stoop and appear to change, yet it is in all places, and under all circumstances, debasing, superstitious, and soul-destroying. No change of clime or affairs can effect a

change in its inalienable hostility to liberty, morality, and truth. It was intolerant and cruel on the coast of Malabar at the same time that it was persecuting the followers of truth in Europe. It laboured to extend its influence in India by fraud and deceit, at the same time that it was endeavouring to undermine, by similar arts, the cause of Protestantism in Britain. It boasts, both as to time and place, that it is "*semper eadem*," always the same.

We say, therefore, that if Popery be bad for Britain, it is bad for Ireland and the colonies, and should be counteracted as much in the latter as in the former.

We believe that Great Britain, at the present moment, is in a position of imminent danger. Popery occupies a stronghold in the country, and it laughs to scorn the Protestant spirit of the nation and the Government measures against Papal Aggression. In the *Tablet* (the Romish organ) is the following remarkable passage:—

"All the while Parliament will be sitting and spending its time in notable attempts to vindicate the majesty of British Law, or rather in notable *pretences* to appear to do the same. And all the while the Catholics of these islands, lay and clerical, are laughing at the legislature, breaking the law, and making fools of the whole Imperial Parliament, with Speaker and Lord Chancellor to boot. What a repulse given to territorial aggression! What a salvo to the dignity of the British Lion! What a fool, by the way, and in conclusion, the said British Lion must be!"—*Tablet*, 7th June, 1851.

What can be more audacious than this? Popery, now patronised by the State, assumes its ancient tone of bold defiance, calculating on its strength, and on the vast support which it receives from France and other continental nations. Britain must certainly fall from her noble position if Popery, which is a conspiracy against the liberties of mankind, and hostile to our institutions, be not boldly met and shorn of its power to harm. 'Twas but the other day, when the manœuvres of its Romish brigade in Parliament, in league with the government, foiled not only the nation, but the decision of the Protestant majority of the House of Commons, on the Nunnery and Maynooth questions.

We propose, as measures necessary to meet the evil,—

I. THE WITHDRAWAL OF ALL SUPPORT AND ENCOURAGEMENT, PECUNIARY OR OTHERWISE, FROM THE CHURCH OF ROME, BOTH AT HOME AND ABROAD, including the abolition of grants to the Romish schools, to Romish chaplains of jails, of workhouses, of the army, and to all other Roman Catholic institutions wherever and whatever they may be; including also the enactment of laws, which, while they would not interfere with the right of Romanists, or Protestants, to worship God according to their conscience in their own places of worship, would effectually prevent all acts or deeds of Romanists, Protestants, or any one else, which might, directly or indirectly, interfere with the civil and religious liberty of the subject; and the free use of the authorised version of the Bible by all. By the adoption of this course we would at once accomplish the following objects,—

1. **THE GREAT MAYNOOTH, AND ALL OTHER ROMISH INSTITUTIONS, WOULD BE DISENDOWED.** It is a crying sin to educate young men for an idolatrous priesthood,—*to bind, in fact, their chains upon them.* Idolatry is hateful to God and contrary to His law. Woe is denounced against the supporter of idolatry; and that woe must assuredly fall upon England if she repent not of her national support of Popery. The grant to Maynooth is not employed in giving the rising priesthood even secular knowledge, but in imparting a one-sided, false, superstitious, and bigotted education. As soon as these young men are trained, they are sent forth, not only for the special instruction of the Irish people, but in large numbers to Britain, and the colonies, to spread their anti-British and unscriptural doctrines. It is not only sin against God, but absolute madness on the part of Britain, to employ any part of the national treasures in the instruction of young men in superstition, and hostility to her Protestant throne and institutions, or in the payment of Romish ecclesiastics in the colonies. Moreover, the college itself, erected by British gold, at present a huge monument of British folly and inconsistency, should be devoted to Protestant purposes. It would be false delicacy, nay, positive absurdity,

to allow the Roman Catholics to retain such a building, erected as it was by a Protestant country which was deceived by the falsehood and misrepresentations of the Papists in 1845, and the unperformed promises of loyalty and contentment of an earlier period.

2. THE LITTLE MAYNOOTHS, ALIAS THE NATIONAL SCHOOLS OF IRELAND, would also fall to the ground. In Chap. xxv. we have shown at length how thoroughly Popish and perverted from their original design, and therefore, how indefensible even by their original supporters these schools have become. Their reform is impossible; nothing but the exclusion of Romanists from their management, and from the office of teachers,—nothing but the introduction of the Bible, and a sound religious education, under the superintendence of the Church of Ireland, instead of that of the Romish priesthood, can be of any avail.

3. ROMISH CHAPLAINCIES, whether in jails, or work-houses, the army, or anywhere else, would also, as a matter of course, be disendowed. The national payment of these chaplains is clearly an initial step towards the regular endowment of the Romish Church, and should therefore be put an end to. It is thoroughly inconsistent for a Protestant state to support the teachers of Popery, just as it would be for the lovers of truth to be the promoters of falsehood. We are well aware that some parties adopt the jesuit fallacy, suggested by Romanists, that the state should supply to the incarcerated Roman Catholics, when deprived of the power of attending mass, the services of a Romish priest. To such reasoning the simple answer is, that a Protestant state cannot, in any form or manner, be accessory to the teaching of Popery. Moreover, it is well known, even by some of the parties who adopt this argument, that Romish teaching *makes* criminals but does not reform them; (see the statistics on crime, Chapter xix., page 172,) and that the best thing that can happen to the convict is, that the period of his confinement should be turned to his advantage, by giving him some knowledge of the Bible and of Protestant truth. It is well he should hear both sides, which he never will

hear from his priest. It is perfectly unjust towards the convict, that the British nation should give the impress of its sanction to Romish error by the endowment of Roman Catholic chaplains.

When the felon was at liberty he was free to attend any place of worship he pleased. Romanists now desire that he should be excluded from the instruction of all but themselves. This would be unjust to the felon, and as the rules of a prison can admit only the services of one denomination, it follows that that can only be the Protestant.

Nor is there any stronger reason for the appointment of Romish chaplains in workhouses. These are the institutions of a Protestant state which cannot with consistency be called on to acknowledge or recognise Popery in any form or shape. Moreover, such appointments would involve an acknowledgment inconsistent with a steadfast belief in Protestant truth. The inmates of a workhouse cannot derive any benefit from the instruction of the priests. Practically, the introduction of these functionaries, whether into jails or workhouses, has proved a source of discord and annoyance, and has led to demands for the erection of altars, the performance of masses, and all the other mummeries—demands which we may expect as the natural result from the abandonment of principle.

The appointment of Popish priests to the army, is, in principle, as objectionable as the other cases, but it is specially objectionable from the authority which the priest of Rome necessarily exercises over the soldier.

Again, and again, have we read in the Romish newspapers of exhortations to Romish soldiers, and of warnings to Protestants on the danger of their offending the great Popish powers of the continent. Now, while we are unwilling to take up an ill report against Roman Catholic soldiers, and while we remember how efficiently they acted under Protestant officers in the wars at the beginning of the present century, yet we must also bear in mind that in those days there were none of the Pope's officers—the priests—in attendance upon the army, ready to step forward with their advice—to hatch rebellion, or instil treason

into the minds of the soldiers; nor were the ultra montane views, now so common, then publicly advocated. On the contrary, Rome played the part of the amiable and the gentle.

On the same ground we would object to the state taking into its pay the sisters of charity—the subtle allies of Rome.

4. THE ROMISH ENDOWMENTS IN INDIA AND THE COLONIES would also cease for the same reason. The sin and madness of Britain in these endowments is positively marvellous.

5. ALTAR DENUNCIATIONS should also fall to the ground. In Chapter xv., page 128, we have already enlarged on the iniquity and thralldom in which the votaries of Rome are held by this means. We need now only refer to what we have said, as our reason for including this subject in our enumeration of remedial measures.

6. DEATHBED BEQUESTS should also cease. Few will have the hardihood to maintain that Romanists should have the power of making such bequests, when we know the purposes to which the priests apply that power. It is manifestly better for the Roman Catholic that he should not have the option of disposing of his property by a death-bed bequest, seeing how frequently that power is exercised to the prejudice of the heir. Assuredly the state is not called on to stretch forth its arm to grant facilities for the swindling practices of the Romish priesthood, whereby, under the plea of saying masses for the release of the testator from purgatory, vast sums come yearly to the coffers of the Romish Church. The law has already declared the illegality of bequests for masses; but this is not sufficient, because the same priests, who, by their power over the dying man, are able to persuade him to disinherit his wife and family in favour of the Church, can, by the same power, obtain absolute bequests to their own confidential parties, and so the end is accomplished. The only effectual remedy, therefore, is to declare the Roman Catholic incapable of disposing of his property, on the death-bed. We recommend this, not merely to deprive the priests of

this plunder, but to rescue the poor Roman Catholic from the impious grasp of those who, fluttering round him in his dying moments, can compel him, by threats and spiritual terrors, to obey their commands.

7. THE EXPULSION OF JESUITS, Chap. xviii., p. 164.

8. THE ABOLITION OF NUNNERIES, Chap. xxiv., p. 255.

These subjects must not be overlooked.

9. THE BIBLE.—In Chapter xvi., we have shown the hostility of Rome to the free circulation of Scripture, and how she steps forward, and declaring that the Bible, God's best gift to man, is a dangerous book for the people, prohibits its free use and circulation. We should rejoice to see the enactment of a law prohibitory of this interference.

II. THE EXCLUSION OF ROMAN CATHOLICS FROM PARLIAMENT, AND FROM POWER AT HOME AND ABROAD.

By the adoption of this course we should at once accomplish the following objects:—

10. THE REPEAL OF THE EMANCIPATION ACT OF 1829, *i.e.* of such portion of it as enables Roman Catholics to sit in Parliament. Our frequent reference to this subject renders detailed illustration unnecessary.

