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Illustrations

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ILLUSTRATIONS OF POPERY.

THE

"MYSTERY OF INIQUITY"

UNVEILED:

IN ITS

**"DAMNABLE HERESIES,
LYING WONDERS, AND STRONG DELUSION."**

WITH THE

SANGUINARY PERSECUTIONS

OF THE

"WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS."

"I will tell thee the mystery of the woman, and of the beast that carrieth her."

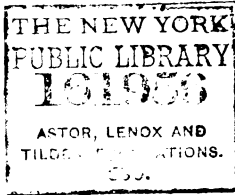
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EXPLANATION OF THE ENGRAVINGS.

I. **THE FRONTISPIECE** depicts the stormy ocean of theological disputation, with the **immoveable rock of Truth** in its midst, laved by the foaming billows of the Popish controversy. Standing on the rock are four Protestants, representing the principal divisions of the church of Christ in the sixteenth century. The Lutherans, the Reformed, the Episcopalians, and the Presbyterians, are embodied in the portraits of Luther, Zuingle, Cranmer, and Calvin. Luther appears with his manuscript roll, to intimate that he was the first modern translator of the Scriptures. Zuingle is behind with the mass book open, prepared to illustrate its blasphemy and idolatry. Cranmer carries the large English Bible, which was published under his auspices. Calvin stands exhibiting the New Testament, and "preaching peace by Jesus Christ."

Beneath, floundering and sinking in the waves, are seen the four Romish contrasts to the Evangelical chiefs. The Pope, with his triple crown, crosier, and "*Bull*."—On his right, the Dominican Inquisitor vociferating with rage, appealing to his cross, and "smiting with the fist of wickedness."—Next to him appears a Prelate, having lost his idol, and the lives of the Saints; with which are also seen floating, the string of beads, and the rules of the Inquisition. On the Pope's left hand is the General of the order of Jesuits striving to rescue from the deep the *Secreta Monita* of his *craft*.

II. **MASSACRE OF PROTESTANTS.** Page 425.—Two methods by which the Christians of the sixteenth and seventeenth centuries were martyred are there displayed. The disciples, after having been divested of their clothing, were driven to the brow of a high hill, and forced off by spears, whence they fell either into a river and were drowned, or into deep pits and were dashed to pieces, or upon sharp stakes which were fixed in the ground, and which pierced their bodies, so that if they had not become insensible by the fall, they expired in unutterable anguish and torture. The other part represents the manner in which the Christian women were excruciated. They were suspended on trees, so that their whole weight was sustained by the cords around their wrist, waist, and feet; and with only a slight wrapper round them, they were whipped as often and as long as the attending Priest enjoined; and then if the butchers felt one emotion of kindness, she was pierced to the heart with the spear, and left to be devoured by carnivorous birds, or burned with other victims of their insatiate thirst for Christian blood.

III. **EXTREME UNCTION.** Page 526.—This engraving represents the mummery of Extreme Unction. The Court of Rome have enjoined those rites as indispensable to obtain final remission of sin, and to meeten the soul for a certain reception into purgatory. By it, they say, all defects of past repentance are compensated, and all sins are pardoned—and yet the sinner must stay in purgatory to be purified from remaining unholiness, until the Priests deem it right to release him. The ceremony is never performed until all the claims of the Priest are fully satisfied by the dying person, or are secured to be paid by his friends.

IV. **CARNAVAL IN A NUNNERY.** Page 528.—The scene depicted is an actual representation of conventual life. It delineates a number of Roman Priests and their "*Sisters of Charity*," during Carnival, in their dining-room of the Parisian Nunneries. The Nuns have cast off their vizard, and their usual habiliments, and appear in their natural character and temper. The Priests and their mistresses are at the dessert after dinner, while the chief songster is chanting his ode to Venus; to which the whole company are listening with rapture. One of the Priests exhibits his approbation with a bumper. At the door a hopeful "shaven-crown" youth is entering with the Bacchanalian bowl, to give *spirit* and life to the carnival.

CATALOGUE OF AUTHORS.

The ensuing "Illustrations of Popery" are the result of accurate and extensive research into the volumes, the titles of which are subjoined. Where there is a specific reference to a writer, his sentiments are generally quoted in his own words, or in a literal translation. A few apparent repetitions were inserted expressly to evince the unchanging identity and the multifarious abominations of the grand "falling away" under "the Man of Sin, and the Son of Perdition."

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| <p>Acta Sanctorum
 Adams' View of Religions
 Aeneas Sylvius Epist. et Tract.
 Ainsworth's Arrow against Idolatry
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 Ancient Universal History
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 Official Memoirs
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 Rainolde's Conference on the Church
 Rapin's History of England
 Regenvolscius de Eccles. Slavonicis
 Remarks on Daniel and John
 Renoult's Corruption of the Church of Rome
 Revocation of the Edict of Nantz
 Rhemish Testament
 Richardson's Popery Unmasked
 Ridgely's Body of Divinity
 Rights of Christian Church.
 Ritual Formulario, e Institutione de Curas
 Rivet's Critica Sacra
 Robertson's History of Charles V.
 Roman Breviary
 Roman Catholic Convicted
 Roman Catholic Doctrines no Novelty
 Roman Catholic Prayer Book
 Roman Forgeries, by Comber
 Romanist Conversations
 Roman Missal
 Rome in the Nineteenth Century
 Romish Treasons, by Foulis
 Rosamond's Narrative
 Rosary and Sodality of the name of Jesus
 Roscoe's Life of Leo X.
 Russell's Modern Europe
 Rycaut's History of the Turks
 Ryan's Inquiry into Popery

 Sabine's Ecclesiastical History
 Saladin de Ultimis Seculis
 Salazar de Concept. Virg. Mariæ
 Sales' Koran
 Salters' Hall Lectures on Popery
 Saabold Opera
 Saurin Discourses Historiques
 Saurin's Sermons
 Schenkl Instit. Juris Ecclesiast.
 Schroeck Christliche Kirchengeschichte
 Sclater's Exposition of Thessalonians
 Scott's Commentary

- Scultetus Medul. Theolog. Patrum Syntagma**
Seckendorf Hist. Lutheranismi
Secreta Moniæ of the Jesuits
Secrets of Female Convents
Semaine Sainte
Sermons to Asses
Sharp's Inquiry concerning Babylon and Rome
Sherlock on Prophecy
Sherwood's Nun
Signs of the Times, by Bicheno
Simon Opera Theologica
Sismond's Crusades
Six Conferences upon Transubstantiation
Six Months in a Convent
Sleidan's Key to History
Smedley's Reformed Religion in France
Smith's Dissertation upon the Prophecies
Smith's Errors of the Church of Rome
Smith's Reasons for Protestantism
Socinus Tractat. de Ecclesia.
Socrates Eccles. Hist.
Southey's Vindiciæ Eccles. Anglic.
Spanheim Dubia Evangelica
Spanheim Introd. ad Chronolog. at Hist. Sac.
Speculum Exemplorum
Spelman's Glossary
Spiritual Despotism
Spondanus Eristolæ
Stapfer Instit. Theolog. Polem.
Stillingfleet Origines Sacræ
Stillingfleet's Grounds of the Protestant Religion
Stillingfleet's Idolatry of the Church of Rome
Stillingfleet's Irenicum
Stopford Pagano-Papism
Stow's Memoirs of Rowland Taylor
Structure and Unity of the Apocalypse
Strype's Annals of the Reformation
Stuart Dynasty, by Vaughan
Stuart's Exposition of the Romans
Summary of Controversies
Superville's Sermons
Sylveira Comment. in Apocalypsin
Sylveira Comment. in Text. Evang.
Sylveira Opuscula Var.
Symson's History of the Ten Persecutions
Synodicon in Gallia Reformata
Synod of Dordrecht
Synopsis Papiam, by Willt
Synopsis Prophetica, by More
Syntagma Confessionum
Taxatio Papalis
Tertullian Opera
Theodoret Eccles. Hist.
Theologie Chretienne
Thesaurus Librorum Philolog. et Hist.
Thomson's Lectures on Modern History
Thomdicius De Jure Ecclesiæ
Thorndike's Controversies on the Western Church
Thou Histoire Universelle
Tidings from Rome, by Flavel
Tilenus Syntagma Disput. Theolog.
Tilloch's Dissertation on the Apocalypse
Tillotson's Rule of Faith
Tillotson's Works
Timpson's Ecclesiastical History
Toleration of Popery
Tossanus Euchiridion Theologicum
Towers on the Prophecies
Tradition, by Phelan
Travels of an Irish Gentleman in search of Religion
Travers Dissertat. Theolog.
Trial of Antichrist
Triumphs of Rome over Protestantism
Troughton Lutherus Redivivus
True Catholic
True Mother Church
Truth and Error contrasted, by McGhee
Tuberville's Catholic Faith and Practice
Turquet's History of Spain
Turretin Cozzitat. Theolog.
Turretin Institut. Theologiæ
Ubertinus Arbor Vitæ Crucifixe Jesus
Unreasonableness of the Romanists
Ursinus Tractat. Theolog.
Usher's Annals
Usher's Body of Divinity
Usher's Conference with Fisher
Van Dale Orig. et Progres. Idolatriæ
Vargas Concile de Trente
Variations of Popery
Venema Instit. Hist. Eccles.
Venema Opuscula Theolog.
Veron's Rule of Catholic Faith
Via Tuta and Via Devia, by Lynde
Villers' Essay on the Reformation
Vindication of Dissenters, by Pierce
Visites au Saint Sacrament, et a la Sainte Vierge
Vitæ Pontific. Romanor.
Vitrinza Doct. Christian. Religion.
Voerius Disput. Theolog.
Volkelius De vera Religione
Vossius Theses Theolog.
Vox Veritatis
Waddell's Letters
Waddington's Church History
Walchius Hist. Eccles.
Walchius Miscel. Sacra
Walch's History of the Popes

Waltherus Disput. Theolog.	Williams' True Church
Wardenhagen de Repub. Roman	Wilson's Apostolic Church Govern- ment
Warner's Ecclesiastical History	Wilson's Memorabilia
Waterman's Life of Calvin	Wise's Christian Eucharist
Watson's important Considerations	Witsius' Economy of the Covenants
Watts' Christian Church	Wolfius' Epist. Pauli, et Apocalyps.
Watts' Terms of Communion	Woodhouse on the Revelation
Wharton's Concise View of the Popish Controversy	Woodrow's History of the Church of Scotland
Whateley's Errors of Romanism	Worship of the Church of Rome Con- demned
Whiston's Chronology	Wycklyffe's Wycket
Whitaker on the Revelation	
Whitby on the New Testament	Xavierio Thesaurus Resolut. Concil.
White's Evidence against Catholicism	
White's Poor Man's Preservative against Popery	Zanchius Miscellanea
Willard's Body of Divinity	Zanchius Opera
Willet Hexapla in Danielelem	

In addition to the preceding Catalogue; a large number of pamphlets, magazines, and periodical works, with a great variety of other volumes, has been examined, in reference to the incidental arguments and facts which they contain, to confirm and illustrate the ensuing description of the modern "Babylon the Great."

P R E F A C E.

A REVIEW of God's dealings with mankind, in his providential government of the world, when conducted by the light of the holy Scriptures, and in an humble and devotional spirit, cannot fail to instruct the mind and meliorate the heart. But as the various generations of the human family are indissolubly conjoined in their identity of nature, the similarity of their moral and religious duties, and their destiny to an eternal state of existence, it is equally requisite to search the page of prophecy, as the volume of history. To the performance of this momentous duty, the "Prince of the kings of the earth," has annexed his special benediction at the commencement of the Apocalypse; which was revealed expressly to demonstrate the certainty of the Divine Oracles, by pre-figuring the annals of the Christian Church, until the glorious millennial era shall enrapture the sons of Adam. "Blessed is he who readeth, and they who hear the words of this prophecy, and keep those things which are written therein." A faithful narrative of the changes through which the visible Christian Church has passed, forms the most appropriate accompaniment for the Bible of truth, and the only sure guide to all other historical annals.

If every book is characterized by defect, except the volume of supernal revelation, and if that defect is proportioned to the distance at which it is removed from the centre of perfection; how important is it, especially to youth, that pure light should irradiate the heart, and the noblest of men be viewed as examples. We introduce our youth to the sacred scriptures as the first book, and instead of sanctioning the effects which it produces, by a course of reading which may corroborate the salutary impressions educed by the holy doctrines and lives of the departed saints, we transfer their attention from Mount Zion and the heavenly Jerusalem, to Greek and Roman fables, which only augment the innate corruption of the heart.

The object of "the glorious gospel of the ever blessed God," is to awaken in the soul of man that "fear of the Lord which is the beginning of wisdom;" and a deep impression of the immensity of the divine perfections, and of the truth of our responsibility. Hence a mind not predisposed thus to behold the government of Jehovah in all sublunary affairs, may examine profane history, without knowing any God but the phantom of a mythology equally absurd and defiling; and without contemplating any exemplars except men whose predominant passions and uniform conduct should never be adduced, except as a beacon to caution. But a knowledge of Ecclesiastical History increases the influence of the verities which a perusal of the sacred oracles imprints on the heart; and therefore, an acquaintance with the prominent facts which have occurred amid the revolutions of christianity is indispensable.