Those only who themselves are free should have a voice in the Government of a free nation. Roman Catholics acknowledge a divided allegiance; nay, rather, we should say, their loyalty to the Queen is subservient to that which they bear to the Pope. The Church, the throne, the majority of the people are Protestant. Roman Catholics, *if consistent*, are hostile to everything Protestant; and are, therefore, incapacitated to legislate for this Protestant country.

THE DISFRANCHISEMENT OF ALL POPISH BOROUGHS IS AN ESSENTIAL PRELIMINARY TO TRUE PARLIAMENTARY REFORM.—The proprietors of certain decayed towns, called borough-mongers, had, previously to 1832, the power of nominating members to Parliament. These nomination, or rotten boroughs, as they were often called, were disfranchised in 1832, because it was considered to be contrary to the principles of the British constitution, and dangerous to civil liberty, that any individual should

have such powers. In theory the system was perfectly indefensible, but it was said that in practice it worked well, in so far as it enabled the young unknown talent of the country, and experienced but unknown men from the colonies, to enter Parliament; and the fact that these boroughs were held as well by Whigs as Tories—the two great parties of the State—prevented many evil results of a practical character. Notwithstanding all these arguments, the rotten boroughs were disfranchised.

Now-a-days, a new but far more dangerous species of rotten borough has sprung into existence. These rotten boroughs number sixty seats, and are on the increase; and the imminent danger from them consists, not in their being divided between the two great political parties of the State, who, however much they differ in details, have both of them the interests of the nation at heart, but in the fact that all these new rotten boroughs belong to, and are under the control of one great borough-monger—the Pope—a foreigner, whose interests are alien to those of Protestant Britain, and to civil and religious liberty! The head moves the body, but the Pope is head of the Romish Church. He controls the priests, and the priests control the people. The Pope thus exercises authority in every land where there are Roman Catholics, which clearly shows that it is dangerous to put political power into the hands of Romanists.

It is notorious that the Pope and the priests return the Irish brigade. Although the power of this brigade in Parliament has been repeatedly referred to in the preceding pages, we give, in proof of our statement, the following extract from the *Tablet*, the leading organ of the Romanists in Ireland:—

“ This country of ours (Ireland) is a (Roman) Catholic country; the real constituents of it are the (Romish) bishops and the (Romish) priests. We take this for granted, and we do not see how it can be questioned. There are of course exceptions, places where lay influence predominates: BUT, ON THE WHOLE, THE IRISH REPRESENTATION IS THE WORK OF THE PRIESTHOOD. The Irish Members are in Parliament, *because the priests have sent them there*; they know it perfectly well, and the Protestants are not ignorant of it. The Irish (Roman Catholic) priests are also the

only priests in Europe or America who have such powers, and who lie under so grand a responsibility. It is in the united kingdom of Great Britain and Ireland, in a Parliament fiercely Protestant, and in the face of the most virulent hatred of the (anti) Christian religion, that the priesthood wields this formidable power. It is to their credit, and to the credit of the people *they govern*; it is an honourable tribute to their worth, and to the excellency of their life. They can do in Ireland what the priests cannot do in France, Belgium, or Piedmont, and they do it openly in the face of the Government, *and no man DARES molest them.*"
—*Tablet*, 25th August, 1855.

Surely such language as this, and in the Romish districts it is true to the letter, will open the eyes of this Protestant nation. It also establishes the position we have maintained, that subjects of the Pope are not qualified, under such circumstances, for the exercise of the elective franchise, and that the conferring political power on them, in the name of Parliamentary reform, was simply converting the Romish constituencies of Ireland into so many rotten and nomination boroughs and counties, of which, as we have said, the Pope is the great borough-monger.

Who would not feel it an intolerable grievance—an absurdity not to be endured for a moment—were the Emperor Napoleon of France, or the Czar of Russia, to nominate sixty of their subjects to be members of the House of Commons, and yet the nomination of the Irish brigade by the Pope is not less preposterous! The fitness of the individual for the trust reposed in him, whether elector or representative, is a principle thoroughly recognised in our constitution; and as many parties under influence of independent action are disqualified—such as Government officials, or parties unable to discharge their functions, as females, persons under age, and the like—so there is nothing novel in holding that those who are the slaves of Rome, and have no free and independent action, are disqualified for the exercise of the rights and privileges of British freemen. The argument, that all members of a state are entitled to share in its ministration, irrespective of their personal fitness, is preposterous. In principle, there is no ground for maintaining the present law, that the Sovereign *must* be a Protestant, if it be proper and right

to admit Romanists to Parliament; yet few Protestants are wild enough, or blind enough, not to perceive that our Protestantism and liberties, as a nation, would be at an end were our Sovereign a Roman Catholic. On the same principle, none of our legislators, in Lords and Commons, should be Romanists.

As a measure of expediency the Emancipation bill was passed, despite of the solemn warnings of the best friends of the nation. As a measure of expediency it has failed. The Romanists are not satisfied, and they can never be satisfied while Protestantism exists. Ireland is as wretched as ever; and the solemn professions, in virtue of which Romanists are admitted to Parliament, are being violated every day. They swear not to injure the Established Churches, and yet they agitate unceasingly for the overthrow of these very Churches! *England, for her liberality, has been rewarded with rebellion, agitation, and, last of all, the Papal Aggression.* What will come next, time alone can tell. Of this we are assured, that Romanists, if not expelled from Parliament, will bring ruin on the country, aided as they are by infidels and latitudinarians. The Churches of England, Scotland, and Ireland, will be sacrificed, the throne subverted, and the whole social fabric convulsed. Papal subjects and infidels are the enemies of God and man; and unless their power be speedily overthrown, consequences the most disastrous will ensue. How remarkable was the last speech of Lord Chancellor Eldon in reference to the Emancipation bill, on 10th April 1829. He said,—

“ You may flatter yourselves that these consequences will not follow, and God forbid that I should say you are wrong, if, in voting for the third reading of this bill, you do not conscientiously believe that you are placing in danger those Protestant establishments which ought to have, but which will not have, if this bill pass, a Protestant King and a Protestant Parliament. Those with whom we have to deal are much too wary to apprise us, by any immediate conduct, of our danger; *but that they will triumph—not to-day, nor to-morrow, but when I shall have been consigned to the urns and sepulchres of mortality—I have no more doubt than that I now stand here.* I therefore, my Lords, pray to God that those evils may be averted which I foresee. I say to you—

and I pray you to hearken to the words of a man who must soon go to his last great account—that before I can bring myself to give my vote for this bill, I must first pray to God to forgive me for having outraged every notion which I have ever conceived should regulate my conduct, and every notion of the sacred nature of the oaths and declarations which I had ever taken. I think I know something of the Catholic clergy, and of their feeling towards our Protestant Church. I have long entertained certain opinions of them, and though this is late in life to utter one's opinion, yet I should be willing to think better of these clergy if I could. But I do declare, my Lords, that I would rather hear at this moment, that to-morrow morning I was to cease to exist—an illustration, however, which I do not put as one of great force, for I should look upon it as any thing but an affliction—I say, that, after all the consideration which I have been able to give to this question, rather than consent to an alteration of laws which I hold to be fundamental, and which I think to be essential to the support of the Throne, the safety of the Church, the good of the Aristocracy, and the preservation of the Constitution of the country, in King, Lords, and Commons, I would rather hear that I was not to exist to-morrow morning, than awake to the reflection, that I had consented to an act which had stamped me as a violator of my solemn oath, a traitor to my Church, and a traitor to the Constitution. (Cheers.)—*Hansard's Parliamentary debates*, vol. 21, pages 639-640. April 10, 1829.

This far sighted nobleman has long since been consigned to mortality and the tomb; but the facts of the present day bear testimony to the truth of his words.

Had the patrons of the Emancipation Bill been told that the passing of that measure, instead of giving satisfaction and establishing peace, would be followed by agitation, monster meetings, state trials, mid-day murders in Ireland, and the Papal Aggression in England, they would have laughed at the idea. WE ARE PERSUADED THAT WORSE IS YET TO COME, AND WE CAN SEE BUT ONE WAY TO AVERT THE EVIL,—THAT THE NATION HUMBLE ITSELF BEFORE GOD AND RETURN TO THE OLD PATHS.

If the British Churches, the British throne, the British fabric of social order and national greatness are to be maintained, *the subjects of a foreign prince* must be expelled from Parliament,—those who are traitors *by their very creed*, and who have proved themselves to be such, must be turned out, and, to express it in other words, the Emancipation Act of 1829 must be repealed.

It is quite true that so decided a measure may cause much commotion and agitation; but it is better that a crisis should come *while Protestantism has some remaining strength*. Every day adds to the danger. Popery and infidelity are gaining power to crush evangelical truth. Rome will take the initiative, and trample British liberty in the dust, if Britons sleep much longer. The disease is dreadful. It needs, therefore, an instantaneous and bold operation. Better risk a war at once than permit all that we hold dear in Britain to be overthrown; better run any hazard than have the evils and woes of the middle ages brought back.

III. ACTIVE OR POSITIVE MEASURES.

Mere political measures will not be sufficient. Protestant Britain, in the reigns of Elizabeth, James, William, and succeeding monarchs, too much reposed in its political Protestantism, and forgot its religious duties. The time was when Ireland invited missionary efforts, and when, under the blessing of God, it might have been made, with little difficulty, a Protestant country. The Romish priests and bishops were few, and superstition held down its head. Then had Church and State done their duty, the blessed consequences would now be felt. But the Church slumbered, and the State appointed to places of importance inefficient men, who seemed to forget their high and holy calling. The result was, that Popery revived; the Popish party in Ireland assumed a powerful position; and from that country all England's inconsistency has proceeded; and Ireland is now England's scourge.