The moral qualities of man are of the highest regard, and demand our primary attention. Nothing adventitious, whether in intellect, or station, or acquisitions, is truly deserving of esteem, except it contributes to render the possessor more useful and beneficial in this state of probation, and to imbue him with superior qualifications for the future immortality. Then to what sources of information must we apply for correct ideas of the Deity, especially in his government of the world? To those histories in which his perfections are ever recognized, and the diversified changes are attributed to the divine direction. To the holy Scriptures we must primarily refer for that knowledge which is requisite to our sanctification and peace; and if this instruction be all-important, it is an incumbent duty to assist the influence of those doctrines by the sanctions which they derive from their actual display in the lives and actions of men who professed to have been governed by them. A mind fraught with moral and religious influence, and enlarged by correct acquaintance with the history of the Church of Christ, is much better prepared to peruse with advantage the annals of the world; and from the vivid and permanent sensibilities excited by the Gospel, and the delineation of its effects as embodied in the Martyrs and Reformers, he will be disposed to admire the control of that supreme, invisible hand, which incessantly regulates the machinery of the Universe.

The good and the evil are so indiscriminately blended in profane history, that it is almost impossible to separate them; and

through that combination persons often contract an equal fondness for the vile as the precious, until the spirit of that unhallowed amalgamation becomes incorporated in their own hearts and practice.

This pernicious consequence cannot attend the proper study of Christian history. In all important occurrences, and in every character of notice and interest, the line of demarcation is so plainly drawn, that it cannot become obscured. The distinctions between truth and error, vice, and virtue, rectitude and injustice, barbarism and philanthropy, are so lucidly exhibited, that it is impossible for the most superficial observer to commingle them. Consequently, in every step of his route, the Student finds a source of knowledge in application to his own character. His mind is insensibly, yet additionally impressed, with the importance, the benefits, and the celestial origin of the sacred books. In the annals of the church of Christ, the virtues of which man is capable are exemplified in their most amiable appearance; and the vices to which sinners are prone, are displayed in all their undisguised and repulsive deformity. The natural darkness which beclouds the human mind, and the depravity which sways his soul, are clearly discerned; while in the effulgence of meridian splendour, we witness the expulsion of the mental gloom, and admire the wondrous transformation that opens the blind eyes and whitens the Ethiopian's skin. Christianity expands her archives, and proclaims man, a creature destined for an immortal existence. This gives to ecclesiastical history a lofty superiority over all other details of nations. Every page is fraught with serious recollections. We are reminded of the divine government, our personal obligations, our ineffable responsibility, the misery of an exposure to the wrath of the Lamb, and the extatic peace which accompanies the experience of the divine favor. The successive characters which are depicted, furnishing either a caution to alarm, or an example to imitate, convince the mind; because the grandeur and simplicity of virtue are intuitively separated from the tortuous baseness of vice. Thus, as in a glass, we behold the secret movements of our hearts, and the almost mysterious contradictions which adhere to the human character; and, when it is subjoined, that since the period of Constantine's reign, the history of the Savior's kingdom includes almost all that intelligence which is

truly interesting in the affairs of men, we have an irrefutable argument for the review of Popery which is now proposed.

The annals of the Christian church are equally adapted to slay the proud scorner's atheistic tendencies, and the timid disciple's unbelieving terrors. We scan the record, and we mark the presence of the supreme Jehovah. He who decides with rationality, can no more attentively reflect upon the historical pages of Christianity, without a conviction, that he who said, "Let there be light and there was light," has also commanded "the light to shine out of darkness, to give the light of the knowledge of the glory of God in the face of Jesus Christ," than he can confute his own personal identity. But it is a melancholy, lamentable truth, that men generally are altogether ignorant of this most necessary source of intelligence, and they pretend to infidel scruples, because they shun the illumination in the beams of which their doubts and scepticism would vanish.

The timidity of a sincere disciple may be fostered by similar negligence. We should deem it highly dishonorable for a child not to feel interested in some information respecting the residence, habits, opinions and character of his ancestors. Important effects may flow from his intimate acquaintance with their past history. His corrupt propensities may be counteracted by the remembrance of their piety; and his virtuous resolutions may be fortified by the example of their courage in adversity. It is much more the duty of every Christian to know the pilgrimage of his predecessors in the faith; and hence the study of the holy Bible is continually urged upon us with the utmost earnestness, by *precept*, "search the scriptures;" and by *example*, "the Bereans were more noble than those of Thessalonica, because they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." While we do not exalt the fragile records of the Church by human pens, to the authority or to an equality with the imperishable dictates of divine inspiration; the former are supplementary to the sacred Oracles, and should maintain the second rank in our regard and attention.

In the human heart naturally is found a disposition to disbelieve the divine existence, to discard the supremacy of God, to deny our obligations of obedience to his commandments, and to disown future retribution. The volume of celestial revelation was promulged to exterminate those irreligious principles and sensibilities

from the soul ; and to implant sublime, consistent, reverential sentiments concerning the Godhead ; with enlarged views of our character, duties and destinies as men : but as a Coadjutor, the records of the Church present innumerable and most cogent arguments to arrest the influence of our unbelief, and to give energy to that faith " which overcometh the world." Thus an additional alterative is obtained against the mortal poison which creeps through our veins, and which must be extinguished or we die for ever.

To the sacred volume we are instrumentally indebted for all our intellectual expansion, and all our social superiority over those nations where the Sun of righteousness has not yet arisen with healing in his wings. The moral maladies of the human family admit but one mode of cure, and the evils which originate in sin have hitherto been mitigated only by the Balm of Gilead, through the diffusion and reception of the gospel. Hence, every proper attempt to corroborate its truth, to illustrate its doctrines, and to enforce its injunctions, must be beneficial. But to what sources shall we apply for confirmation of the Book, except to the histories which though written by fallible and uninspired men, confirm the divinely revealed oracles ? How can the precepts of Christ derive higher exemplary sanction, than by a delineation of that practical conformity which has been shewn to them in all ages by the most dignified members of the human family, and by an exhibition of the advantages which have invariably accompanied unreserved obedience and fidelity to the law of Christ ?

It has been sometimes intimated, that Christians receive the gospel from a sinister motive, which designates them *hypocrites*, or from a weak intellect, which supposes them incompetent to form a correct judgment. The disciples of Christianity dread nothing when contrasted with their enemies, either in virtue, or illumination : and it will be no small acquisition, could this effect alone be produced by the following illustrations of Popery—an unshaken conviction, that with the sincere reception of christianity are indissolubly combined, devotion, purity of heart, enlargement of the understanding, present comfort, and the assured anticipations of felicity everlasting. In this portion of human annals the sacred volume is copiously elucidated. Every perfection of the Deity is displayed. The attributes of the Mediator's government are unfolded. Prophecy appears fulfilled. There we behold demonstra-

ted "that in the way of righteousness is life, and in the pathway thereof is no death." The pilgrimage to Canaan is so lucidly marked, that the traveller is cheered with additional resplendency, and the gates of Paradise are brought within the vision of his enraptured soul and invigorated capacities. Thus admitting the Divine word as our only authorized standard of all religious opinions and actions, yet we shall discover in the progressive stages of our scrutiny, continual reason to adore the High and Lofty One who inhabits eternity, to love the munificent Savior, to honor the blessed dead who have died in the Lord; and shall receive confirmation of our faith, and instruction in our duty, while our hearts ennobled and enlightened by those grand exemplars, may thereby "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

In the most eventful and perilous storms of persecution, with which Jehovah has permitted his sheep to be agitated and worried; it was a proverb, that became at last, from its long exemplified truth, a Christian axiom, "the blood of the martyrs is the seed of the church." In this aspect, how worthy of all our devotion and confidence, does that King of saints appear, who from the conflagration of his adopted children could produce the conversion of their executioners, and by the murder of Christians could quicken blind, dead idolaters, to spiritual sight and life! Are your affections dull, your intellects benumbed, and the powers of the soul torpid? fly to Jerusalem. Hear Stephen, the Proto-martyr, whose wisdom and spirit were irresistible, and who "full of faith and power did great wonders and miracles." Mark the rage of his envenomed Judges, they gnash on him with their teeth.—Listen to his defence. Watch him—his eyes are elevated to the heavens. Those heavens he saw opened, and the crucified Messiah enthroned in celestial glory. The rage of his enemies could no longer be restrained, they silenced his eloquence by their shouts, stopped their ears, forcibly seized him, dragged him out of the city, and there stoned him into Paradise. His *dying confidence*, "the Son of Man standing on the right hand of God" to receive his spirit. His *last words*, the prayer of affection for his deluded assailants. Every particle of the narrative inspires devotional sensibilities. There the presence of the adorable Jesus, "Him who is exalted Prince and Savior," in his people's distress, was unequivocally attested, to encourage our confidence,

There the natural enmity of the human heart against revealed truth was distinctly exemplified, to excite our vigilance against the intrusions of that unhallowed temper. There the spirit of Christianity was triumphantly displayed, in disarming the injured of the most powerful passion of corrupt human nature, *revenge*; and in transforming the fury of malediction into the transports of filial and believing prayer; that we may remember its value, when we combine with Stephen's dying petitions, the subsequent conversion and labours of Paul. There the decisive superiority of the religion of Jesus was irrefragably certified; as it imparts to its possessors a tranquillity which injustice cannot interrupt, and which an unexpected and merciless death cannot diminish.

Who can hear a Martyr expressing his contempt for "all that earth calls good and great," contrasted with the approbation of the Redeemer, the Son of Man "who shall judge the world in righteousness," and not feel the incapacity of things terrestrial to satisfy the desires of the immortal soul; and their insignificant value, when compared with that "good hope through grace," which terror could not shake, and which the "midst of the burning fiery furnace" could not consume? Who can listen to an outcast from earth, proclaiming the conquests of redemption, and "the unsearchable riches of Christ," to the obdurate sinners who have unjustly exposed him on the cross, as food for birds of prey, and not admire the impress of a gracious Savior's hand? Who can stand around the stake to which are chained the despised disciples of Jesus of Nazareth, view the flames which destroy their tortured limbs, and hear the warblings of their dying hallelujahs, without corresponding emotions in his soul? On such scenes, we may gaze with conflicting sensations of rapture, until, like the disciples travelling to Emmaus, "our hearts burn within us," while the Lord from the pages of his servant's history, more lucidly opens to us the Scriptures. Dead indeed must be the sensibilities of that man, who can behold those august evidences of Christianity without gratitude, when he scrutinizes his own different situation; and cold must be the feelings of that disciple who can pass by like the Priest and the Levite, and enjoy no sacred warmth, when he contemplates the chariot of fire, which wafted the suffering triumphant believer from death in great tribulation, to "see the face of God and the Lamb, and live and reign with Christ in the holy city, New Jerusalem.

To a Christian of the nineteenth century, and especially to a descendant of those Puritans, who for the rights of conscience, buffeted the tempest of the almost untraversed Atlantic, and who erected their tabernacles where Pontifical despotism has never fully displayed its ruthless characteristics ; it is difficult vividly to represent the scenes, and to embody in our sensibilities the experience of the Redeemer's disciples, during the prevalence of those tremendous storms with which persecution formerly desolated the church of God. The prominent acts of the Mother of Abominations, furnish a hideous exhibition of the state of the world at that period ; and should excite unfeigned gratitude to God, that we have not been intoxicated by her enchantment. We who have not actually witnessed the fiery intolerance and grinding oppressions of the terrestrial Vicegerent of Satan, and his infatuated votaries, cannot comprehend that degrading vassalage in which the human intellects and sensibilities then were enchained. Although the retrospective scrutiny of the past produces humiliation for the extreme depravity and debasement of our ancestors, yet it is conjoined with the anticipations of triumph, that the hell born Usurper, "The Man of Sin and the Son of Perdition," ere long shall be dislodged from his odious papal throne ; and that he who is "exalted Prince and Savior" shall possess his rightful authority over all the tribes of mankind. Hence, from this investigation of the Popedom, we shall derive impressive and beneficial moral lessons ; and, therefore, we engage in the review of Romanism, invoking the aid and benediction of "the Spirit of Truth," to guide us into all truth, that our labor may not be "in vain in the Lord."

ILLUSTRATION OF POPERY.

INTRODUCTORY.

ILLUSTRATION OF THE PREDICTIONS "IN THE SCRIPTURE OF TRUTH,"
RESPECTING THE PRINCIPAL ANTI-CHRISTIAN APOSTACIES.

THE history of the Roman dominions during several centuries includes the most interesting and instructive features and actions of the then existing human family. In their more prominent qualities, the ecclesiastical portions of that empire, whether designated as Greek or Latin, have always remained very similar. Their idolatry, superstition, ignorance, servility to their Hierarchs, and their monastic institutions, proclaim them, although widely separated through extraneous circumstances, twin children of the same "angel of the bottomless pit," whether called Apollyon or the Dragon.

By the successive triumphs of the first Constantine, the gospel became the authoritatively established religion in every part of the Roman empire. At that era, the doctrines of the cross in general were comparatively pure. But when persecution ceased, the spirituality of the Christian was soon lost in a worldly temper. Devotional fervour evaporated in external forms, and a variety of heathenish superstitions was speedily propagated. Unhallowed veneration for departed saints and relics, and priestly celibacy, eclipsed the lustre, and infected the very essence of pure and undefiled religion.