11. EVANGELIZATION OF IRELAND.—Still it is not too late. Let a great effort be made for the evangelization of Ireland. There is a fair opening. The Church of Ireland, tried in the furnace of affliction, has come forth like fine gold. A more apostolic Church never existed. Her ministers are blessed with a martyr's zeal and prophet's glow—laborious, patient, self-denying, godly, able, pious men. We speak of them as a body. The Roman Catholic population invite missionary labour. “The Church Mis-

sions" has been greatly blessed. Through its labours fourteen new Churches have been recently built in the wildest part of the West for converts from Popery. A great work goes on in the land. Now is the time for the British Government to apply its energies, or rather to assist the Church, for the evangelization of the people. *Make Ireland Protestant*, and you will make it a happy and loyal country. But the State has much to do, not only for Ireland but the whole united kingdom.

12. NO IRISH EDUCATIONAL POPISH GRANT.—The State must withdraw the national system of education in Ireland, which contemplates a mixed education of Romanists and Protestants, and recognizes the Romish priest as an authorized instructor of the people. National education should be based upon the Bible, and the Bible alone. Is it not monstrous, that nearly £187,000 should be granted yearly by Protestant Britain for education in Popery? How long shall it continue?

13. THE PROMOTION OF CLERGYMEN OF MISSIONARY SPIRIT.—The State should promote men of missionary spirit and Protestant zeal to places of authority in the Church. Let faithfulness to God and his truth be the highway to honour, and not, as it is now, the sure road to ill-treatment and injustice. Government favour in Ireland is bestowed only upon those who support the national system of education. Is it not a fact, that some of the ablest advocates of Protestantism are allowed to occupy poor benefices, with scarce any stipend, while time-servers are advanced to places of emolument and trust? We do not think that this is owing to the present system of patronage,* for there are many instances in which the trustee and popular system of elections produce no better results. No; right Protestant principle is at a low ebb. Even professedly religious and evangelical men have too much imbibed the infidel, if not the Romanizing policy of the age; and when patronage is in their hands, they overlook the claims of those whom they should consider as friends, and appoint men of luke-warm

* Some of the best appointments have been made by Government.

principle,—men who are not calculated to meet the giant evils of the day.

This should not be so. Important charges should be filled with ministers of principle, zeal, ability, and energy, commensurate with the wants of the times. In the legal and military professions, capability for the post is the first consideration. Why should it not be so in the Church? It is a scandalous shame, that inefficient men are put into places of importance, while the really able and pious are allowed to remain in spheres of but little usefulness.

14. ROYAL PREACHERS.—Let the plan of sending forth royal preachers to expose the errors of Rome, (which succeeded so well in England at the Reformation,) with authority to enter any and every pulpit, be adopted again. This will prove a stimulus to Protestants, and secure the attention of the people.

15. SPECIAL MISSION TO ROMANISTS IN BRITAIN.—And while the missionary work is steadily pursued in Ireland, it will be necessary, as a provisional effort, to carry on a similar movement in Britain for the conversion of Roman Catholics. "The Protestant Reformation Society, and Special Mission," is accomplishing much good in this way.

16. PROTESTANT LECTURERS FOR UNIVERSITIES.—Protestant lecturers should be appointed in the Universities. The Bible and the pulpit won the Reformation, and the Bible and the pulpit must maintain it. The clergy move the masses, and therefore they especially should be well instructed in the grounds of our holy religion. It must be confessed, that ministers of the gospel, even in Ireland where Popery abounds, are not sufficiently instructed in the controversy with the Church of Rome. It is not so with our adversaries. The priests of Rome are, to a man, minutely acquainted with all the mazes of controversy, and, armed at every point, are ever ready to take the field, especially when their opponents are not skilled in the work. This evil should at once be remedied, and our clergy thoroughly instructed and quali-

fied to unravel the sophistries, and expose the falsehood of the Church of Rome.

17 GENERAL STUDY OF THE CONTROVERSY.—Let all Protestants make themselves acquainted with the grounds of their faith, and so be enabled to resist intelligently the aggressions of Rome.

18. PROTESTANT CATECHISM IN ALL SCHOOLS.—Protestant Catechisms should be introduced into all Schools.*

19. BIBLE DISTRIBUTION AND INSTRUCTION.—Every British subject should be provided with a copy of the word of God, so that children be instructed, not only in gospel truth, but in the meaning of those passages of scripture which Roman Catholics pervert to the support of their views. *

20. PROTECTION OF CONVERTS.—It should give protection to priests and members of the Church of Rome who leave that apostate communion, and thus expose themselves to persecution, and, as it often happens, to want.

Oh! that this great nation would awake from its apathy, and the Churches of our land put on their beautiful garments, and go forth in right earnest to evangelize the people! Then would the wilderness and the solitary place be glad, and the desert blossom as the rose.

There is another point to which we would direct attention ere we close, and that is to

THE NECESSITY OF RECIPROCITY.

We have too long overlooked the claims of our Roman Catholic fellowmen in other lands upon our missionary exertions. Roman missionaries from Italy can labour *here*,—and we would not deprive them of liberty so to do. We should, in all justice, be allowed to labour *there*. The

* The author has prepared a Protestant Catechism expressly for the purpose, published by Messrs Paton & Ritchie, 3 South Hanover Street, Edinburgh, price Fourpence, 72 pages demy 12mo. The Catechism can be obtained in quantities, not under 50, by grants from the Scottish Protestant Association, Edinburgh, on application, at Twopence a copy, prepaid.

foreign bayonet prevents the importation of the Bible and the Protestant missionary into Italy, *and even into France*, though Britain permits the breviary and the missionary priest to come into our land.

Let this injustice be represented to the people, and let Britain insist, we say again, upon reciprocity. Popery could not maintain its position in Italy or France were free discussion allowed; and would Britain only do her duty in this matter, she might prove the apostle of the religious elevation of the human family, and the harbinger of peace to the world.

QUESTIONS AND ANSWERS.

1. Q.—What is the first necessary measure which you would propose to meet the difficulties of the present crisis in reference to Popery?

A.—The withdrawal of all support and encouragement from the Church of Rome, at home and abroad, and the enactment of laws to prevent all acts and deeds by Romanists or Protestants, or any one which might, directly or indirectly, interfere with civil and religious liberty, and the free use of the authorised version of the Bible.

2. Q.—Specify more particularly what you mean?

A.—I refer especially, 1. To Maynooth college, and all Romish institutions. 2. The little Maynooths, *alias* the National Schools of Ireland. 3. The withdrawal of grants for Romish chaplains, whether in jails or work-houses, the army, or elsewhere. 4. Romish endowments in India and the colonies. 5. Prohibition of altar denunciations. 6. Prohibition of death-bed bequests. 7. The expulsion of the jesuits. 8. The abolition of nunneries. 9. Free circulation of the authorised version of the Bible.

3. Q.—Do you recommend the repeal of the Emancipation Act of 1829? and if so, for what reason?

A.—10. I think it is absolutely necessary to repeal that measure. (1.) Roman Catholics are not free, but the slaves of the Pope; they are, therefore, disqualified for the government of a *free Protestant nation*. (2.)

The disqualification of Romanists, as representatives, is an essential preliminary to true parliamentary reform. (3.) Roman Catholic Members of Parliament have violated their oath, in which they promised not to employ their influence for the injury of the Established Churches. (4.) As a measure of expediency it has failed. Ireland, for whose conciliation it was passed, is more wretched than ever. The Papal Aggression is England's reward for her liberality.

4. Q.—Will mere political measures suffice?

A.—No; in former days England reposed too much in her legislative enactments, and forgot her religious duties towards Romanists, for whose conversion it was her duty to have laboured. As a consequence of her negligence in this respect, Popery became powerful in Ireland.

5. Q.—What then should be?

A.—11. A great effort should be made for the evangelization of the Roman Catholics of Ireland and Britain.

6. Q.—In order to accomplish this, with God's blessing, what is it necessary to do?

A.—12. To withdraw the national system of education in Ireland,—a system which recognises the right of the Romish priest as a teacher of religion. 13. Men of Protestant zeal and missionary spirit should be promoted to the high places in the Church. 14. Royal preachers should traverse the country to warn the people of the errors of Rome. 15. A great missionary effort should be made for the conversion of Roman Catholics in Britain. 16. Lecturers on the controversy should be appointed in the universities to instruct the students. 17. The study of the Romish controversy should be undertaken by all Protestants. 18. Protestant catechisms should be introduced into all schools. 19. Every British subject should be provided with a copy of the word of God. 20. Protection from persecution should be given to Romish priests and laymen becoming Protestants.

7. Q.—What do you suppose would be the result?

A.—Under the blessing of God, Ireland would become

a Protestant and prosperous nation. Thus let England draw the sword of the Spirit on Ireland's behalf, and victory is sure.

8. *Q.*—While these measures are being adopted at home, would you recommend any effort for the conversion of Romanists on the Continent?

A.—Most decidedly. I think that as Romish missionaries are permitted to labour in this country, Protestant missionaries should be allowed to labour in Roman Catholic countries.

Britain should insist upon reciprocity.



I N D E X.

A

- ACT, Emancipation. See *Emancipation*.
 — of Settlement, 291.
- ADMINISTRATION, Compulsory, of Confirmation, 70.
- ADULTERY, Fornication committed in lieu of, 13.
 — Men may give occasion to their wives to commit, 14.
- ADULTERESS, An, candeny her crime, 26.
- ÆNEAS Sylvius condemned by the Index, 146.
 — on Celibacy, 195.
- AGGRESSION, Papal, on Greek Church. See *Greek Church*.
 — on England, 5, 12, 273-284.
- ALBIGENSES and Waldenses, Crusades against the, 107.
- ALEXANDER IV., Bull of, supporting the Inquisition, 100.
 — VII. Bull of, on the Probable Opinions, 193.
- ALLOCATION, Papal, against Sardinia, 227
 — Spain, 230.
- ALLOCUTIONS, Papal, Observations upon, 233.
 — *Times* upon, 235.
- ALTAR Denunciation, 300
 — Modern, 127.
 — Heretics to be dragged from the, 102.
- AMBROSE, Bishop of Milan, misquoted, 48
- ANACLETUS, St, misquoted, 46.
- APOCRYPHA not in the Canon, 194
 — Hugh de St Victor on the, 194.
 — Nicholas de Lyra on the, 194.
- AQUINAS on Communion in one kind, 194.
 — on Image worship, 185
 — Persecuting sentiments of, 64.
- ARBUES, Inquisitor, Assassination of, 86.
- ARMADA, The Spanish, 279.
- ARRAGON, Inquisition established in, 85.
- AUGUSTINE, Persecuting sentiments of, 61
- AUSTRIA, Murders in, 172
- AUTHORITIES misquoted by Rome See *Misquotation*
- AUTHORS, Romish, condemned by the Index See *Index*
- AUTO da fé, Description of an, 91

B

BABYLON, Rome the Mystical, 97

- BAINES, Dr, on Change of Ceremonial Worship, 196.
- BAPTIZED persons, all, subject to Rome, 69
- BARONIUS, Exposure of Romish misquotation by, 47.
 — on Papal Schism, 201, 203.
 — — Wars, 208-210, 214.
- BARTHOLOMEW Massacre. See *Massacre*.
- BASIL HALL, Captain, on the Confessional, 173.
- BAVARIA, Murders in, 172.
- BECKET, THOMAS A, and the Constitutions of Clarendon, 274.
- BEDE on Monastic Immorality, 248.
- BELGIUM, Murders in, 172.
- BELLARMINE, Exposure of Romish misquotations, by, 48.
 — on Intention, 187.
- BENEDICT XIV., Bull of, supporting the Inquisition, 100.
 — — directed against the Reformation, 103
 — Persecuting sentiments of, 72
 — Prohibits Scripture, 137
 — on Restitution of Church Property, 71.
 — Epitome of his Works published in Dublin, 77, 103.
- BEQUESTS, Deathbed, 300.
- BEZIERS, Count of, fought for Protestantism, 108.
- BIBLE excluded from Irish National Schools, 138.
 — Circulation of, should be free, 301, 309.
 — denounces Idolatry, 293.
 — Martini's, 136.
 — Mistranslation of the, 50.
 — Papists allowed possession of the, among Protestants, 135
 — Prohibited by
 Benedict XIV 137.
 Bull Unigenitus, 75.
 Clement XI. 133.
 Council of Toulouse, 132
 Gregory XVI 137.
 Index of Council of Trent, 134
 Leo XII. 136.
 Liguori, 133.
 Pius IV. 133, 137.
 Pius VII. 135
 Pius VIII. 137
- BIRTHS, Illegitimate, in Romish and Protestant countries, 171

- BOHEMIA, Inquisition established in, 85.
 BONAVENTURE on Image Worship, 185.
 BOROUGHS, The Rotten, 301.
 BORDEAUX Testament, 50.
 BOSSUET, Persecuting sentiments of, 65.
 BOYNE, Battle of the, 283.
 BRADFORD, Rev. John, Martyrdom of, 121.
 BRAHMINS, Jesuits claimed to be, in India, 157.
 BREVIARY, Anecdotes of young Nuns in the, 238.
 BRIDGET, St, on Monastic Immorality, 247.
 BRIGADE, the Irish, Influence of, 4.
 — and the *Tablet*, 302.
 BRITAIN a home for Exiles, 1.
 — and other countries contrasted, 2.
 — Papal Aggression on, 5, 12, 273-284.
 — Number of Romish churches in, 3.
 — Policy of the Jesuits in, 159.
 — Proscription of the Jesuits in, 164.
 — Jesuits do what they like in, 165.
 BRITAIN'S support of Popery is unwise, 287.
 — support of Popery is inconsistent, 290.
 — support of Popery is sinful, 292.
 — folly, Reflections on, 217.
 BRITISH Throne is Protestant, 290.
 — influence abolished the Inquisition in Goa, 86.
 — Government neglected Irish Education, 258.
 — — scorned by Popery, 296.
 — Protestants, Persecution of, 117.
 BRUSSELS, Illegitimate Births in, 171.
 BULL *Cænæ Domini*, 71, 184.
 — of Alexander VII. on the Probable Opinions, 193.
 — Benedict XIV. against the Reformation, 103.
 — Pius V. against Elizabeth, 277.
 — Unigenitus. See *Unigenitus*.
 BULLS issued in support of the Inquisition. See *Inquisition*.
 — binding upon all, though only published at Rome, 78, 184.
 BUTLER on Infallibility, 183.
 BUTLER'S Catechism, 58.
 BZOVIVUS on Papal Schism, 204.
 — the Crusades, 107.
- C
 CÆNÆ Domini, Bull of, 71, 184.
- CÆNÆ Domini, Bull of, Remarkable facts as to, 77
 CAHORS, Bishop of, on the present war, 224.
 CAJETAN, Cardinal, condemned by the Index, 147
 CANADA Reserves Bill, the, 4.
 CANNING, Sir Stratford, on the holy places, 220 222
 CANON Law, of what does it consist? 69.
 — Examination of Mr Silvin on, 69.
 — Leading enactments of, 69
 CANONS, 125, of Trent, 125.
 CANTERBURY, Archbishop of, *versus* Gawthorn, 15
 CASSANDER on the novelty of Image Worship, 194.
 CASTRO, ALPHONSUS A, Persecuting sentiments of, 64.
 CATECHISM, Dr Butler's, 58
 — Keenan's, 59
 CATECHISMS, Protestant, in Schools, 309.
 CATHARINUS on Intention, 187.
 CELIBACY, age at which the vow is taken, 237.
 — a novelty, 195.
 — Æneas Sylvius on, 195.
 — of the Clergy, evil results of the, 173.
 CEREMONIAL Worship, change of, 196.
 CEREMONY, Idolatrous, in Tower of London, 55.
 CHAFING DISH, a torture of the Inquisition, 89.
 CHANGES of the Church of Rome. See *Variations*.
 CHAPLAINCIES, Romish, 298.
 CHARTA, Magna, the, 276.
 CHINA, Policy of the Jesuits in, 157.
 CHRISTIAN Religion one of love, 124.
 CHURCH Education Society. See *Education*.
 — Milner's mark of the true, 180.
 — of Rome had two heads, 203.
 — of Rome had three heads, 204
 — All baptized persons subject to Roman, 69.
 — Property, Restitution of, 71
 CLARENDON, Constitutions of, 274.
 CLAUDIUS ESPENCEUS condemned by the Index, 147.
 CLEMANGIS, NICHOLAUS DE, on Monastic Immorality, 247.
 CLEMENT V., Bull of, supporting the Inquisition, 100.
 — XI. Prohibits Scripture, 133.
 — XIV. Suppressed the Jesuits, 163

- COBHAM**, Lord, Martyrdom of, 118
COCHLEUS on Private Mass, 194
COLIGNY, Admiral, Assassination of, 110
COLONIES, Support of Romish priests in the, 4, 300
COMMANDMENT, The Second, discarded by Rome, 57
COMMUNION in one Kind a novelty, 194
 — Council of Constance on, 194
 — Thomas Aquinas on, 194
CONCEPTION, Immaculate, of the Virgin Mary, 188
 — Sixtus V cursed the advocates of the, 188.
 — Pius IX decided the question of the, 189
CONCLAVE set on fire, 215.
CONFESSIONAL, Seal of the, 168.
 — Immorality of the, 169.
 — gives power to the priest, 174
 — rules the domestic circle, 176
 — Controls kings, 177.
 — — subjects, 177.
 — — judges and authorities, 177
 — a conspiracy against the liberties of man, 178.
 — Influence and power of the, 168.
 — of the, on the Continent, 173.
 — Captain Basil Hall on the, 173.
 — Dr O'Croly on the, 173.
CONFIRMATION, Compulsory Administration of, 70.
CONFISCATION of Heretics' Goods, 70.
CONFORMITY to Heretical Practices lawful, 10.
CONQUEST, The Norman, 274.
CONSCIENCE, Liberty of, prohibited, 70.
CONSTANCE, Council of, on Communion in one Kind, 194.
CONSTANTINE, Donation of, a forgery, 45.
CONTRAST between Britain and other countries, 2.
CONTROVERSY, Study of the, 309.
 — The Wigton, 53.
 — The Whitehaven, 54.
 — The Worksoy, 55.
CONVENTICALS, French, 114.
CONVENTUAL System, The, 237.
 — Seymour on the, 238.
CONVERTS, Protection of, 309.
CORONATION Oath, The, 290.
CORTES, The, abolished the Spanish Inquisition, 86.
COSSART the Jesuit—Exposure of Romish misquotation, 47.
COUNCIL of Constance on Communion in one Kind, 194.
 — Laodicea misquoted, 47
 — Milvis misquoted, 48
 — Nice on Image Worship, 185
 — Orange misquoted, 48.
 — Pavia on Papal Schism, 203
 — Pisa on Papal Schism, 205
 — Toulouse Prohibits Scripture, 132.
 — Trent, Curses and Canons of, the, 125
COUNCILS, Infallibility of, disputed, 183.
CRANMER, Archbishop, Martyrdom of, 122.
CREED, Change of Romish, 195.
 — of Pius IV. Prohibits Scripture, 133.
CRIME in Protestant and Romish countries, 171
CRUSADE against the Waldenses and Albigenses, 107.
 — Simon de Montfort leader of the, 107.
 — against the French Heretics, 80.
CURSE against Interferers with Nuns. 125, 240.
 — used in England in the 13th century, 126.
CURSES, 125, of the Council of Trent, 125.
CURSING and Excommunication of Protestants, 71
 — the Grand feature of the Romish religion, 125.
CUSANUS, Exposure of Romish misquotation by, 47.
CYPRIAN misquoted, 49.
 — Persecuting sentiments of, 62.
- D
- DAMASSUS** misquoted, 46.
DEATHBED bequests, 300.
DECEIT, Romish doctrine of, 25.
DECRETALS, The False, 46.
DENS, Persecuting sentiments of, 64.
 — on the Fourth Rule of the Index, 135.
 — on the Probable Opinions, 192
DENUNCIATION, Modern Altar, 127, 300.
DEPORTATION of Nuns, 244.
DERBY, Earl of, on Irish Education, 260.