The ministers of the Church, who previous to Constantine's accession to unlimited power, with some exceptions of ambition, had gradually been losing their parity of rank and influence, were now placed at vast distances. With the most selfish and

corrupt pertinacity, each of the prelates of Rome and Constantinople opposed the other's pretensions to the highest ecclesiastical dignity. The inferior clergy ranged themselves under either banner, and thus originated the controversy which eventually divided nominal Christians into the Greek and Latin Churches. By the declining power of the Emperors, those two Prelates attained almost boundless control. Every species of abuse gradually increased in number, energy, and extent, throughout the fourth, fifth, and sixth centuries. The simplicity of religious worship was irretrievably banished. The purity of divine truth was contaminated with a mixture of devilish inventions, which augmented in an accelerated proportion to their protracted continuance: and the human mind was at last enchained in that gloomy and consummate vassalage, from which it has never yet been disenthralled.

At the commencement of that mysterious period, which is emphatically denominated the 1260 years, was exhibited the rise of that duplicate alienation from the gospel of Christ, the Mohammedan Apostasy and the Roman corruptions. Those have uniformly been designated as the dark ages, in which ignorance and vice maintained a resistless and an almost universal sway. Evangelical simplicity, illumination and holiness, were effaced by pompous superstitions, with unreserved submission to a Monk's directions; and the utmost licentiousness was sanctioned by an ecclesiastical mendicant's plenary absolution.

After the blast of the fourth trumpet, described by John in the Revelation, chapter 8; a pause ensued, during which interval, the Apostle heard the angel who fled through the midst of heaven, denounce the three woes which the inhabitants of the earth should experience, "by reason of the other voices of the trumpets, which the remaining angels" should afterwards sound.

The vision, Revelation 9: 1-11; delineates the origin and success of Mohammedanism. When the trumpet resounded, the Prophet saw a star fall from heaven, which held the key of the bottomless pit; and having opened it, a dense black smoke issued, that darkened the sun and the air. That smoke is most

properly interpreted to mean, those confounding and pernicious heresies which obscure the pure light of divine revelation.

In their commencement, the grand features of their domination, and in their extirpation, the two apostacies nearly synchronize. The star fell from heaven unto earth, precisely at the sounding of the fifth trumpet, anterior to the appearance of the locusts, and consequently preceded, though almost imperceptibly, the Mohammedan imposture. "Pure and undefiled Religion" had been almost concealed from sight by the authorized worship of images, saints and angels, prayers for the dead, and other Romish inventions; which subsequent to the close of the period allotted to the fourth trumpet, had disfigured the countenance and defiled the character of the church. The head of those absurdities unlocked the abyss, removed the obstacles from the way of the impostor, and formed the pretext for his mission; and the harmony of the prophetic records with reference to the Eastern and Western Apostacies, requires us to admit, that not an individual, either as the fallen star, or as the King of the locusts, Apollyon was intended; but that succession of men who corrupted the Gospel, and of Caliphs who exemplified their legal claim to the title of "the Angel of the bottomless pit."

The accuracy of the vision renders it a condensed history of the Mohammedans, during the 150 years which ensued after the first public declaration that the Arabian made of his celestial appointment.

Locusts strictly signified the Saracen armies. They originated in the same regions. In numbers they were almost incalculable, and they spread desolation through all the Roman empire. They were enjoined not to devastate the earth, but to slay all those "men who had not the seal of God upon their foreheads." It is an irresistible demonstration of the certainty of the "scripture of truth," that the conquests of those scorpion locusts principally extended, where the greatest corruptions of the Gospel had been admitted. They had no power to kill the nations. Though they grievously ravaged many parts of

the Greek and Latin churches, they could not exterminate them. Before Constantinople they were always repulsed. Rome they could not demolish. A locust lives precisely five months; and for the same prophetic duration, were those men permitted to torture the nations. Accordingly, from the public declaration of Mohammed's delusions, 150 years elapsed, before Bagdad, the city of peace, was erected; then the locusts terminated their conquests, and their power gradually declined. The crowns denoted their turbans and other badges of majesty, with the extension of their sway. Their faces exhibited a manly beard, while their hair was decorated after the fashion of women. Lion teeth prefigured their enraged force. Iron breast-plates bespoke their energy in self-defence. Wings lucidly developed the fury of their assaults, and the rapidity of their victories. Their scorpion-stings diffused the Impostor's poison, which generated more injury to the souls, than their barbarities inflicted misery upon the bodies of men. The title of their king was peculiarly emphatic and applicable; Abaddon, the destroyer—for they murdered man in his enjoyments, in his hopes and in his doom.

“One wo is past; and behold there come two woes more hereafter; a long period intervened between the issuing of the Arabian locusts and the loosing of the Euphratean horsemen.”
Rev. 9: 13—21.

That prediction was luminously displayed in the history of the Turks. In numbers immense, and with irresistible force, the Scythians had migrated westerly, until their progress was arrested on the borders of the Euphrates. There possessing several parts of the Saracenic conquests, they remained bound in four distinct sovereignties, through the instrumentality of the European crusades. But when the rage for those Quixotic expeditions ceased, and the temporary dominion which the Latins obtained in Palestine was nearly extinguished; the trumpet sounded; the four angels were loosed, and the successes of the Turks over the Eastern empire commenced.

The angels and their horsemen from the river Euphrates

were prepared for a year, and a month, and a day, and an hour or 395 years and 15 days; and it is indubitable, that from their first victory over the Eastern empire, until their final conquest in Poland, that space of time was precisely exhausted.

Their numbers almost surpass credibility, and they were cavalry. Enveloped in scarlet, blue and yellow, they appeared as covered with fire, jacinth and brimstone; and their horses were peculiarly strong and fierce. Their fire and brimstone destroyed the bodies; and their venomous stings, the souls of men. Ferocity was their distinctive character. Similar to the scorpion-locusts, those serpent-horsemen were armed with worldly ambition and Mohammedan fanaticism. The banishment of the gospel, with the substitution of the Koran, universally accompanied the successes both of the Saracens and the Turks.

The close of the vision depicts the Latin church during the progress of the Angels who were loosed. Many countries in Europe were not affected by the Saracenic Locusts or the Euphratean horsemen; but they persisted in the worship of devils, saints, and images; in their persecutions, inquisitions and murders; in their detestable licentiousness, the pretended celibacy of the clergy, monks and nuns; and in their fraudulent exactions, by which the nations were impoverished.

That prophetic delineation refers to the desolation of the Eastern part of the Roman Empire; and it is a wondrous confirmation of our faith in the divinity of the Christian system, that the events should so accurately have coalesced with the prediction.

The progress of that curse over the earth was equally rapid extensive and direful. From the Mohammedan era, the Hegira in 622, must probably be dated the commencement of the 1260 years in reference to the Eastern Church; hence the total extirpation of that system will probably occur prior to the end of this century.

By the force of arms and the splendor of victory, the nations were obliged or intimidated to submit to the Caliphs. The cruel dissensions among the Nestorians, the Greeks, and the

other sects, were accompanied with such abhorrent outrages, that the very name of Christianity became odious. At that period also, all the Eastern countries, and even the major part of the Roman empire, were overwhelmed in the most profound ignorance, and of course were easily deluded by an artful and bold teacher, decorated with the garb of an irresistible conqueror. But the grand reason was this; its complete and cunning adaptation to the depravity of the human heart. He selected some of the fundamental truths which both Jews and Christians believed—he required of his disciples but few duties, neither difficult to be performed nor involving any restraint upon their corrupt passions; and thus by sanctifying their pre-conceived opinions, by admitting all their usual customs, and by indulging all the vices to which they were naturally addicted, he successfully triumphed over the illumination and holiness of Christianity.

The delusions of the Impostor of Mecca still comprehend within their sway, all the Eastern Roman empire, with the partial exception of the scattered Greek Church, Arabia, Persia, a considerable part of India, China, Tartary, Egypt, and the whole northern part of Africa, except where a few nominal Christians of Abyssinia yet perpetuate some remembrance of the ancient faith and glories of redemption by the Lamb who was slain.

The demolition of that apostacy seems to be predicted as immediately anterior to the extinction of the Papal superstition. As they were not very distantly separated in their original establishment, so the destruction of the former will be followed at so long interval by the other's extermination.

The history of the nominal Church in those countries where the "Angel of the bottomless pit," Abaddon or Apollyon has during so many centuries been permitted to tyrannize, may be lucidly and summarily comprehended in four words, *superstition, ignorance, discord and depravity.*

From the period which elapsed from the establishment of Mohammedism in the seventh century, until the capture of Constantinople by the Turks in 1453, the Christians were nominal

possessors of the ancient authority which the successors of Constantine enjoyed and bequeathed; but from the period when the Prelate of Rome was elevated to the dignity of supreme Pontiff, in the west; the power of the Emperor was little recognized and less obeyed. The progress towards idolatrous institutions and mental darkness was uniform; and the increase of those evils was accelerated by the contentions that successively arose among the adherents of the two rival hierarchies, Rome and Constantinople.

Notwithstanding those formidable barriers to the extension of "the truth as it is in Jesus;" during several centuries, diversified attempts were made by the Nestorians especially, which were partially successful, to amplify the knowledge of the Christian religion.

In all the countries generally included in the appellation, Independent Tartary; the northern boundaries of Syria, Persia, India, and even to China; the influence of that disfigured and mutilated Christianity which was then preached, was acknowledged and perceptible; and myriads of persons, professing, and with all their imperfections, many of them sincerely believing and experiencing the power of Redeeming grace, then existed in those realms, which now appear ingulphed in the tangible darkness produced by the Arabian Apollyon's smoke of the bottomless pit.

The general condition of those who adhered to "the glorious gospel of the ever Blessed God," at no period of those eight centuries was scarcely tolerable; and often were they involved in very appalling miseries.

Immediately after the martial successes of Mohammed and the earliest Caliphs had obtained for them peaceable possession of the countries bordering upon Arabia; their astonishing intrepidity and infuriated fanaticism, which had been previously engrossed in extending their military conquests, not having any external object for their continual ebullition, they began to exhibit their malignity, in the oppression of the Christians whom they had vanquished and subdued. In their primary exercise

of government they had been moderate and indulgent; but their lenient dominion was gradually transformed into vexatious severity. The Nazarenes were oppressed with tributes so heavy, that they were almost equivalent to a general confiscation of their property, and their rights as freemen were exchanged for the degradation of galling vassalage. This wretchedness was augmented through every succeeding generation.

That unnatural combination, an Anti-Christian tyranny and a Christian people, could not long subsist. In the revolution of a century, that they might live in this world in peace, vast numbers of those who professed Christianity conformed to the apostacy of their despots; and they, whose evangelical magnanimity resisted all the deceptions of their tempters, were so constantly and bitterly persecuted and debased, that nothing of Christianity remained, but the name, and a few insipid ceremonial institutions.

From that period until the capture of Constantinople by the Turks, the history of the Christian disciples narrates only their accumulated tortures. The severity of the Mohammedan victors increased in proportion to their triumphs in war; until their continual exactions of the wealth of the conquered—their demolition of the houses of prayer—their obstructions to the influence of gospel intelligence—and their ceaseless murders of all the men of wisdom, fortitude, and exemplary piety; having bereft the remnant of the church of its terrestrial pillars—enveloped all that was called Christian, in one mingled mass of ignorance, incivilization and ruin; in which devastation they still continue overwhelmed.

I. *Their Superstitions.* The illumination of gospel truth, and the purity of religious worship, are inseparable. Of the absurdity, equally with the extent and aggravation of the superstitious rites which had been introduced into the church, prior to the seventh century, the following extract from the life of Eligius a very famous Popish saint, furnishes ample evidence. It was the general character of the Prelates of that period who desired popularity or wealth, most pompously to promulge that

they were supernaturally inspired to discover the relics of the martyrs. The state of piety among those Christians we can therefore correctly estimate. Dacherius thus declares his eulogy: "To that most holy man, God also granted among other miracles of his virtues, that through his researches, the bodies of the martyrs, which during so many ages had been concealed, by his ardor of faith, should be produced and displayed." To dislodge the bones of the dead from their dormitories, was the most dignified and the noblest employment of a Christian minister; and to worship them when inclosed in gold and silver caskets, was the proudest boast and the highest devotion of the avowed disciples of the Son of God.

An immense traffic was carried on in old bones, skulls, teeth and nails; and for the celebration of the honors due to their supposititious original owner, particular days, festivals, forms and ceremonies were appointed, so that each object might retain its peculiar and appropriate ritual.

That detestable degradation of the human mind, and that abhorrent perversion of all Christian institutions, progressively augmented until it swallowed up the nominal church, in the vortex of pompous idolatry. Genuine religion, learning and devotion having all nearly expired, an ostentatious ceremonial was substituted. To invent a fresh ceremony—to change the music—to superadd a new mode of venerating the pictures, images, statues, or relics of the saints—to discover a novel exhibition of magnificent frippery, in embellishing the robes of the saints, or the garments of the sacerdotal order—and to direct the postures, looks and movements of those who conducted their superstitions, were considered the highest attainments of human ambition, and the most effectual modes to obtain renown.

Hence the essence of pure and undefiled religion was lost. Exterior splendor usurped the place of spiritual-mindedness. The indulgence of an unbridled imagination, and the captivation of the bewildered senses, constituted the sole object of all religious observances; until Christianity was totally obscured in its authority, principles, spirituality and enjoyments.