- DIFFERENCES of the Church of Rome on,
 Infallibility of the Pope, 180.
 Infallibility, Where is it? 183.
 Immaculate Conception of the Virgin,
 188.
 Intention in Administrating Sacra-
 ments, 186.
 Interpretation of Scripture, 191.
 Invocation of Saints, 189.
 Mortal and Venial Sin, 190.
 Obligation of Pontifical Laws, 184.
 Orders, 193.
 Popes and Councils, 183.
 Probable Opinions, 192.
 Worship of Images, 185.
- DISGUISE, Jesuitism assumes any, 166.
- DIVISIONS of Protestants, Milner on the,
 180.
- DOCTORS, Persecuting sentiments of Ro-
 mish. See *Persecuting*.
- DOCTRINE, Change of Romish, 193.
- DOING Evil that Good may come, 13.
- DOMESTIC circle ruled by the Confes-
 sional, 176.
- DOMINICK, founder of the Inquisition,
 80, 103.
- DOMINICANS, Origin of the, 81.
- DONATION of Constantine a forgery, 45.
- DRUMMOND, Mr, on Monastic Immoral-
 ity, 249.
- DUBLIN, Archbishop of, on Irish Educa-
 tion, 262.
- DUPIN on Papal Schism, 200.
 — on Papal Wars, 211, 213, 215.
- E
- EDUCATION, Irish National, 256.
 — Government neglect of, 258.
 — I. The Kildare Place Society,
 259.
 — — Great success of the scheme,
 260.
 — II. The National System, 260.
 — — Earl of Derby on the, 260.
 — — Rules of the National Board,
 261.
 — — — Archbishop of Dublin
 on the, 262.
 — — — *Times* on the, 262.
 — — Heterogeneous character of
 the Board, 263.
 — — The system not National,
 264.
 — — The system favourable to
 Rome, 266
- EDUCATION, Irish National, Romish fes-
 tivals observed in the
 Schools, 266.
 — — Testimony of Dr Foran,
 268.
 — — Testimony of Dr Meyler,
 268.
 — — Testimony of the *Tablet*,
 268.
 — — The system ever changing,
 268.
 — — The Parliamentary Grant,
 270, 307.
 — III. The Church Education So-
 ciety, 271.
 — — Objects of the, 271.
- ELDON, Lord, on Catholic Emancipation,
 304.
- ELIZABETH, Queen, and the Reforma-
 tion, 123.
 — Papal Efforts during the reign
 of, 12, 159, 277.
 — Bull of Pius V. against, 277.
 — Papal Conspiracy against, 278.
- EMANCIPATION, Catholic, Petitions for,
 39.
 — Catholic, Lord Eldon's Speech
 against, 304.
 — Repeal of, 301.
- ENDOWMENTS, Romish in India, 300.
- ENGLAND, Murders in, 172.
 — Curse used in, in the 13th Cen-
 tury, 126.
 — laid under an Interdict during
 the reign of King John, 129.
 — Inquisition, and, 85.
 — Effects of the Reformation in, 1.
 — Policy of the Jesuits in, 12, 159.
 — Progress of Romanism in, 3.
 — Pope's health drank before the
 Queen's in, 4.
 — Church of, opposed to Popery,
 291.
- EPITOME of the Works of Benedict XIV
 published in Dublin, 77, 103.
- EQUIVOCATION, Liguori teaches, 19.
 — Examples of lawful, 21.
 — and Mental Reservation, 20.
 — Necessary and Unnecessary, 22.
 — of the Jesuits, 155.
 — and Romish Oath reconciled, 43.
- EVANGELIZATION of Ireland, 306.
- EXCOMMUNICATION and cursing of Pro-
 testants, 71.
 — two kinds of, 234.

EXILES, Britain a home for, 1.
 EXPOSERS of Romish misquotation. See
Misquotation.
 EXPULSION of Jesuits, 301.
 EXPURGATORIUS, Index, 145.

F

FACTS, remarkable, in reference to
 Bulls Unigenitus and Cænæ Domini,
 77
 FAITH, Lawfulness of dissembling the, 8.
 — not to be kept with heretics, 38.
 FALSE Decretals, the, 46.
 FAREL, the French Reformer, 108.
 FATHERS, Persecuting sentiments of.
 See *Persecuting.*
 FESTIVALS, Romish, kept in Irish Na-
 tional Schools, 266.
 FLEURY on Bartholomew massacre, 112.
 FLIGHT of the Pope in 1849, 96.
 FORAN, Dr, on Irish Education, 268.
 FORFEITED property, Restitution of, 71.
 FORNICATION committed in lieu of Adul-
 tery, 13.
 FOX on the Martyrs, 118, 122.
 FRANCE, Murders in, 172.
 — laid under an Interdict during
 the reign of Philip Augustus,
 129.
 — Overthrow of the Jesuits in, 163.
 FRAUDS, Pious, 53.
 FRENCH and Popery in Tahiti, 3.
 — Reformer, Farel, 108.
 — — Lefevre, 108.
 — Martyr, Leclerc the First, 109.
 — Conventicals, 114.
 — Heretics, Crusades against, 80.
 — Protestants, Persecution of, 2,
 108, 114.

G

GALILEO, Rome's treatment of, 147.
 — Abjuration of, 149.
 GALLICAN Church at variance with Li-
 guori, 33.
 GARNET the Jesuit, 23.
 GAWTHORN, Dissimulation of, 15.
 GENEVA, Inquisition established in, 85.
 GERMANY, Inquisition in, 99.
 GOA, Inquisition abolished in, 86.
 GODEAU, on Monastic Immorality, 248.
 GOVERNOR of Malta refused shelter to
 the Roman Patriots, 1.
 GRANTS, all Popish, should be taken
 away, 297, 307.
 — Parliamentary, 4, 260, 270, 307.

GREEK Church, Papal Aggression on
 the, 218.
 — Papal Aggression on, supported
 by Napoleon, 5, 220.
 — Patriarchs' Protest against Pa-
 pal Aggression, 218.
 GREGORY the Great misquoted, 49.
 — IX., Persecuting sentiments of,
 63.
 — XIII., Persecuting sentiments
 of, 112.
 — XVI., Prohibits Scripture, 137.
 GUIDICIONI, Cardinal, opposed the
 Jesuits, 161.
 GUIZOT, M., Speech of, on Religious
 Liberty, 115.
 GUNPOWDER Plot, the, 281

H

HALLAM's Account of Disguised Romish
 Priests, 12, 159.
 HEADS, the Church had Two, 203.
 — — Three, 204.
 HENRY IV. of Germany, Humiliation
 of, 212.
 — VIII., Persecutions under, 118.
 HERETICAL Practices, Conformity to, 10.
 — Princes, their doom, 70, 154.
 HERETICS, Crusades against the French,
 80.
 — Subject to the Inquisition, 72.
 — No Faith to be kept with, 38.
 — Intestable, 70.
 — Goods to be Confiscated, 70.
 — to be Dragged from the Altar,
 102.
 — No Mercy to be shown to, 102.
 HETH, the Jesuit, in England, 159.
 HOLY Places, Origin of the present War,
 5, 220.
 — Napoleon Protector of the, 5
 — Sir Stratford Canning on the,
 220, 222.
 HOOPER, Bishop, Martyrdom of, 119
 HUMILIATION of John, king of England,
 129, 276.
 — Henry IV. of Germany, 212
 HUME on Papal Attempts on Britain,
 274, 277.
 HUSS, John, Martyrdom of, 37.
 HUSSITES, Persecution of, 85.
 HYPOCRISY openly Taught in the Church
 of Rome, 21.

I

IDOLATROUS Ceremony in Tower of Lon-
 don, 55.

- IDOLATRY** taught in Church of Rome, 293
 — condemned by the Bible, 293.
- IGNATIUS**, Father, Proposition of, 12.
- ILLEGITIMATE** Births in Protestant and Romish Countries, 171.
- IMAGE** Worship, Novelty of, 194.
 — Inculcated, 55, 293.
 — Differences as to, 185.
 — Aquinas on, 185.
 — Bonaventure on, 185.
 — Cassander on, 194.
 — Second Council of Nice on, 185.
 — Vasquez, the Jesuit, on, 186.
- IMMORALITY** of the Confessional, 169.
 — of Liguori's Teaching, 14.
 — of the Monastic Life. See *Monastic*.
 — of Popes Sergius and John XI., 174.
 — of Popery, 288.
- INDIA**, Jesuits Pretended to be Brahmans in, 157.
 — Romish Endowments in, 300.
- INDEPENDENCE** and National Greatness, Popery destructive of, 289.
- INDEX**, Fourth Rule of the, Prohibits Scripture, 134.
 — — Conditions of the, 134.
 — — Binding at the present day, 135.
 — — Approved by Benedict XIV., 137.
 — — Gregory XVI., 137.
 — — Leo XII., 136.
 — — Pius IV., 137.
 — — Pius VII., 135.
 — — Pius VIII., 137,
 — Expurgatorius, 145.
 — — Romish Authors condemned by the,—
 Æneas Sylvius, 146.
 Cardinal Cajetan, 147.
 Claudius Espenceus, 147.
 Zerus, 147.
 — Prohibitorius, 137, 140.
 — Summary of the Rules of the, 144.
- INFALLIBILITY** of Popes and Councils disputed, 180.
 — Where is it? 183.
 — Butler on, 183.
 — Liguori on, 181.
- INNOCENT III.**, Persecuting sentiments of, 107.
 — IV., Persecuting sentiments of, 63
- INTENTION**, Differences on, 186.
 — Bellarmine on, 187.
 — Catharinus on, 187.
 — Liguori on, 187.
- INTERDICTS**, Romish, 129.
- INTERFERERS** with Nuns, Curse against, 125, 240.
- INTERPRETATION** of Scripture. See *Scripture*.
- INTERROGATION**, Legitimate and not Legitimate, 24.
- INTESTABLE**, Heretics, 70.
- INTOLERANCE** of Rome, 99.
- INQUISITION**, Origin of the, 80.
 — Dominick, Founder of the, 80, 108.
 — Proceedings and Officers of the, 81.
 — Denunciation by the, 82.
 — Arrestment by the, 83.
 — Examination by the, 84.
 — Tortures of the,—
 the Pulley, 88.
 the Chafing Dish, 89.
 the Rack, 89.
 the Pendulum, 90.
 Auto da Fe, 91.
 — an Engine of the Romish Church, 85, 99.
 Negative Evidence, 99.
 Positive Evidence, 99.
 — Popes who have issued Bulls in support of the,—
 Alexander IV., A.D. 1254, 100.
 Benedict XIV., A.D. 1750, 100.
 Clement V., A.D. 1311, 100.
 Julius III., A.D. 1550, 100.
 Urban IV., A.D. 1262, 100.
 — Sanctioned by Liguori, 104.
 — Supported by Ferdinand and Isabella, 86.
 — established in—
 Arragon, 85.
 Bohemia, 85.
 France, 85.
 Geneva, 85.
 Germany, 99.
 Malabar, 99.
 Milan, 85.
 Palestine, 85.
 Poland, 85.
 Portugal, 99.
 Rome, 86.
 Saragossa, 86.