II. *Their Ignorance.* To that period may be referred the diminution of those efforts to cultivate the various sciences which eventually transformed the Christian world into lands sitting "in darkness, and the shadow of death." The doctrines of the gospel were enshrouded by clouds of impervious ignorance. Instead of that spiritual worship which the truth requires, the teachers of that age, "the blind leading the blind," substituted the imploration to saints, and the adoration of their images. The atonement of Christ was banished for the expiations of a future purgatory. The fundamental article, *justification by faith*, was excluded; and in its stead was proclaimed the efficacy of vain ceremonies to obtain salvation. The necessary influences of the Spirit of all grace, to begin and perpetuate the life of God in the soul, were discarded for the belief, that the vilest relics of corruption could heal all corporeal maladies, and eradicate every disorder of the understanding, the affections, and the heart. Thus, the clearest light was metamorphosed into the most profound obscurity.

The fundamental doctrines of Christianity seem to have been nominally held. But the efficacy of divine truth was impeded by the doctrine of the merits and intercession of the saints. The growing attachment to the ceaseless and augmenting ceremonial of the puerile pomp and silly splendor which attended the image worship that was substituted for the magnificence of Bacchanalian Pantheistic idolatry, finally enveloped every part of the Christian world in a total torpor; until the very highest dignitaries of the church were utterly unable to read or write; and used to append the cross to public records, to verify their signature and approbation. Such was the origin of the modern marks still made to certify acts, when the parties cannot personally subscribe their own names.

An investigation of the annals of Popery verifies the very impressive fact—that there is an indissoluble connection between the predominance and progress of the gospel of Christ, and the existence of all other useful and beneficial knowledge. It was speedily ascertained by the ecclesiastical tyrants of the seventh

and eighth centuries, that their usurpations could not be maintained among an enlightened people. Hence all their energies were directed to debase the minds of mankind with besotted superstition. The Anti-christian Priests despoiled their devotees of the Holy Scriptures; and performed all their idolatrous ceremonies in an unknown language. Then to suppress all illumination, they denounced every writer, and all the books which exposed their artifices, and which might have instructed their blinded vassals. To which was added a determinate systematic persecution, which equally extirpated justice and humanity; and which in its operation chiefly extinguished the wisest and holiest Christians.

The exclusion of evangelical truth was accompanied by the extinction of all the arts and sciences, domestic and personal comfort, social security, and national improvement. In those respects only, and without adverting to the universal impiety and irreligion which overspread all the people who submitted to the Apostate chiefs, it seems that Divine Providence has placed before us in imperishable lineaments, a convincing exhibition of the direful calamities which are inseparable from Popery.

The Roman hierarchy are ruthless enemies to all learning. Literature never has flourished, and cannot possibly prosper, where the ungodly domination of the Beast is admitted. That fact has been attested by the unvarying and universal history of the Papal dominions during the last twelve hundred years. It is now equally true, as in the death-like stupor and the blackness of darkness of the seven centuries prior to the Reformation. On the contrary, not only Scriptural devotion and holiness have emanated from the resuscitation of the Scriptures out of the cloistered sepulchre, but all the modern scientific inventions, and the various mechanical improvements in every department, which are gradually transforming the character, relations, and condition of mankind, are the effect of that impetus alone, which has been given to society by the exciting and expansive energy of the gospel of Christ.

Popery is the deadly foe of all mental illumination, and the

destroyer of all terrestrial enjoyments, moral advantages, and religious duty and hope. If therefore, no other allegation could be made against it, but that it is unchangeably inimical to all those advancements in wisdom and virtue which are essential to human peace; that alone is amply sufficient to induce all philanthropists to unite their efforts for its overthrow, that it may be banished amid universal execration. At the same time it cannot be too often reiterated, and too deeply impressed upon the consciences and hearts of Christians, and the memory of all good citizens, that to the promulgation of the gospel by the Protestant churches are we indebted for all our boasted superiority among the nations; and that every acquisition which either benefits or adorns man in his complex relations, is enjoyed in exact proportion to the energy with which Protestantism is sustained, and to the extent where its heavenly principles are promulged.

III. *Their discord.* Three topics were sources of permanent contention, two of which finally severed the nominal Christians into Greeks and Latins.

The election of Photius as Bishop of Constantinople, involved the adherents of the Roman and Greek Patriarchs in general confusion. A catalogue of charges, combining doctrinal and practical corruption, was promulgated against the Italian Pontiff, which only tended to prolong and strengthen the distraction.

The contest concerning the manner in which the body and blood of Christ are present in the Eucharist is especially distinguishable for its consequences. A variety of opinions had been held upon that topic, without any person's having pretended to decide authoritatively and with precision. About the middle of the ninth century, one of that pestiferous generation of vipers, the Monks, published a discussion upon the body and blood of Christ. That son of ignorance maintained, that after the consecration of the bread and wine by the Priest, their substantial qualities were removed; their figure only remaining, which contained truly and locally present, the same body of our Lord that was crucified and raised from the dead.

Against that most astonishing and palpable absurdity, John Scotus alone argued for the truth; by demonstrating, that the Sacramental elements are symbols only of the invisible Redeemer. The heretical positions thus affirmed by the Romish Friar were discovered however to be very advantageous to the superstitious despotism; and amid the increasing gloom, they continued to charm the votaries of idolatry, until they were eventually proclaimed as infallible axioms by the Papal Transubstantiation.

But the most violent of all the contentions was the subject of image-worship. The Pope having by the most nefarious means usurped considerable temporal authority, resolved to defend his deteriorations of the gospel, the profitable trade of shrine-making, and the devotions to the dead and their statues. Against those corruptions, in 727, Leo, the Greek Emperor, openly protested. In the porch of his palace at Constantinople, had been erected an image of Jesus on the cross. As it was an incentive to idolatry, Leo directed that it should be removed. The person employed to destroy it was murdered by the devotees of the unhallowed similitude, and they who were punished for the slaughter of the officer are to this day honoured by the Greeks as martyrs! That event produced a rupture between the Emperor and the Pope. Leo refused all communion with Gregory; and the latter excommunicated all the condemners of images.

During fifty years, all the countries where Christianity nominally governed were in discord. It was a vigorous conflict between the devout worshippers of one God, and the blind partisans of open idolatry. One of the councils thus decided—"Our Saviour hath delivered us from idolatry, and hath taught us to adore him in spirit and in truth. But the devil hath insensibly brought back idolatry under the appearance of Christianity, persuading men to worship the creature, and to take for God a stone or block, to which they give the name of Jesus Christ." Another council authorized that worship of the work of men's hands; and notwithstanding all the imperial authority

both of the Greek and German Sovereigns, so influential was the prevalence of superstition, and so commanding the dignity, arrogance, and pretensions to ecclesiastical superiority and veneration of the Italian Pontiff, that although another very numerous council expressed their abhorrence of that derogation of the Divine supremacy; it extended its course, until every species of that besotted adoration of idols triumphed over all opposition, and became commensurate with the civil boundaries of the Church's terrestrial domain. With the exception of those countries purified by the Protestant Reformation, the lapse of a thousand years has neither changed its character, nor diminished its folly and corruption.

From those doctrinal, devotional, and practical disputations combined, and the boundless ambition of the Roman pontiff, with the impetuous resistance of the Patriarch of Constantinople, proceeded the schism between the eastern and western portions of the nominal Church. Equally immersed in darkness, alike inflammatory in turbulence, unrestrained by evangelic principle, and pursuing nothing but their individual aggrandizement, all attempts to harmonize such repulsive materials as those ambitious conflicting Lords of God's heritage, were in vain. Indeed, it is preferable for the world, that the Lord permitted those arrogant Pontiffs and their stupid adherents to exist in separation; as by that means, some little fervour and a few partial gleams of light occasionally warmed and illumed the moral hemisphere.

IV. *Their depravity.* All the flood-gates of iniquity were opened, and every moral restraint was completely extirpated. The holy commands of Christianity were no longer enforced. The favour of God was understood to be a privilege which could be obtained only by money paid to the Church officers. Every crime however enormous was expiated by the offender, if he could only offer to the Pope, or to the Priest who absolved him, a sum equivalent to his insatiable cupidity. Pontiffs and Patriarchs, through every intermediate grade of Ecclesiastics to the bell-ringer, with friars, monks and nuns, wallowed in all the impiety

of Atheistic principle, and in all the corruption of bestial licentiousness. Auricular confession, the obligation imposed upon every individual above puberty, frequently to unfold to the priest all the secrets of their hearts, and all the actions of their lives, placed the reputation, the safety, the wealth, and the moral existence of all persons, at the option of that confidential adviser; and thus unhesitatingly elevated him into that superiority, which precluded all opposition to his commands, and which enforced full compliance with his wishes. Hence, he had no restraint for indulgence, but satiety: and the most artful of all the manœuvres connected with that ungodly machination was this, that it embodied around him a constant guard for his defence. They not only participated in his criminality, but were coerced to silence, by the dread of their own secrets being publicly divulged. From the constant and increasing operation of those varied evils, the world became at last one almost unmingled mass of utter loathsomeness. Having grasped the larger proportion of the wealth of society to feed their voluptuousness; and having banished all virtue, that conscience might not effectually interpose, and induce their degraded adherents to resist their despotic and vitiating authority; the ecclesiastical orders, by their precept, example, connivance, commutation of sin, and their diminution of the sanctity and supremacy of the Divine law, involved all persons within their ghostly rule, in a moral disorder apparently incurable, and in almost irremediable destruction. Yet some difference is perceptible between the Romans and the Greeks. The devotees of the Latin Usurper were more ignorant, vicious and shameless, than the Eastern disciples. Nevertheless, the record is so painfully disgusting even of the best of the monkish orders and of the hierarchical attendants, that the prophetic delineation, Revelation 9 : 20, 21, is lamentably verified by all the accuracy of historical facts; which corroborate the statement, that their depravity multiplied in energy, extent and diversity, during the seven centuries which elapsed, until the third angel, the Reformers of the sixteenth century, with a loud voice, Revelation 14 : 9—11, re-

sounded that dread denunciation, and reverberated that wondrous blast; which has silenced the groans of purgatory, stemmed the tide of idolatrous worship, rendered monkish vitiosity loathsome, and promulged the triumphs of redemption throughout the civilized world.

But as to "the Man of Sin and the Motoer of Harlots," are devoted nearly all the Divine predictions recorded in the Apocalypse, a succinct examination of the sacred record and of the Papal annals, is indispensable; especially when we remember the strong connection which exists between the ancient Popish institutions and our modern customs and observances; and also, that many of the Scriptural prophecies already have most exactly been accomplished.

"There appeared a great wonder in heaven; a Woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars." Revelation 12. The Christian Church, shining in the splendor of the Sun of Righteousness, superior to the Mosaic dispensation, transported above sublunary enjoyments, and decorated with Apostolic doctrines. During the period of her travail from the day of Pentecost until the demolition by Constantine, "a great red dragon with seven heads and ten horns and seven crowns upon his heads, who drew the third part of the stars of heaven and cast them unto the earth," stood ready to devour the woman's child, the avowed and consistent believers in Jesus, the Son of God. That the seven crowns were upon his heads, and not ten crowns upon his horns, evinces, that the Roman imperial government, not the kings of the European nations, was intended; and denotes the situation of the church under Pagan Rome. But previous to the deliverance of the Christians from persecution by Constantine, the war of Michael and the Dragon interposed; which signifies the vehement exertions that the Pagans, by diabolical instigation, made against the establishment of Christianity. The Devil after a contest of nearly 300 years was finally overthrown; for the blood of Christ and the doctrines of the cross, by the testimony of them "who loved not their own lives unto

the death," vanquished every hellish machination, and the heavens rejoiced.

When the dragon was cast unto the earth, he persecuted the woman, the Church. That vision designates the continual attempts which were formed and executed, after the age of Constantine, to subvert the gospel, and to restore the ancient irreligion. During those occurrences, the woman received wings, by which, at the appointed time, she might fly into the wilderness during the 1260 years. The serpent then endeavored to destroy her by a flood of water; meaning the irruptions of the Northern Barbarians; which the surviving Pagans steadfastly and strenuously encouraged, hoping that Messiah's religion would perish in the commotions. Nevertheless, "the earth helped the woman and swallowed up the flood;" for the various nations which desolated the Roman empire became nominal Christians. Thus discomfited, the dragon in his wrath went to "make war with the remnant of her seed," those who submitted not to the absurdities, superstitions, and pollutions of Popery, and "who keep the commandments of God, and the testimony of Jesus Christ."

The beast with seven heads and ten horns, next appeared with crowns on his horns; and the alteration from the seven crowns on his heads to the ten crowns on his horns, declares the change which resulted from the extirpation of the imperial authority.

The ten horns are all the present kingdoms of Europe; Russia, Scandinavia, probably Poland, Holland, and Greece only excepted. From their origin to the present day, the western part of the Roman empire, notwithstanding numberless tumults, vicissitudes, and revolutions, has generally remained, when in a settled condition, in ten distinct independent sovereignties. That fact decisively intimates, that whatever modifications or external characteristics they may yet exhibit, they shall continue in number *ten*, and are the horns which eventually shall fall with the beast.

The beast was a leopard for fierceness, a bear in cruelty, and

as a lion terrific. The sixth head was wounded in the overthrow of the imperial power; but it was revived in Charlemagne, who established the anti-Christian Roman empire; and by the association of the secular authority with the Papal spiritual supremacy, the nations were all reduced to submission, and worshipped the beast, supposing his power to be irresistible. Daniel and John agree, that he should speak great things; he claimed to be God of gods, and God upon earth, and the duration of his authority was fixed for 1260 years. The Papal community have blasphemed God, his name, and his tabernacle, by substituting image worship in the house of prayer, and by murdering his saints, as heretics; and "them that dwell in heaven," by the imputation of the most ridiculous actions, and by sacrilegious devotion. He was to make war with the saints and to overcome them. All computation fails to ascertain the numbers of those who, for denying the Papal dominion and doctrines, have been mercilessly tortured by that savage unrelenting beast. His power extended over all countries, tongues, and nations, and "all those whose names are not written in the book of life of the Lamb slain from the foundation of the world, worship him."