- INQUISITION**, established in—
 Sardinia, 85.
 Venice, 85.
 — England resisted the introduction of the, 85.
 — Heretics subject to the, 72.
 — Lithgow's sufferings in the, 92
 — at Lisbon, Description of the, 95.
 — at Rome, Description of the, 96.
 — Rebelled against by Spaniards and Saragossans, 85, 86.
 — Officers of the, sacrificed to popular fury, 85, 86.
 — has given way before the Reformation, 86.
 — Abolished in Goa by British influence, 86.
 — Abolished by the Cortes in Spain, 86.
 — Abolished in Lisbon, 86.
INQUISITOR Arbues, Assassination of, 86.
 — General of Spain. See *Torquemada*.
INVESTITURES, Disputed right of, 211.
INVOCATION of Saints, 189.
IRELAND, Church of, opposed to Popery, 292.
 — — Dan. O'Connell's Speeches on, 41.
 — — Mr Shiel's Speech on, 42.
 — — Mr Lambert's Speech on, 42.
 — Evangelization of, 306.
 — Murders in, 172.
 — Power of the Priest in, 128.
IRISH Brigade, Influence of the, 4.
 — — and the *Tablet*, 302.
 — Educational Popish Grants, 307.
 — National Education. See *Education*.
 — — Schools, Bible excluded from, 138.
 — Rebellion of 1798, 41.
ISIDORE, Persecuting sentiments of, 62.

J

- JAMES**, Mr, Exposure of Romish misquotation, 49.
JAMES I., Papal efforts in the time of, 281.
 — II. Papal efforts in the time of, 282.
JEROME, Persecuting sentiments of, 63.
JEROME Movement, Puseyism a, 284.
JESUIT the, Exposure of Romish misquotation, 47.

- JESUIT**, Garnet the, 23.
 — Heth the, in England, 159.
 — Labbe the, Exposure of Romish misquotation, 47.
 — Nobili the, Missionary to India, 157.
 — Parsons the, in England, 160.
 — Suares the, on Transubstantiation, 195.
 — Vasquez the, on Image Worship, 186.
 — — on King murder, 154.
JESUITS, Ignatius Loyola, founder of the, 161.
 — Cardinal Guidiccioni at first opposed the, 161.
 — promised blind obedience to the Pope, 161.
 — Religious doctrines of the, 155.
 — — led to great contention, 156
 — Equivocation of the, 155.
 — and Liguori, their principles identical, 154.
 — Progress of the, 161.
 — Contentions with the, 158, 162.
 — Policy of the, in India, 157.
 — — China, 157.
 — — England, 159.
 — — Scotland, 160.
 — Prohibition of the, in the United Kingdom, 164.
 — Overthrow of the, in France, 163.
 — — Spain, 163.
 — Suppressed by Clement XIV. 163.
 — Restored by Pius VII. 163.
 — Do what they like in Britain, 165.
 — Should be expelled, 301.
JESUITISM is genuine Popery, 165.
 — assumes any disguise, 166.
 — Objects and Aims of, 165.
JOHN, King of England, humiliation of, 129, 276.
 — XI., Immorality of, 174.
 — XXII., Persecuting sentiments of, 73.
JUDGES controlled by the Confessional, 177.
JULIUS III., Bull of, supporting the Inquisition, 100.
- K
- KEENAN'S** Catechism, 59.
KILDARE Place Society. See *Education*.
KING Murder, Vasquez the Jesuit 154.

KINGS controlled by the Confessional, 177.
 KNOWLEDGE, Popery opposed to, 140.

L

LABBE the Jesuit, Exposure of Romish misquotation, 47.

LAMBERT, Martyrdom of, 118.

— Mr, on Irish Church, 42.

LAODICEA, Council of, misquoted, 47

LATIMER, Martyrdom of, 122.

LEAF, John, Martyrdom of, 121

LECLERC, the first French Martyr, 109.

LEFEVERE, the French Reformer, 108.

— obliged to fly France, 109.

LEMBRACH on Romish Persecution, 148.

LEO XII. prohibits Scripture, 136.

LIBERTIES of man, The Confessional a conspiracy against, 178.

LIBERTY of Conscience prohibited, 70.

— Religious, Speech of M. Guizot on, 115.

Liguori, Canonization of, 7

— Fame of, 28.

— Anniversary of, and the *Romanum Missale*, 8.

— Works approved of, 7

— and the Jesuits, their principles identical, 154.

— on Adultery, 14.

— on Theft, 14.

— teaches that an Adulteress may deny her crime, 26.

— — Deceit, 25.

— — Equivocation, 19.

— — how to evade a Promise of Marriage, 34.

— — how to evade lending money, 25.

— — how to evade oaths, 30.

— — Legitimate and not legitimate interrogation, 24.

— — Perjury, 23.

— — Servants to admit harlots to their Masters, 14.

— — Servants to deny their Masters, 27.

— — Tergiversation, 9.

— — to dissemble the Faith, 8.

— — to do evil that good may come, 13.

— — Reconciles Equivocation with the Romish Oath, 43.

— — Sanctions the Inquisition, 104.

— — Prohibits Scripture, 133.

— — Results of his teaching, 11, 14.

LIGUORI, Immorality of his teaching, 13.

— on Dispensation of Oaths, 34.

— Infallibility, 181.

— Intention, 187,

— Mortal and Venial Sin, 190.

— Nuns by compulsion, 241.

— Orders, 193.

— Probable Opinions, 192.

— Validity of Bulls, 78, 184.

— at variance with the Gallican Church, 33.

LIGUORI'S History of the Indexes, 145.

LISBON, Description of the Inquisition in, 95.

— Inquisition abolished in, 86.

LITHGOW'S sufferings in the Inquisition, 92.

LORENTE on Monastic Immorality, 248.

LOMBARDY, Murders in, 172.

LONDON, Illegitimate Births in, 171.

LOVE, the grand feature of the Christian religion, 124.

LYNDE, Sir H., Exposure of Romish misquotation, 48.

LYRA, Nicholas de, on Prayers in an unknown tongue, 194.

— on the Apocrypha, 194.

M

MACHINATIONS of Romish Priests during the reign of Queen Elizabeth, 12, 159.

MAGNA Charta, the, 276.

MALABAR, Inquisition in, 99.

MALTA, Britain's Popish Governor of, refused to shelter Italian Patriots, 1.

— Archbishop of, independent of civil tribunals, 275.

MARCELLUS misquoted, 46.

MARRIAGE, how to evade a promise of, 34.

MARTINI'S Bible, 136.

MARTYR, Leclerc, the first French, 109.

MARTYRDOM of Bradford, Rev. John, 121.

— Cobham, Lord, 118.

— Cranmer, Archbishop, 122.

— French Protestants, 109.

— Hooper, Bishop, 119.

— Huss, John, 37.

— Lambert, 118.

— Latimer, Bishop, 122.

— Leaf, John, 121.

— Ridley, Dr Nicholas, 121.

— Rogers, Rev. John, 118.

— Taylor, Rev. Dr Rowland, 120.

- MARTYRDOM, Fox on, 118, 122.
- MARY, Immaculate Conception of. See *Conception*.
— the bloody Queen, persecutions under, 118.
- MASSACRE of St Bartholomew, 110.
— Rejoicings at Rome on account of, 111.
— Gregory XIII. returned thanks to God for, 112.
— Medal struck to commemorate the, 112.
— Fleury on, 112.
— Mezerai on, 110.
— Thuanus on, 111.
- MASS, Private, a novelty, 194.
— Cochleus on, 194.
- MASTERS, servants can deny them, 27.
- MAYNOOTH College, income of, 4.
— should be disendowed, 297.
- MAYNOOTHS, the little, should be disendowed, 298.
- M'CRIE's account of the Jesuits in Scotland, 160.
- M'GAVIN's account of the Jesuits in England, 159.
- M'HALE'S, Dr, Confessions as to Bull *Cænæ Domini*, 71, 184.
— Professions, 40.
- MEN may give occasion to their wives to commit adultery in certain cases, 14.
- MENTAL Reservation and Equivocation, 20.
- MEYLER, Dr, on Irish Education, 268.
- MEZFRAI on Romish Persecution, 109, 110.
- MILAN, Inquisition established in, 85.
- MILNER on the Divisions among Protestants, 180.
— on Unity, 193.
- MILNER's mark of the True Church, 180.
- MILVIS, Council of, misquoted, 48.
- MISSALE Romanum, and Liguori's Anniversary, 8.
- MISSIONARY Clergymen, promotion of, 307.
- MISSIONS to Romanists, 308.
- MISTRANSLATION of the Bible, 50.
- MISQUOTATION, Romish, of Authorities and Decrees,—
Ambrose, Bishop of Milan, 48.
Anacletus, St, 46.
Cyprian, Bishop of Carthage, 49.
Damassus, 46.
Gregory the Great, 49.
- MISQUOTATION, Romish, of Authorities and Decrees,—
Laodicea, Council of, 47.
Marcellus, 46.
Milvis, Council of, 48.
Orange, Council of, 48.
Origen, 49.
Pelagius I., 47.
Pontian, 46.
Sixtus II., 47.
Stephen I., 46.
Tertullian, 55.
Victor, 46.
- MISQUOTATION, Romish, Exposers of, 46
Baronius, Cardinal, 47
Bellarmine, Cardinal, 48
Cossart the Jesuit, 47.
Cusanus, Cardinal, 47.
James, Mr, 49.
Labbe, the Jesuit, 47.
Lynde, Sir H., 48.
Pope, Mr, 49.
- MONASTIC life, Temptations of the, 246
— Immorality, St Bridget on, 247
— — Bede on, 248.
— — Drummond, Mr, on, 249
— — Godeau, Bishop of Venice, on, 248.
— — Llorente on, 248
— — Nicholaus de Clemangis on, 247.
— — Spillar on, 249.
— System, a source of wealth, 251
— — Seymour on, 251.
- MONEY obtained the Popedom, 201.
- MONTFORT, Simon de, 107.
- MORTAL and Venial Sin. See *Sin*.
- MUNICH, Illegitimate births in, 171.
- MURDERS in Protestant and Romish countries, 172.
- MURRAY, Dr, on the Bull *Unigenitus*, 77, 133.
- MYSTICAL Babylon, Rome, the, 97.

N

- NAGHTEN's, Priest, subterfuges, 56.
- NANTES, Revocation of the decree of, 113.
- NATIONAL System of Irish Education. See *Education*.
- NAPLES, Murders in, 172.
- NAPOLEON III., a thorough Romanist in practice, 6.
— Crushed the young Roman Republic, 5.
— Protector of the Holy Places, 5.

- NAPOLEON III.** Supported Papal Aggression in the East, 220.
- NECESSARY and Unnecessary Equivocation**, 22.
- NICE**, Council of, on Image Worship, 185.
- NOBILI**, the Jesuit Missionary in India, 157.
- NORMAN Conquest**, the, 274.
- NOVELTIES** in the Church of Rome. See *Variations*.
- NUNNERIES**, Abolition of, 301.
- NUNS**, Anecdotes in the Breviary about young, 238.
- by compulsion, 241.
 - Deportation of, 244.
 - Curse against interferers with, 125, 240.
- O
- OATH**, The Coronation, 200.
- Roman Catholic, 40.
 - Romish, and Equivocation reconciled, 43.
- OATHS**, Romish doctrine as to, 30.
- Liguori on, 30.
 - Violation of, 33.
 - all, dispensable by the Pope, 35.
 - results of Romish doctrine as to, 35.
- O'CONNELL'S**, Daniel, Speeches on Irish Church, 41.
- O'CROLY**, Dr, on the Confessional, 173.
- OPINIONS**, The Probable, 192.
- Bull of Alexander VII. on, 193.
 - Liguori and Dens on, 192.
- ORANGE**, Council of, misquoted, 48.
- ORDERS**, Differences of Romish divines upon, 193.
- ORIGEN** misquoted, 49.
- P
- PALESTINE**, Inquisition in, 85.
- PAPACY**, a mere human system, 216.
- Schisms of the. See *Schisms*.
- PAPAL Allocutions**. See *Allocution*.
- Attempts on Britain, 5, 12, 273-284.
 - Efforts in Queen Elizabeth's reign, 277.
 - in the Time of James I., 281.
 - in the Time of James II., 282.
 - Recent, 283.
 - States, Murders in, 172.
- PAPISTS** among Protestants allowed to possess the Bible, 135.
- PAPISTS** should be excluded from Parliament, 301.
- Subject in Temporals to the Pope, 74.
- PARIS**, Illegitimate Births in, 171.
- PARLIAMENTARY Grants**, 4, 260, 270, 307.
- Reform, 301.
- PARSONS**, the Jesuit in England, 160.
- PATRIARCHS**, Greek, Protest against Papal Aggression, 218.
- PAUL IV.** opposed to Knowledge, 146.
- PAVIA**, Council of, on Papal Schism 203.
- PELAGIUS**, Persecuting sentiments of, 62.
- Misquoted, 47.
- PENDULUM**, a torture of the Inquisition, 90.
- PERJURY**, Lawfulness of, 23.
- PERSECUTING Notes of Rheimish Testament**, 65.
- Sentiments of Fathers, —
 - Augustine, 61.
 - Cyprian, 62,
 - Isidore, 62.
 - Jerome, 63.
 - Pelagius, Bishop of Rome, 62
 - Sentiments of Romish Doctors, —
 - Alphonsus a Castro, 64.
 - Aquinas, Thomas, 64.
 - Bossuet, 65.
 - Dominus Dens, 64.
 - Sentiments of Popes, —
 - Benedict XIV., 72.
 - Gregory IX., 63.
 - Gregory XIII., 112.
 - Innocent III., 107.
 - Innocent IV., 63.
 - John XXII., 73.
 - Urban IV., 64.
- PERSECUTION** of British Protestants, 117-123.
- French Protestants, 2, 108, 114.
 - Waldenses and Albigenes, 2, 107.
 - Hussites, 85.
 - under Henry VIII., 118.
 - — the bloody Queen Mary, 118.
 - Romish, Lembrach on, 148.
 - — Mezerai on, 109.
- PERVERSION** of Scripture, Romish, 59.
- PHILIP AUGUSTUS**, King of France, succumbed to Rome, 131
- PIOUS Frauds**, 53.

- PISA, Council of, on Papal Schism, 205.
- PIUS IV., new Creed of, 195.
- Creed of, Prohibits Scripture, 133.
 - Opposed to Knowledge, 146.
 - Prohibits Scripture, 137.
 - V., Bull of, against Queen Elizabeth, 277.
 - Encouraged Rebellion, 279.
 - VII. Prohibits Scripture, 135.
 - Restored the Jesuits, 163.
 - VIII. Prohibits Scripture, 137.
 - IX., Decided the question of the Immaculate Conception, 189.
- PLATINA on Papal Wars, 208, 209.
- PLOT, The Gunpowder, 281.
- POLAND, Inquisition in, 85.
- POLITICAL Influence of Rome, 4, 283, 302.
- PONTIAN misquoted, 46.
- PONTIFICAL laws are binding over all the world, 78, 184.
- PONTIFICAL, Roman, Restoration of, 125.
- POPE, Mr, Exposure of Romish misquotation, 49.
- can Dispense with all oaths, 35.
 - Flight of the, in 1849, 96.
- POPE'S Brigade, Influence of the, 4.
- Health drank before the Queen's in England, 4.
 - Stirrup held by Kings, 213.
- POPEDOM obtained by money, 201.
- Tumults and Wars of the. See *Wars*.
- POPES Sergius and John XI., Immorality of, 174.
- Infallibility of, disputed, 180.
 - have fostered the Inquisition, 100.
 - Persecuting sentiments of. See *Persecuting*.
- POPERY and the French in Tahiti, 3.
- Jesuitism is genuine, 165.
 - opposed to Knowledge, 140.
 - Immoral, 288.
 - Inimical to Protestantism, 288.
 - Destructive of National Greatness and Independence, 289.
 - Scorns the British Government, 296.
 - The National Churches opposed to, 291.
 - Britain's support of, is Unwise, 287.
 - — Inconsistent, 290.
 - — Sinful, 292.
- POPERY, Remedial measures against, 295.
- POPISH grants should be discontinued, 297, 307.
- PORTUGAL, Inquisition in, 99.
- PRAYERS, Four opinions as to how the Saints hear our, 190.
- in an Unknown Tongue, 194.
 - — Nicholas de Lyra on, 194.
- PREACHERS, Royal, 308.
- PRIEST, Power of the, in Ireland, 128.
- The Confessional gives power to the, 174.
- PRINCES, Doom of heretical, 70, 154.
- PROBABLE Opinions. See *Opinions*.
- PROHIBITION of Liberty of Conscience, 70
- of Scripture. See *Bible*.
- PROHIBITORIUS, Index, 137, 140.
- Summary of the Rules of the, 144.
- PROPERTY, Restitution of Church and Forfeited, 71.
- PROTECTION of Converts, 309.
- PROTESTANT and Romish Countries, Crime in, 171.
- The British Throne is, 290.
 - The National Churches are, 291.
 - Lecturers in Universities, 308.
 - Catechisms in Schools, 309.
- PROTESTANTISM, Popery Inimical to, 288.
- Counts of Beziers and Toulouse fought for, 108.
- PROTESTANTS, Excommunication and Cursing of, 71.
- Milner on the divisions of, 180.
 - Papists allowed to possess the Bible when among, 135.
 - Persecution of British, 117-123.
 - Persecution of French, 2, 108.
- PULLEY, the, a torture of the Inquisition, 88.
- PUSEYISM a Jesuit movement, 284.
- PUY, Bishop of, on the present War, 224.
- Q
- QUESNELLE, Works of, Condemned by Bull Unigenitus, 75, 133.
- R
- RACK, the, a torture of the Inquisition, 89.
- Three modes of applying the, 89.
- RAYMOND of Toulouse fought for Protestantism, 108.