Before that horn, three of the ten horns were to fall. Accordingly, previous to the elevation of the Pope to temporal authority, through the sanction which the impious Pontiff of Rome gave to the usurpations of the sanguinary Phocas, he became master of the Gothic kingdom, which had been primarily established in Rome and its vicinity.

Another beast arose, which had "two horns, like a lamb, but speaking as a dragon." That monster seems to personify the two bodies of ecclesiastics, who, in all generations, have been the principal support of the Pope's devilish sorceries: for they have exercised the consummate power of the first beast, spread themselves into every country, subjected by their arts and menaces all people, and forced them to adore the "son of perdition." Daniel's little horn and the two-horned beast are similarly described. "He doth great wonders;" the pretended miracles of the apostates: "he maketh fire come down from heaven upon

earth in the sight of men," the bulls and excommunications which regularly issued from the Vatican against all those who dared to oppose the authority of "him, whose coming is after the working of Satan." By those simulated wonders, men were deceived. He was to "make an image to the first beast." This image is either the Pope, to whom the cardinals gave life and ability to speak, who, as a temporal prince, represents the ancient Emperors, and, as the infallible head of the Church, is the great Papistical idol, and in both respects is now the chief of the whole anti-christian tyranny; or it may include the impious abominations which their chimerical devotions so ostentatiously display. "Those who will not worship the image of the beast, he was not himself to kill, but cause to be killed." The Papal priests never absolutely destroyed their opponents, but delivered the witnesses for Jesus to the magistrate, who was collocated with them, and completely under their dominion, that they might be murdered by the secular arm; so that the ecclesiastical beast was the judge, and kings, with other civil authorities, the executioners. "All men were marked in their right hand and their foreheads; and no man might buy or sell, save he who had the mark," or his name, or the number of the name of the beast. They must bow to the Roman idolatries and superstitions, receive "the mark of the beast," which is the cross, the cause of the most infernal cruelties and the most childish superstitions, and which is without cessation applied by every ridiculous votary to his hand, intimating his activity in supporting the throne of iniquity; and to his forehead, which avowed his subjection to that tyrannical compound of unholy power. All intercourse with the enemies of the Pope and his clergy was strictly prohibited. The beast's name is specified, 666. It is the name of the first beast, of the ten-horned beast, of a man, the name with the mark, and of every individual in the empire. All those properties combined meet only in the several titles which are used in the Hebrew, Greek, and Latin languages, to designate the Popedom; and consequently fix it upon that apostacy.

The Apostle depicts the character of those, who in all ages should oppose the Papal authority and supremacy, and "follow the Lamb whithersoever he goeth." Three angels then arise in succession; one flies in the midst of heaven with the everlasting gospel; the early Waldenses and Albigenses. The second angel followed, crying, "Babylon is fallen;" the Bohemians and others, who after the former witnesses were nearly or totally slain, more plainly and boldly proclaimed the wrath of God against the persecutors of the saints. The third angel thundered with increased vehemence, and with augmented wo in his denunciations; Luther, Zuinglius, Calvin, Cranmer, and Knox, with their coadjutors and successors, who shall not cease to protest against the infernally erroneous principles and practices of the Latin hierarchy, until the last witness is murdered for the sake of Jesus Christ.

Living nearer the time of the Apostle, the prophecy could not be so lucidly expounded; yet the Waldenses and Albigenses more mildly, but with equal resolution, promulged evangelical truth. When "the mystery of iniquity" had arrived at its acme, and the character of the "Man of Sin" was more clearly developed, the prediction was used with more certainty; and the opposition of the Bohemians, the Vaudois and Wiclif, with Huss and Jerome, was marked by a more decided abhorrence. But the modern Protestants have been more determined and urgent in their importunity, more distinct in their application of those predictions to the Papacy, and more severe in the judgments which they have denounced.

After the testimony of the Reformers, the Apostle called the disciples to "patience to keep the commandments of God and the faith of Jesus;" and encouraged them to persevere by the assurance, that "Blessed are the dead who die in the Lord."

A cloud impenetrable overshades the precise epocha when the 1260 years commenced. Prophecy evinces, that the Mohammedan apostacy will close before Popery shall expire, though their decease will be in swift progression; and that the end of their duration is not immediately to be anticipated.

Speedily after the dominion of "the Man of Sin" commenced, the witnesses began to exist; but the Pope's primitive antagonists were the first angel, the Waldenses; who arose about the year 666, when the Papal supremacy was generally acknowledged. Some of the horns long resisted the power which he claimed; but by secession from the Latin apostacy, the primary witnesses directly opposed her errors and growing enormities.

Ample evidence exists, that nearly at the same period when the Beast began to reign, the witnesses in sackcloth commenced their prophesying in opposition.

In the eighth century, the Greeks dissented from the Latins; and the principal topics which constituted the basis of contest between the Papal hierarchy and the followers of the Lamb, "as many as would not worship the image of the beast," may thus concisely be delineated.

The Worship of Images. In the eighth century, the Greek Emperors most energetically opposed the devotions offered before the statues, the intercession of the saints, and the supposititious sanctity of the relics. A succession of witnesses constantly protested against that derogation from the Divine majesty and honor.

The Supremacy of the Pope excited severe contests; and it seems never to have been universally tolerated throughout the ten horns of the beast, until Gregory, whose name, Hildebrand, was most appropriately transformed by the sincere Christians into Hell-brand, claimed, exercised, and by every species of tyrannical violence finally usurped and obtained, either a voluntary or a tacit subjection to his illimitable authority.

Transubstantiation, the most absurd of all palpable and sensible contradictions, for a long time received every variety of resistance; but ignorance finally triumphed. The canon of the mass transformed the wafer into the identical flesh and blood of the Redeemer of mankind.

Penance and Purgatory were the genuine offspring of superstition and blindness. Submission to a monk's prescribed mortifications opened the road to invisible t-

tory sufferings, of which the Pope held the key, and which his inferior delegates were authorized to turn, that departed souls might be transmitted to heaven. That most detestable and gainful of all traffics, in its progressive influence, impoverished the nations by draining their wealth, and stultified the people by covering them with a thick darkness, impervious, gross and tangible as that of Egypt.

Celibacy. The unnatural system of immuring all the flower of the human family in convents and nunneries, however odious and abhorrent, is so essential and indispensable a portion of the Romish hierarchy, that it cannot exist without its prolongation. By the active influence of that anti-social abomination, all the ligaments of society were shivered, and the whole Roman empire was divided into two classes of people; a band of adherents to the Papacy, whose interest it was to support the ghostly despotism, by every artifice and exertion; and the stupid, debased, senseless multitudes, "silly sheep fleeced ten thousand times before;" who were continually robbed under a diversity of pretexts when living, and whose property was generally grasped when dead, that those associated voluptuaries might in indolence riot upon the spoils of industry, and with impunity wallow in every species of criminal indulgence.

In every age, opponents to the Papacy existed. They were widely scattered, and variously denominated; but generally, they were called Waldenses, Albigenses, and Leonists. In the thirteenth century they had become so numerous, that to crush the rebels against him who was seated "in the temple of God, as God," the Inquisition was established; armed with all the power that Jesuitical cunning, Dominican malevolence, interested energy, infernal cruelty, Pontifical sanction, and incalculable numbers combined, could impart: and in the development and in the exercise of their uncontrolled authority, exhibiting all that cold-blooded, insensible malignity, at the recollection of which barbarism itself is appalled; and which nothing but Christianity could have sustained.

After the permanent establishment of the Arabian Imposture,

the mystery of iniquity was completely unfolded, and the 1260 years of gloom commenced their revolution. However impossible it may be, to determine with precision the exact period; yet the moral aspect of the nations, the exaltation of the Roman hierarchy, the inseparable combination of the ten civil horns of the heathen empire, under one nominal judge and legislator, as terrestrial vicegerent of God; and especially the original prophesying of the two witnesses in sackcloth, authorize the deduction, that the sacred mysterious number 666 is probably the true date of that duplicate eventful era, in retrospect so humiliating, so joyful in anticipation.

The extent of his dominion. Of graphical prophecy, no painting can be more accurate, than the portrait of the Papacy drawn by the Apostle, when in Patmos, he "was in the Spirit, on the Lord's day." The beast to which "the dragon gave his power and his seat, and his great authority," had "seven heads and ten horns, and upon his horns, ten crowns;" and in the seventeenth chapter of the Apocalypse, the heads and the horns are explained. "The seven heads are seven mountains on which the woman sitteth;" for the prophet had immediately before described the woman as sitting "upon a scarlet coloured beast, having seven heads and ten horns." The seven heads are also expounded as seven kings, of whom five had fallen, one existed, "and the other is not yet come;" "and the ten horns are ten kings, who have received no kingdom as yet, but receive power, have one mind, and shall give their power and strength to the beast."

The seven mountains determine the application of the prediction to Rome, "the city with seven hills." The seven kings imply the several forms of government which successively swayed the Roman empire. The Pope's temporal authority is that complicated beast, "that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The scarlet coloured beast is the Roman government, in its final attribute. That is the Papal hierarchy.

The great red dragon, which stood before the woman to

devour her child as soon as it was born, in the visible or terrestrial application of the imagery, is delineated as identical with the scarlet coloured beast. To illustrate this point, the deliverance of the Church from the dragon is fixed at the ordinary period of gestation; and from the day of Pentecost, until the proclamation of Constantine for the universal toleration and encouragement of Christianity, comprised exactly 280 years. But why is he clothed in scarlet? The Roman kings, consuls, generals, emperors, popes, and cardinals, have continually adorned themselves in purple or scarlet robes. This is the correct explication of the prediction, as is evident from the remarkable manner in which it was adopted by Constantine in his letter to Eusebius; "directing him to repair and rebuild the houses for the worship of God." "Liberty being now restored," writes the Christian conqueror, "and *that dragon*," meaning the Pagan imperial government, "*that dragon* being removed from the administration of public affairs, by the providence of the great God, and by my ministry; I esteem the great power of God to have been made manifest to all." Eusebius assures us, that in express allusion to the Divine Oracles, where the evil spirit is called the dragon, a picture of Constantine was exalted over the gate of his palace, with the cross suspended over his head; and under his feet, "the great enemy of mankind, who persecuted the Church by the means of impious tyrants, in the form of a dragon," pierced with a dart in his body, and hurled headlong into the watery abyss.

At the period when Augustulus, the last of the western emperors, was vanquished, and the imperial sway over the occidental part of the Roman empire was destroyed—his dominions were divided into ten kingdoms, which comprehended within its general boundary the whole of Europe, except the countries subsequently possessed by the Turks and the northern regions. That remarkable coincidence in the settlement of the countries immediately subject to the dragon's beast, is a constant peculiarity in the history of the world. "All those kingdoms were divided either by conquest or inheritance; and, as if that num-

ber *ten* had been fatal in the Roman dominions, it has been often particularly remarked." Eberard, a papist, mentioned it about the year 1240, in the diet of Ratisbon. Luther at the period of the Reformation; Newton and Whiston, also 120 years since—and that which is yet more astonishing, after the late European earthquake, which, at one period, seemed to have transferred nearly the whole sovereignty of that continent to an individual warrior, the kings of the ancient western empire have "returned again to the same condition, and at present it is divided into *ten* principal states."

If any argument were required to verify our faith in Divine revelation, after so perfect a fulfilment of John's prophecy; it might be deduced from the wondrous fact, that 700 years previous to the publication of the Apostle's visions, the God of Israel had revealed the same history of the Roman empire to Nebuchadnezzar, in the dream which Daniel interpreted; and again, about fifty years subsequent, to the Prophet himself

Those predictions of the Old Testament were written when the Roman power was confined to a small district in Italy, and when the name of such a city or people had not crossed the Adriatic. The application of those Prophecies was correctly made by all the principal ancient expositors of the Sacred Volume. Jerom, who lived during the earliest irruptions of the northern barbarians, long prior to the complete fulfilment of the prophetic visions, in one concise and luminous paragraph, detailed the whole posterior history of Europe to this day. "The feet and toes are partly of iron, and partly of clay, which is most manifestly proved at this time; and when the Roman empire shall be destroyed, there will be ten kings, who will divide it between them; and an eleventh shall arise, a little king, who shall subdue three of the kings, and the other seven shall submit their necks to that conqueror." This displays very acute scriptural perspicacity; because if we only change the style from the future for the past, we peruse the utmost exactitude of undeniable fact.

The grand difficulty connected with those delineations con-

sists in the utter impossibility to determine the epoch when the power of the Beast commenced. That the 1260 years of its duration have not terminated is evinced, because the angel "having great power," has *not* "come down from heaven, and cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." Several eras have been designated as the first of the 1260 years. "Their commencement must be placed after the subversion of the western empire; but the beginning of the rise and fall of the anti-christian tyranny, and the completion of them," may, probably, like the Babylonish captivity, be referred to different periods. Justinian, the emperor, in 534, declared the Pope the head of all the Churches; and sent Bishops to Rome as his ambassadors. Gregory I. domineered most haughtily over all the Churches of the west during the sixth, and the posterior spiritual usurper, much more despotically in the seventh century. The power of the Papacy was remarkably developed in the success which attended their efforts to establish the worship of images, and the invocation of saints; for when Gregory so blasphemously inserted the name of the Virgin Mary in his litanies of devotion, although he was opposed by all the earnestness of Christian sincerity; by all the illumination of Biblical literature; by the hitherto irresistible influence of primitive practice, exemplified in the "Holy Church throughout all the world;" by the example of the "noble army of martyrs," and by the authority of the Christian imperial government; yet "the Man of Sin" was victorious, and in 606, was proclaimed *Universal Bishop*. Having excommunicated the Greek emperor in consequence of his opposition to idolatry, and having excited such civil commotion and intestine wars, that the sovereignty of Leo was totally subverted in Italy—about 120 years from the almost general acknowledgment of his ecclesiastical reign, Gregory II., then Pope, usurped the temporal supremacy. In the meantime, the two Apocalyptic witnesses, or the heretics, for all who dissented from the beast were so denounced, were by the laws declared infamous, and outlaws. The Pope's canons were of equal or superior authority to legislative enact-

ments, and the beast had fully received from the dragon "his power, and his seat, and great authority." It appears, therefore, to be a reasonable inference, that the year 606 is the earliest, and the Papal acquisition of the independent civil power, about 756, the latest date possible, which can be fixed for the entrance upon the 1260 years. The first is too early; because it is prior to the Mohammedan Hegira, and the witnesses prophesying in sackcloth; and the latter seems to interpose too great an interval between events which prophecy and history both determine almost simultaneously to have occurred. The distinct ecclesiastical despotism of the Popedom, separated from the civil tyranny, probably will be destroyed, before the generally extended combination of the apostate Church, and the temporal power of the ten horns of the beast, shall for ever be exterminated.

The characters of his power. Those must first be illustrated in the language and painting of prophecy. Daniel represents him in his seventh chapter as a horn, the Scriptural symbol of energy and force, "plucking up by the roots three of the first horns," overturning three of the ten states. He shall be diverse from the first; his authority being both ecclesiastical and secular. "In this horn were eyes like the eyes of man;" denoting his cunning policy and solicitude for his own advancement. "He had a mouth speaking great things;" the Pope filled all Europe with his noise, boasting of his supremacy, issuing his bulls, and dissolving all the relations of society. "His look was more stout than his fellows;" he claimed and possessed almost universal superiority over all the ten kings. "He shall speak great words against the Most High;" the Pope established himself above all law, arrogated the god-like attributes of holiness and infallibility, and demanded and enforced obedience to his decretals, when they were absurd, destructive, and blasphemous. "He shall wear out the saints of the Most High;" who ever harassed the sincere disciples of the Lamb with more cruelty or constancy, by massacre and tortures, than the Popes and their inquisitorial agents? "He shall think to change

times and laws;" this was effected by the indulgences for sin, the idolatrous festivals which he appointed, the anti-scriptural articles of faith and the vitiating practices which he sanctioned, and by claiming the indefeasible prerogative to alter and reverse at his pleasure the laws of God and man. "They shall be given into his hand, until a time, and times, and the dividing of times;" time means a year; therefore, this is equivalent to three years and a half, "forty-two months, a thousand two hundred and threescore days." God declared to Ezekiel, "I have appointed thee each day for a year;" and Daniel's seventy weeks were 490 years, consequently these are 1260 years.

The description of the Apostle Paul is not less accurate—"He opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." In a further delineation, he describes the members of the apostacy as giving heed "to seducing spirit and doctrines of devils, speaking lies in hypocrisy, forbidding to marry, abstaining from meats, and having their consciences seared with a hot iron." That is the genuine picture of the Papal system. The Popes have always destroyed, if practicable, those who adhered to the word of God and rejected their traditions. "He exalted himself;" emperors and kings have been dethroned and restored by them; and their kingdoms have been bestowed as the patrimony of the beast. The most dignified potentates of Europe themselves have waited at the gates of the Pope's palace, almost naked, in the midst of winter. They have prostrated themselves before him, kissed his toe, and held his stirrup. Two of them have led his horse by the bridle in procession. Their crowns have been kicked from their heads by the Pope's foot. He has trampled upon their heads; and they have even suffered their necks to be trodden upon as a footstool, when he ascended his horse, or portable canopied throne. This Scripture was impiously used on those occasions:—"They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under

fect." Psalm 91: 12, 13. "The word of God has been made of none effect by his traditions." "The Pope has *forbidden* the communion of bread and wine, marriage, the knowledge of the Scriptures; while he enforces the violation of the first commandment, and has erased the second to remove the Divine barrier to idolatry. He also sanctifies murder. "He sits in the temple of God, as God;" upon the high altar, at his pontifical inauguration. The nominal Lord's table is his footstool, and thus he receives god-like adoration. "He shows himself that he is God;" he has blasphemously assumed the inalienable titles and attributes, with the incommunicable power and prerogatives, of "the only blessed Potentate, the only wise God our Savior," to pardon sin, which the Jews declared belonged to God alone; and for which they impeached and hated the Lord of life and glory, to whom it belonged; and has also declared that his authority is greater than the word of God, and must be received on the penalty of "everlasting punishment." Some of his titles were these; "Our Lord God the Pope; God upon earth; King of kings, and Lord of lords; Judge in the place of God." He also claimed, "God has delivered to me all the kingdoms, of this world. The power of the Pope extends to things celestial, terrestrial, and infernal. The Pope doth what he pleases, even things unlawful, and is more than God. If the Pope command vice and forbid virtue, the Church is bound to believe that vice is good and virtue wicked, unless she would sin against her own conscience. The authority of the Church, that is, the Pope, is more ancient and worthy than the Scriptures."

It is evident, therefore, that Daniel's little horn and Paul's man of sin are identical; and not less the Antichrist of John. This interpretation was published 1660 years ago by Justin; and all the most enlightened expositors who wrote prior to the extermination of the Western imperial power, corroborate his application of the prophecy. Tertullian, Origen, Lactantius, Cyril, Ambrose, Hilary, Jerome, Augustin, Chrysostom, and even Gregory I. himself, Pope at the close of the sixth century, declared, that he who assumed the title of Universal Bishop was either

Antichrist or his forerunner. Yet, in 606, his almost immediate successor, Boniface, two years only subsequent to the death of Gregory, usurped the same title thus so boldly denounced by the former hierarch. That title, with all its anti-christian appendages, is still retained by the present Pope, Gregory XVI., the genuine heir of all the pride, of all the hatred to the gospel, and of all the cruelty, which Hildebrand or Alexander ever felt or displayed. The modern "Man of Sin," however, possesses not the opportunity to develop his real and perfect character; but he has often asserted the undiminished plenitude of his ecclesiastical supremacy; and has invariably counteracted the spread of the Scriptures by his audacious bulls, mandates, and venom, against the Bible Societies, and Revealed Truth in the vernacular language.

With the qualities belonging to the Apocalyptic woman, as described by John, two other of her characteristics must be noticed. Upon her forehead was a name written, "Mystery;" and formerly, that word was inscribed in letters of gold in front of the Pope's triple crown. "The woman was drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Blasphemy and cruelty were predicted as her prime distinctive features. That they were appropriately described will most evidently appear, when we narrate the high claims and the sanguinary practices of the anti-christian apostacy. It has been calculated that the Popes and their vassals have massacred ten times as many rejecters of the Papal authority, as the number of those, who, under the heathen emperors, were martyred because they refused to bow down to their idols. Well, therefore, might John wonder, "with great admiration," at the vision of the external form and name of the Christian Church, encircled with an ocean of blood, which was effused from the veins of Immanuel's disciples, and the Apostle's brethren in the faith.

The commencement of the seventh century beheld the evolution of the Mohammedan Imposture, and the establishment of the Papal supremacy. Of the Romish Church during the dark ages, the following are striking characteristics. The intermi-

nable multiplication of the most preposterous rites and ceremonies. The accession of temporal power to the Pope's spiritual jurisdiction. The chivalric derangement which depopulated Europe, that the land of Canaan might be rescued from the Mohammedans, but which directly produced the fulfilment of prophecy respecting the Turks. The increase of celibacy, by which the nations were prodigiously weakened, and vice inconceivably advanced. The absurdities of transubstantiation, which egregiously consolidated the power of the Pope. The practice of selling indulgences, and pardon for every sin, past, present, or future, provided money sufficient were paid for absolution; by which the people were unspeakably robbed, and the Romish priesthood proportionably aggrandized. The exaltation of the "Man of Sin" to the uncontrolled government of the nations: by disposing of temporal authorities; by dispensing with the obligations of the oath; by transforming the nature of morality; by substituting the most aggravated crimes for the most august virtues; and by pretending to abolish the everlasting punishment which God has denounced against the impenitent perpetrators of iniquity. The incessantly malignant persecutions; for Rome Papal has murdered indefinitely more Christians than the Pagan persecutors. Through a long succession of ages, the Papal ecclesiastics destroyed and became intoxicated with the blood of myriads of witnesses, who, in sackcloth, continued to prophesy on behalf of their crucified Lord.

When the nations of Europe appeared to be overwhelmed in darkness irremediable, several unexpected events combined their influence to dispel the gloom which had so long enveloped them. Those crusaders who returned from the Asiatic military expeditions, during their absence, had imbibed a considerable degree of knowledge, and a rising spirit of independence. In Greece, through which the barbarian fanatics passed, the arts and sciences, with a measure of literary information superior to that which was possessed by the monkish orders within the confines of the Latin Church, then subsisted. From the taste which they acquired, a vast flood of light emanated from

the Italian poets and artists, and introduced the revival of literature. The overthrow of the Constantinopolitan empire banished prodigious numbers of the Greek Christians, and scattered them throughout the various countries of Europe. The invention of printing multiplied books, which before had been confined to the monasteries; and thus rendered every species of knowledge easy of acquisition. The discoveries of the Portuguese, and the adventurous spirit of Columbus, which unfolded to astonished Europe a new world, gave a spring to human exertions, and infused a spirit of independence among all descriptions of characters. At the same time, the supine incaution, the boundless extravagance, the daring licentiousness, and the audacious extortions of the Popes and their dependant ecclesiastics, considerably emancipated many of the nations from their disgraceful and tremendous thralldom.

At last, by the goodness of Providence, Wiclif, Huss, Jerom, Luther, Zuingle, Hamilton, Wishart, Latimer, Cranmer, Calvin, Knox, and their renowned coadjutors, were elevated to imperishable honor. Their Christian virtues, genius, learning, undaunted fortitude, and perseverance, by the sanction of Heaven, surmounted all impediments, battered the Babylonian fortress, which enclosed the embattled hosts of the Papacy, and established the magnificent Reformation, upon a basis hitherto immoveable. Their survivors enlarged the scene of their labors, resuscitated the gospel from the grave of tradition, Divine "worship in spirit and in truth" from the sepulchre of ceremonial observances, the Christian character from the death-like oblivion in which it had been so long incarcerated, and Messiah's Church from the degradation and torpor in which during several centuries it had been entombed. Since that period nearly 300 years have elapsed. Though dispossessed of some of its most terrific features, yet the character of that bloody bigot Mary; the savage barbarity of the Guises; the unrelenting and execrably inhuman temper of Charles IX.; the martyrdoms occasioned by the Duke of Alva; the deluges of Protestant blood which have overflowed Spain, Portugal, Italy, France, and

Ireland; and the horrors commanded by Louis XIV. ; with other memorable instances in modern history—all demonstrate that the spirit of Popery is the same in every age; and that when the destined period shall arrive, similar desolations will be experienced throughout the ten kingdoms, by the witnesses who shall “die in the Lord.”

How mysterious are the dispensations of God in the direction of his Church!

After this review of the prophetic testimony, we are disposed to inquire, Why did the Lord permit such ineffable absurdities to arise? And are equally astonished, when we reflect upon their predominance and protracted duration. The fact furnishes an irrefragable attestation to the humiliating truths, that man, by nature, is ever prone and willing to depart from Jehovah, and that Apollyon is, emphatically, the God of this world. The whole moral world was lying in wickedness; and with the exception of Judea, enveloped in impervious clouds of black darkness. To disperse the wretched gloom, the Sun of Righteousness arose, with healing beneath his wings. With great joy the people saw the marvellous light; but a conflict arose between the disturbers of the creation of God, and the servants of the Prince of Peace. During 280 years the contest was continued with little intermission, and could only be decided by the complete overthrow of one of the combatants. On the part of Satan, every abomination was exhibited toward his antagonists. The carnal weapons were sharpened to their utmost edge against the spiritual armor, and in the battle myriads of Immanuel's sheep were transferred from the cross to the crown, amid the most excruciating torture. The vision was for an appointed time, and although it tarried, they waited for it until it came. “The sixth seal was opened; the great earthquake occurred; the sun became black; the moon became as blood; the stars of heaven fell; the heavens departed; every mountain and island was moved;” and all orders of Satan's troops “hid themselves in the dens and rocks of the mountains, for the great day of his wrath” came, and none of them were “able to stand.”