- REBELLION** encouraged by Pius V., 279.
 — Irish, of 1798, 41.
RECIPROCIITY, Necessity of, 309.
REFORM, Parliamentary, 301.
REFORMER, Farel, a French, 108.
 — Lefevre the French, 108.
 — — had to fly France, 109.
REFORMATION and Queen Elizabeth, 123.
 — in England, Effects of the, 1.
 — Bull of Benedict XIV. directed against the, 103.
RELIGION, The Christian, one of Love, 124.
 — of Rome, one of Cursing, 125.
RELIGIOUS Liberty, Speech of M. Guizot on, 115.
REMEDIAL measures against Popery, 295.
REPUBLIC, The Young Roman, Crushed by Napoleon, 5.
RESERVES Bill, The Canada, 4.
RESTITUTION of Church and Forfeited Property, 71.
REVOCATION of the Edict of Nantes, 113.
RHEIMISH Testament, Persecuting Notes of, 65.
RIDLEY, Martyrdom of, 121.
RIGHT of Investiture disputed, 211.
RODEZ, Bishop of, on the present War, 224.
ROGERS, Rev. John, Martyrdom of, 118.
ROMAN Catholic Oath, 40.
 — Pontifical, Restoration of, 125.
 — Patriots refused shelter by Britain's Popish Governor of Malta, 1.
ROMANISM, Progress of, in Britain, 3, 296, 302.
ROMANIST, Napoleon a thorough, 6.
ROMANISTS, Missions to, 303.
ROMANUM Missale, and Liguori's Anniversary, 8.
ROME, Illegitimate Births in, 171.
 — Inquisition in, 86.
 — Description of the Inquisition in, 96.
 — Rejoicings at, over the Massacre of St Bartholomew, 111.
 — Bulls published at, are binding upon all, 73, 134.
 — Violence and Faction at, 210.
 — Church of, Hypocrisy openly taught in, 21.
 — — Idolatry taught in, 293.
- ROME**, Church of, Differences of. See *Differences*.
 — — Variations of. See *Variations*.
 — Political Influence of, 4, 283, 302.
 — Intolerance of, 99.
 — Inquisition, an Engine of. See *Inquisition*.
 — Main Efforts of, are directed against Britain, 5, 12, 273-284.
 — Irish Education favourable to, 266.
 — False Pretensions of, to Unity, 179.
 — Doctrine of, as to Oaths. See *Oaths*.
 — Discards the Second Commandment, 57.
 — Perversion of Scripture by, 59,
 — Prohibition of Scripture by. See *Bible*.
 — Religion of, one of Cursing, 125.
 — the Mystical Babylon, 97.
ROME'S Treatment of Galileo, 147.
ROMISH and Protestant Countries, Crime in, 171.
 — Archbishop of Malta Independent of Civil Tribunals, 275.
 — Authors Condemned by the Index. See *Index*.
 — Bishops on the present War, 224.
 — Chaplaincies, 298.
 — Churches, number of, in Britain, 3.
 — Endowments in India and the Colonies, 4, 300.
 — Interdicts, 129.
 — Oath and Equivocation, 43,
 — Priests, Machinations of, during the reign of Q. Elizabeth, 12, 159.
ROSE, Colonel, on the present War, 222.
ROTTEN Boroughs, The, 301.
ROYAL Preachers, 308.
RUSSELL, Lord John, on the present War, 223.
- S
- SAINTS**, Invocation of, 189.
 — Four Opinions as to how they hear our Prayers, 190.
SARAGOSSA, Inquisition unpopular in, 86.
SARDINIA, and the Siccardi Laws, 275.

SARDINIA, Inquisition in, 85.
 — Murders in, 172.
 — Papal Allocution against, 227.
SCHISM, the Great Western, 204.
SCHISMS of the Papacy, in the,—
 Eleventh Century, 200.
 — Dupin on the, 200.
 — Baronius on the, 201.
 Twelfth Century, 202.
 — Baronius on the, 203.
 Fourteenth Century, 204.
 — Bzovius on the, 204.
 Fifteenth Century, 204.
 — Bzovius on the, 205.
SCOTLAND, Church of, opposed to Popery, 292.
 — Policy of the Jesuits in, 160.
SCOTUS on the Novelty of Transubstantiation, 195.
SCRIPTURE, Papists allowed possession of, among Protestants, 135.
 — Prohibition of. See *Bible*.
 — Romish Differences as to Interpretation of, 191.
 — Romish Perversion of, 59.
SEAL of the Confessional, 168.
SERGIUS, Pope, Immorality of, 174.
SERVANTS may admit harlots to their Masters, 14.
 — may deny their Masters, 27.
SETTLEMENT, Act of, 291.
SEYMOUR on the Conventual System, 238, 251.
SHEIL, Mr, Speech on Irish Church, 42.
SICILY, Murders in, 172.
SILVIN, Mr, Examination of, on Canon Law, 69.
SIMON de Montfort, 107.
SIN, Differences of Romanists as to Venial and Mortal, 190.
SINS, the Seven Deadly, 190.
SIXTUS II. misquoted, 47.
SPAIN, Inquisition unpopular in, 85.
 — — Abolished by the Cortes in, 86.
 — Overthrow of the Jesuits in, 163.
 — Papal Allocution against, 230.
SPANISH Armada, the, 279.
SPEECH, Lord Eldon's, against Catholic Emancipation, 304.
 — of M. Guizot, on Religious Liberty, 115.
 — of Mr Lambert, on Irish Church, 42.
 — of Mr Sheil on Irish Church, 42.

SPEECHES, Daniel O'Connell's, on Irish Church, 41.
SPENCER, Rev. George, Infamous Proposition of, 12.
SPILLAR on Monastic Immorality, 249.
STEAL, Lawfulness of Tempting to, 14.
STEALING, Romish Doctrine as to, 25.
STEPHEN I., misquoted, 46.
STIRRUP, the Pope's, held by Kings, 213.
STUDY of the Controversy, 309.
SYSTEM, Monastic, a Source of Wealth, 251.
 — The Conventual, 237.
 — The Papacy a mere human, 216.
SUARES, the Jesuit, on Transubstantiation, 195.
SUBTERFUGES of Priest Naghten, 56.
SUBJECTION of Heretics to the Inquisition, 72.
SUBJECTS controlled by the Confessional, 177,
SUFFERINGS of Lithgow in the Inquisition, 92.

T

TABLET and the Irish Brigade, 302.
 — on Irish Education, 268.
 — scorns the British Government, 296.
TAHITI, the French and Popery in, 3.
TAYLOR, Rev. Rowland, Martyrdom of, 120.
TEMPORALS, Papists subject to the Pope in, 74.
TEMPTATIONS of the Monastic Life, 246.
TERGIVERSATION inculcated, 9
TERTULLIAN misquoted, 55.
TESTAMENT, Bordeaux, 50.
 — Rheimish, Persecuting Notes of, 65.
THUANUS on Bartholomew Massacre, 111.
TIMES on Irish Education, 262.
 — on Papal Allocutions, 235.
TONSTAL, Bishop, on Transubstantiation, 195.
TORQUEMADA, Inquisitor-General of Spain, 85.
 — a great Propagator of the Inquisition, 85.
 — Introduced the Inquisition into Saragossa, 86.
 — Required an armed guard for Protection, 86.

- TORTURES of the Inquisition. See *Inquisition*.
- TOULOUSE, Council of, Prohibits Scripture, 132.
— Raymond of, fought for Protestantism, 108.
- TRANSUBSTANTIATION, Novelty of, 195.
— Bishop Tonstal on, 195.
— Scotus on, 195.
— Suarez, the Jesuit, on, 195.
- TRENT, Fourth Rule of the Index of. See *Index*.
— Council of, Curses and Canons of, 125.
- TUMULTS and Wars of the Popedom. See *Wars*.
- TUSCANY, Murders in, 172.
- U
- UNIGENITUS, Bull of, 75, 133.
— — Dr Murray on, 77, 133.
— — Remarkable facts as to, 77.
- UNITY, False Pretensions of Rome to, 179.
— Milner on, 193.
- UNIVERSITIES, Protestant Lecturers for 308.
- UNKNOWN Tongue, Prayers in an. See *Prayers*.
- URBAN IV., Bull of, supporting the Inquisition, 100.
— Persecuting sentiments of, 64.
- V
- VARIATIONS of the Church of Rome,—
1. Change of Doctrine, 193.
2. Change of Creed, 195.
3. Change of Ceremonial Worship, 196.
- VASQUEZ, the Jesuit, on Image Worship, 186.
— — King-Murder, 154.
- VENIAL and Mortal Sin. See *Sin*.
- VENICE, Inquisition in, 85.
- VICTOR, Bishop of Rome, misquoted, 46.
— Hugh de St, on the Apocrypha, 194.
- VICTORIA's health drank after the Pope's in England, 4.
- VIENNA, Illegitimate births in, 171.
- VIOLATION of Oaths, 33.
— of Promise of Marriage, 34.
Vow of Celibacy, age when taken, 237.
- W
- WALDENSES, Origin of the Name, 106.
— Crusades against, 2, 107.
- WAR, Origin of the present, the Holy Places, 5, 220.
— Colonel Rose on the, 222.
— Lord John Russell on the, 223.
— Romish Bishops on the, 224.
— Sir Stratford Canning on the, 220, 222.
- WARS and Tumults of the Popedom in the,—
Fourth Century, 208.
— Platina on the, 208.
Fifth Century, 208.
— Baronius on the, 208.
Sixth Century, 209.
— Baronius on the, 209.
Seventh Century, 209.
— Platina on the, 209.
Ninth Century, 209.
— Platina on the, 209.
Tenth Century, 210.
— Baronius on the, 210.
Eleventh Century, 210.
— Dupin on the, 211.
Twelfth Century, 212.
— Dupin on the, 213.
Thirteenth Century, 214.
Fourteenth Century, 215.
— Dupin on the, 215.
Fifteenth Century, 215.
Nineteenth Century, 218.
- WARS of the Jesuits, 158, 162.
- WHITEHAVEN Controversy, 54.
- WIGTON Controversy, 53.
- WISEMAN's Cardinal, Eulogy on Liguroi, 8.
- WORKSOP Discussion, 55.
- WORSHIP, Ceremonial, Change of, 196.
— of Images. See *Image Worship*.
- Z
- ZERUS Condemned by the Index, 147.



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(RICHARD PAUL),

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