After so complete a demolition of the ancient idolatry, the consummate exposure of its unhallowed mysteries and authorized corruption, and the establishment by law, and by insuperable force, of the sublimely "pure and undefiled religion," which is "the life and immortality brought to light by the gospel," combined with the triumphant evangelical hosannas of that multitude which no man could number;—who could have supposed that Christianity could have been metamorphosed so as to display all the abhorrent qualities of the Bacchanalian mythology? Yet the nations governed by Papal authority are scarcely more evangelized, than to change the worship of a block of marble, sculptured, and denominated Jupiter, or Venus, for an image of the Virgin Mary, or Peter, or of an imaginary disimbodied saint. To that astonishing departure from the gospel, must be added the incorporation of the most sanguinary feature impressed upon the idolatrous system. That philanthropy which the gospel so earnestly and continually inculcates, as the grand effect and evidence of the converting grace effused by the ever blessed Spirit, was absorbed in a furious malignity, incessantly devouring, cruel and insatiable as the grave. At the approach of the Papal adherents, all that was enlightened, pure, and devotional, disappeared. The substance of evangelical religion vanished, and in its stead, scarcely a shadowy similitude remained. That whole fabric, called Popery, is founded upon an impenetrable ignorance of the gospel of Christ; and its long-continued ascendancy has been perpetuated by that combination of spiritual tyrants, who contrived during several centuries to bind the world in the most degrading mental vassalage. Illumination only is requisite to demolish the Papal corruptions, equally with the Mohammedan apostacy. Under the withering control of that appalling and incomparable despotism of the dragon's beast and the false prophet, the ten kingdoms of the Roman empire, the ten horns of the beast, became gradually more and more palsied; until an almost incurable lethargy pervaded their whole boundaries. The activity inspired by the discovery of America, and the excitement enkindled by the rapid propagation of knowledge.

through the then novel art of printing, loosened the chains of darkness and coercion with which the human soul had so long been fettered, and finally enabled the enterprising, and the learned, and the pious, to "fight the good fight of faith;" and by thus undermining the Papal fortress, to justify that anticipation which exults in the song of triumph over its total and irrecoverable destruction. In reviewing the moral degradation and the intellectual stupor of that desolate period in the annals of the human family, we are lost in astonishment, at the mysteriousness of the Divine government, the wondrous reaction of human affairs, the exact retribution which the Supreme Governor often awards to mankind, even in this world, and the almost insuperable tendency that exists in the hearts of men to depart from the living God.

The gradual introduction of the Papal superstitions, and the sudden establishment of the delusions originally promulged at Mecca, verify the prophetic truth, "The Lord is with you, if you be with him; but if you forsake him, he will forsake you." That infallible declaration is exemplified in all its humiliating force, by the annals of the nominal Church during the three hundred years subsequent to Constantine's publicly authoritative recognition of the gospel as the imperial religion. Spiritual devotion was generally unknown. The worship of God was transformed into a carnal exterior round of services, by which the light of evangelical truth was obscured. The sanctity of the Divine commandments was obliterated by substitutes, which altogether commuted the whole moral system, and by the tendency to auricular confession and priestly absolution. And as the progress of corruption is continually accelerating, it was soon developed in all its enormity, evincing, that "men love darkness rather than light, because their deeds are evil."

It is not surprise merely which affects us in contemplating those inscrutable movements of the Providential system; but also gratitude, that God, who presides over all terrestrial affairs, has so directed those apparently inexplicable and contradictory events, that they furnish the strongest possible conviction to our

minds of the truth which the Sacred Scriptures develop, and thus, through Divine influence, they contribute most essentially to our spiritual edification. "He maketh the wrath of man to praise him, and the remainder of that wrath he restrains." The monks and friars, whose Argus eyes explored every recess, however secret, to seize all the copies of the Sacred Volume, that their contents might be unknown to the multitudes over whom they had obtained a resistless sway, entombed the manuscripts which they collected in oblivion, within the walls of their abbeys: and it is remarkable, that, under Divine control, that measure became the safeguard of the Scriptures.

The manuscripts which were obtained either by intimidation, or force, or fraud, were deposited in the monasteries and the large collegiate institutions as receptacles of safety. As those edifices were legalized as perfect sanctuaries, they were seldom assailed; and thus became treasuries in which were securely intrusted any articles, however costly or precious. Had the ingenuity of the monks and friars equalled their malignity, and their aversion to the Scriptures, they would irrecoverably have destroyed all the copies which could have been grasped. But they were taken in their own craftiness. He who makes "all things work together for good to them that love God, to the called according to his purpose," so regulated all the corrupt passions of men, that they who never rested from the unholy employ, to obliterate the energy of revealed truth, and to extirpate the charter of redemption from its residence on earth, became, in the days of darkness, and through the centuries of moral and spiritual palpable gloom, the unassailable guardians of its imperishable truths, promises, and commands.

Another circumstance, not less impressive, must also be remembered. In declaring the Latin version the only authorized text of Scripture, it became necessary for the sake of those who continued to use that language, both in speaking and writing, and who consequently might comprehend the oracles of truth, often to exhibit the Old and New Testament, that skeptical disputers and religious dissenters might be convinced that the

various errors and mummeries of Popery were truly sanctioned by the Founder of the Church and his Apostles. Hence the exposure necessary even to change the tenor of the Divine word, so that it might authorize all the new follies, either in faith, worship, or practice, which were continually increasing in the Church, naturally tended to remind those who had never seen the *gospels* that such a book existed, in its authority so paramount, that it was deemed, in all cases of difficulty, that standard of verity alone, from the decision of which no appeal is admissible. He, the Supreme, who does as he pleases in the midst of the armies of heaven, and among the inhabitants of the earth, by this means illustrated truth to the sincere and candid inquirer; and so maintained the smoking flax, that it could not be totally extinguished. To this cause may be ascribed the opposition to the Papacy which existed at every period, from the rise of the Waldenses to the more furious assaults made upon the battlements of Antichrist by the Reformers of the sixteenth century.

When we consider, therefore, the nature, progress, extent, and predominance of Popery, originating in the corruption of ungodly despots and hierarchs—when we reflect upon the strictly accurate delineation of all those events given so many hundreds of years before—when we observe the wonder-working displays of the perfections of God, as unfolded in his boundlessly wise superintendence of those discordant and baneful occurrences—when we behold a constant interference, propelling even the wickedness of man to fulfil the dispensations of Divine wisdom and mercy—and when we perceive that all the concerns of several centuries only operated to certify the Oracles of God—we should realize the incalculable value of that truth which the Savior has revealed; and learn caution, watchfulness, and a more powerful solicitude rightly to improve our inestimable privileges. Our light to life, is “the glorious gospel of the ever blessed God.”

NOTE.

Since the previous dissertation was stereotyped, I have perused an interesting and luminous work, in three volumes, recently issued in Scotland. It is entitled, "The Structure and Unity of the Apocalypse:" By David Robertson. As it partially differs from several illustrations of the prophecies which have already been given; and as the argumentation upon some of the topics is plausible; while the spirit and tendency of the whole are truly evangelical and edifying; I have appended the author's own "outline of the Apocalypse."

PERIOD I.—*The Seals.*

1. The first seal "presents Christ on the white horse of the gospel, conquering and to conquer."

2. The second seal "shows the civil power of the Roman empire, persecuting the followers of Christ with the great sword of the state, and thus taking peace from the earth."

3. The third seal "displays a black horse, and him who sits on it, with a yoke in his hand, and proclaiming scarcity and famine. This denotes the corrupt Christian clergy imposing the yoke of ecclesiastical authority and superstitious ceremonies, selling the gospel and its privileges for money, and killing the souls of men with spiritual famine."

4. The fourth seal "displays a green horse and a rider, who kills both with the sword and with famine. This denotes the combined system of Church and State introduced by Constantine, and which uses the weapons of both its precursors."

"These are the four characters of the Apocalypse. The first, on the white horse, conquers in the end, and reigns triumphant in glory."

5. The fifth seal "discovers the Christian party crying for vengeance for the blood of the martyrs, when the green horse appeared. They were mistaken in their view of his character; and the vengeance for which they cry was delayed."

6. The sixth seal "discovers the terrors of the other party, and describes the earthquake which took place at the time."

PERIOD II.—*The Trumpets.*

1. The first trumpet "denotes the irruption of the Northern Barbarians, who overturned the imperial throne, and settled within the empire. This trumpet drove the Church into the wilderness, caused the witnesses of God to put on sackcloth, and strengthened the rider on the red horse, by setting up the system of Gothic tyranny in Europe."

2. The second trumpet "casts a great mountain burning with fire into the sea. That was the Saracen empire, with the fire of God's wrath for the sins of nominal Christians. This strengthened the rider on the green horse, by drawing more close the connection between Church and State; and by setting up the Mohammedan power, which persecutes the adherents of every other system. It separated Africa from the Western empire."

3. The third trumpet "announced the fall of the Pope from his spiritual

sphere to the rank of a temporal prince, the imbittering of the waters by image-worship, and the institution of compulsory tithes. This strengthened the rider on the black horse."

4. The fourth trumpet "darkened the sun, moon, and stars." By which are meant the concealment of the Bible, the perversion of the ordinances, and the ignorance and corruption of the ministers through the Papacy.

An angel next proclaimed, that the three following trumpets would unfold woes to the inhabitants of the earth.

5. Under the fifth trumpet, the power of the enemies of Christ was "displayed in darkening the sun and air with the smoke of the pit, and sending forth the crusading locusts on the earth. Toward the close of that trumpet, in the year 1249, a faint dawn of light appeared in the East."

6. The sixth trumpet loosed the four angels of Euphrates, the Turkish horsemen. Their hour, day, month, and year, began in 1291, and ended in 1672. During which period, the Reformation occurred; the witnesses were encouraged and strengthened; the second or two-horned beast arose and took the power, and part of the dominion of the first beast.

PERIOD III.—*The Vials.*

The rider on the red horse is described as a red dragon. The rider on the green horse appeared as a beast, with seven heads and ten horns. The rider on the black horse gradually lost his separate subsistence and individuality, till he was merged in the green horse altogether. Then the beast with two horns like a lamb came forward to fill up his place. By these names, "the dragon, the beast, and the false prophet," the three enemies are known under the vials.

1. The first vial was "poured on the earth in 1688; by introducing liberty of conscience, and thus bringing the Church out of the wilderness, enabling the witnesses to lay aside their sackcloth, advancing them to safety and honor in society, and inflicting a noisome and grievous sore on all who had the mark of the beast or worshipped his image."

2. The second vial was "poured on the sea at the French revolution, and reversed the effects of the second trumpet, by loosening the connection between Church and State, restoring Africa to the European empire, resuscitating the Eastern empire in the independence of Greece, and securing liberty of conscience in all the dominions of Turkey and France. It weakened the ten-horned beast of the sea."

The five succeeding vials are not elucidated by Mr. Robertson, because he considers them as unfulfilled visions.

Without adverting to minor differences, there are decisive objections to this application of some of the prophecies to those historical occurrences which are cited.

The grand principle of interpretation adopted by Mr. Robertson, is obviously correct: that the Apostolic visions refer solely to the Church, and to those prominent civil occurrences which immediately affect its prosperity. The application of the seals and of the trumpets involves no substantial discordance, except on the fifth, which applies to the crusades, the vision which has usually been supposed to delineate the Mohammed-

dan apostacy. But that reference of the predictions does not materially change the aspect of the general scheme.

The principal exceptions to Mr. Robertson's comment, and they appear insuperable, are to his views on the subject of the witnesses. Nothing seems to be more evident, than that "the Spirit of Prophecy, which is the testimony of Jesus," intended to convey this general intimation; that the existence of the witnesses should be commensurate and coeval with the persecuting reign of the beast, and that they shall finish their testimony at the same time, when his power shall virtually be destroyed. The resurrection of the witnesses is adduced merely as a confirmation of their testimony for the confusion of their enemies; and not, that they may recommence "their prophesying;" because the rapidly approaching demolition of Babylon the great will render that testimony altogether superfluous.

Mr. Robertson interprets the "beast with two horns as a lamb, and speaking like a dragon," Revelation 13: 11-18, to be those Protestant establishments of Church and State which succeeded to the anti-christian domination. This is a doubtful hypothesis. Whether the first and second vials are rightly applied by him, also appears very dubious; especially as it cannot be admitted, that the period of 1260 years did terminate in 1688, the period which he has specified. That view seems to be entirely fallacious; because many very memorable instances of sanguinary Papal persecution have occurred since that epoch. The revocation of the Edict of Nantz; the dreadful massacres in Piedmont; the almost unceasing anguish and tortures of the witnesses in Bohemia and Hungary, during the last 150 years; and the nearly undiminished spiritual power of the Popedom in the greater part of the ten horns of the beast, seem to declare, without any doubt, that the witnesses still prophesy in sackcloth. To which may be subjoined another remarkable fact, that probably at no period since the Reformation of the sixteenth century, have the votaries of the Pontifical despotism made more strenuous efforts to regain their lost supremacy, and to obstruct the progress of "pure religion and undefiled," than during the present generation.

It should also be remembered, that although to the sounding of the sixth trumpet, in the grand points, almost all Protestant commentators agree; yet beyond that period, every picture seems so mysterious and intangible, that the most erudite and skilful explorers of prophecy are utterly bewildered to develop any luminous interpretation, and to make any consistent and definite application of modern history to the Apocalyptic vision: thereby evincing their incompetency satisfactorily to show us "that which is noted in the Scripture of Truth."

CHAPTER I.

ORIGIN AND PROGRESS OF THE POPEDOM.

History of the Development and Establishment of the Superstitious Opinions, Idolatrous Ceremonies, and Ecclesiastical Power of the Pontificate, and of the Papal Hierarchy; from the Apostolic Age to the Reformation in the Sixteenth Century.

THE annals of the Christian Church impressively teach us, that the most perfect gift of "the Father of Lights," when transferred to man, necessarily becomes deteriorated. That kingdom of God which is "righteousness, peace, and joy in the Holy Ghost," and which Immanuel condescended to appear upon earth to establish, was scarcely founded, when, through Satan's wiles, ungodly men began to pervert and corrupt it. Even Apostles themselves, and in the presence of their glorious Lord and Master, engaged in "strife, which of them should be accounted the greatest."

Jesus Christ also predicted that an early defection should arise in his Church, which departure from the truth should be promoted by false and seducing teachers. Matthew 24: 11. The Acts of the Apostles, and the Epistles written by them, are replete with testimony which certifies the melancholy fact. Peter, in his second Epistle, 2: 1, announces the progress of the evil. "There shall be false teachers among you, who privily shall bring in damnable heresies;" and Paul embodies the working of Satan in one general declaration concerning that corruption in doctrine and morals, which renders the application precisely and only descriptive of the Papal hierarchy. "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats." 1 Tim.

othy 4: 1-3. Had the inspired writer been directed to insert Popery, instead of those remarkable and extraordinary attributes, as Isaiah was commanded to personify and name Cyrus, the prophecy would not have been more evident, and would have been far less convincing.

Of that "mystery of iniquity," Paul also declared that it then worked. 2 Thessalonians 2: 7. The tares were sown, and a harvest of anti-christian fruits might be anticipated. To which John adds in his first Epistle, 2: 18, "Ye have heard that Antichrist shall come, even now there are many Antichrists." The Man of Sin, the great head of the Apostacy, had not appeared; but his pioneers, imbued with his impious spirit and motives, were preparing for his manifestation. "Many false prophets are gone out into the world," says John, in his first Epistle, 4: 1; which truth was verified by those pretended Christians who always endeavored to conjoin the law with the gospel, and the Jewish ceremonial with the spiritual devotions of Messiah's Church.

The fundamental principle of all impiety and irreligion, "will-worship," or the service of God according to men's own inventions, had commenced within thirty years after the effusion of the Spirit on the day of Pentecost. Paul describes that abhorrent substitution of "the doctrines of men, and rudiments of the world" for the commandment of God, as "the worshipping of angels," the effect of a pretended "voluntary humility;" but which was, in truth, the result of a "fleshly mind puffed up;" and "neglecting of the body," or a submission to excessive severities from the fallacious hope of meriting the Divine favor by those unauthorized penances. That "will-worship" is the grand characteristic of Popery; and so early did the adversary commence his attempts against the Church of God, that the Apostle warned "the saints and faithful brethren in Christ at Colosse," against that incipient development of the grand apostacy. Chapter 2: 16-23.

There is another remarkable Scriptural illustration of the existence in men of "an evil heart of unbelief in departing from

the living God." Hebrews 3: 12. In his first Epistle, 5: 21, John thus admonishes the Churches: "Keep yourselves from idols." It is therefore evident, that false principles were then inculcated under the Christian name, which immediately tended to idolatry; and Simon Magus, that arch-heretic who was condemned by Peter, it is believed, maintained that angels and their images ought to be adored. Justin Martyr testifies, that a statue had been erected to that impostor; which, with images both of himself and of Helen, his female associate, were extensively honored as sacred objects. Therefore, image-worship, which is one of the grand distinguishing marks of Romanism, may clearly be traced to the primitive heretics.

But the backsliding of the early transgressors was not restricted merely to erroneous theories; it was also accompanied by practical corruption. The Apostle Jude cautioned his Christian brethren against "filthy dreamers," or impure seducers, who fascinated the people by false and sensual doctrines. Of a similar character is the authoritative testimony of the Lord Jesus himself, in his Epistles sent by John to the Churches of Ephesus, Pergamos, and Thyatira: Revelation 2. Those hypocritical teachers professed Christianity, but mixed Judaism with their system, and also tolerated the utmost sensuality. Popery combines all those varied corrupt mixtures, carried out into their full operation and amplitude, with the worst characteristics and abominations of Paganism.

A concise review of the Christian Church, during the primitive centuries, and then of the Popedom, after the Roman Pontiff was generally recognized by the European nations as their spiritual infallible, will convince us that the community of which the Pope is the chief is that modern anti-christian Babylon the great, which "the Lord shall consume with the spirit of his mouth, and the brightness of his coming." 2 Thessalonians 2: 8.

CENTURY I. Although the foundation of that long degeneracy called Popery was firmly laid prior to the death of John the Apostle, and many errors and delusions were widely propagated and believed, yet the purity and simplicity of evangelical

truth, worship, and discipline, were so predominant and universal, that Hegesippus thus characterized the Christian Church of that period: "*Παρθενος καθαρα και αδιαφθορος εμεινεν η εκκλησια.*" In the first age, "the Church remained a pure and uncorrupted virgin." Eusebius, *Hist. Eccles.*, Lib. 3, Cap. 32. That testimony is ratified by the Apostle, even in reference to "the called of Jesus Christ in Rome, beloved of God;" of whom Paul recorded, that "their faith was spoken of throughout the whole world." *Romans 1: 8.*

The Sacred Volume comprises the only surviving narrative of the first century and the Apostolic age. "Jesus Christ, the head of the Church, who is the faithful witness," seems purposely to have interposed an impassable gulf between the close of the sacred canonical books and the earliest authentic writings of uninspired authors. In addition to which very important consideration, it must be subjoined, that to ascertain with any confidence the genuineness of those parts of the writings extant which bear the names of the earliest martyrs of the second century, is almost impossible.

It must be recollected, therefore, as of the utmost moment in the controversy with Papists, that none of the authors of the New Testament, neither Luke, in the Acts of the Apostles, nor Peter himself, nor Paul, nor James, nor Jude, nor John, even in his prophecies adverting to the condition and state of Christians until "the holy city, New Jerusalem, shall come down from God out of heaven, and the tabernacle of God shall be with men"—not one of those inspired writers gives us the least intimation concerning the universal Pontificate of Peter; his journeys and residence at Antioch and Rome; his bishopric at Antioch, and his episcopate at Rome during twenty-five years; which facts are utterly impossible according to Scriptural chronology; the acts of Peter at Rome; his Pontifical throne; his contest with Simon Magus; his appointment of a successor; and the place and time of his martyrdom. "*Quod tamen,*" says Godavius, *Pref. Hist. Eccles.*, "*cognoscere nostra vehementer intererat.*" But if all those topics cannot be demonstrated, the

All the grades of ecclesiastical dignities, with which posterior ages were oppressed, were unknown during the second century. Popes, cardinals, patriarchs, metropolitans, archbishops, &c., then had no existence, even in imagination. However, a basis was laid for the Pontifical throne; for the minister of the principal congregation, in the chief cities in the different countries and provinces, began to assume an unhallowed jurisdiction; and the title bishop was gradually losing its primitive meaning; and becoming more restricted to him who generally presided at the meetings of the ministers and deacons within the vicinity: although bishops and presbyters, after apostolic example and practice, were chosen by popular suffrage. Blondel de Jure plebis in eccles. regim. Yet the office and power of bishop, in the novel sense of the appellation, were not universally adopted; because Polycarp, in his Epistle to the Philippians, mentions only presbyters and deacons.

CENTURY III. It is demonstrable, that the perversion of the Scriptures and the corruption of Christianity, by incorporating heathenish principles and customs with it, fearfully advanced during the third century, notwithstanding all the storms of persecution with which the followers of the Lamb were scathed. The testimony of Cyprian, Epist. ad Pomp., is very affecting:—
“Ad hoc malorum devoluta est Ecclesia Dei et sponsa Christi, ut ad celebranda sacramenta celestia, disciplinam lux de tenebris mutuetur, et id faciunt Christiani, quod Antichristi faciunt. The Church of God and Spouse of Christ is fallen into that evil state, that to celebrate the heavenly mysteries, light borrows discipline from the darkness, and Christians do that which Antichrist performs.”

The truth of that martyr's melancholy complaint appears in the increase of festivals; for in addition to the observance of the Lord's resurrection, the Churches commemorated the nativity of Christ, Nicephorus Lib. 7, Cap. 6; and the descent of the Holy Ghost. Days were also dedicated to honor the martyrs; Tertullian de Coron. Milit. To which was added, the superstitious practice of kneeling or standing when engaged in

public prayer at different seasons. Among other corruptions, the following were then introduced. The sign of the cross on the forehead in baptism, with oil, milk, and honey. Water was often mixed with the sacramental wine. Bread from the Lord's table was also preserved, that it might be sent to sick persons. The prelates were almost all employed in aggrandizing their own superiority; and in disputing with each other respecting the objects of their inordinate ambition. Public repentance was abused, either by sinful relaxation or unchristian severity; and favors were granted to the guilty, upon the application of those Christians who were imprisoned and waiting for their martyrdom. That was the beginning of the system of Romish penance, satisfaction for sin, and indulgences. The monastic life was highly eulogized; and through the direful persecution of the Emperor Valerian, and the example of Paul the Hermit, the first monk, who fled from Alexandria about the year 260, and who continued in the desert until the general pacification achieved by Constantine, the state of celibacy was eulogized as almost equally acceptable to Jehovah as suffering and death for the sake of Christ. Those superstitious usages, however, were not universally adopted, nor were they required as indispensable. They were neither imposed nor enforced; but all believers were perfectly free to reject them; because no person pretended to sustain them by the Holy Scriptures, but merely by tradition. Tertullian, *de Coron. Milit.*, thus develops the authority by which they were primarily introduced. "Harum et aliarum ejusmodi disciplinarum, si leges expostules scripturarum, nullam invenies. Traditio tibi prætetetur auctrix, consuetudo confirmatrix, et fides observatrix."

Notwithstanding the corruptions which have been enumerated, the fundamental doctrines of the gospel, as the Reformed Churches now believe, were the creed of the Christians during the third century. Although the prominent preachers and authors of that period inculcated many errors and observances of an anti-christian tendency, yet the canon of Scripture was retained in its purity, sufficiency, and authority, unadulterated.

foundation of the Papacy is destroyed. The first emission of all the legends respecting Peter's residence and bishopric at Rome was by Jerom, in his translation of the chronicles of Eusebius. In fact, nothing certain is known, or can yet be discovered, respecting the Apostles and their immediate successors, except the narratives or intimations in the New Testament.

During the first century, Christian ministers of whatever name, whether called pastors, teachers, rulers, or elders, were of the same authority. The titles, bishops and presbyters, are used as synonymes, Acts 20 : 17, 28 ; Titus 1 : 5, 7. They were identical in duties, 1 Peter 5 : 2 ; qualities, 1 Timothy 3 : 2, 8 ; and there were more than one of those servants in a single Church, Acts 20 : 28 ; Philippians 1 : 1.

In addition to that fact, which overthrows the usurped Pontifical authority, not one expression or implication respecting transubstantiation, the sacrifice of the mass, the adoration of the host, communion in one kind, image-worship, Mariolatry, the invocation of saints, auricular confession, Papal indulgences, purgatory, the celibacy of priests, &c., or any other of the distinctive dogmas and rites of Romanism, can possibly be discovered.

CENTURY II. As the Churches became severed from the Apostolic era, they gradually receded from their predecessors in doctrinal purity, holiness of manners, simplicity of rites, strictness of discipline, and spiritual peace. They were manifestly adulterated by impostors and false teachers ; who, in the days of Ignatius, as is evident from the epistles which bear his name, strenuously endeavored to seduce the disciples from the doctrines and practice of the gospel. During the second century, that peculiar characteristic of Popery was unveiled ; its combined strictness and laxity ; for Romanism enjoins celibacy and permits sensuality ; and tolerates equally the grossest licentiousness and the severest austerities. Thus, some of the heretics of that period openly justified all lewdness, while others denounced the conjugal life, and the eating of flesh for food ; both of which are indelible features of the Papal apostacy.

About the year 150, commenced that superstitious custom of keeping days and times, which afterwards was displayed in the forty days fast, called Lent. The controversy respecting the period of celebrating the Lord's resurrection, whether on the fourteenth day of the moon, or on the ensuing Lord's day, agitated the Churches throughout the Roman empire. That collision produced the first instance of that Pontifical arrogance, which in subsequent ages desolated the nations. Victor, the Roman prelate, fulminated his anathema against the Eastern Christians; but both his act and spirit were universally condemned.

The external forms of religion continued simple and unadorned, and divested of all pomp and superstition. Not the least vestige is discoverable of any of the Papal traditions; either respecting the Pontificate, in its universality or infallibility; or creature-worship; or purgatory, with its essential blasphemous adjuncts; or the mass, with its impious and irrational dogmas and idolatrous rites, or monachism, under any of its modifications. Upon all those and the collateral topics, the writers of the second century are silent as the tomb. Even the term mass was unknown; the bread was broken by the ministers, and the elements distributed by the deacons; and the celebration was attended by the bishop or presbyter and deacon in their ordinary dress; for the sacerdotal vestments, after the custom of the heathen priests, were subsequently introduced. Tertullian Apolog. de Pallio.—Valesius Notis ad Eusebium.

The life of the Christians was a practical illustration of piety towards God and love to man; whence they were called brethren and Sisters. They prayed for the salvation of their enemies. All persons, young and old, of both sexes, intensely studied the Sacred Scriptures. Every Pagan sport and theatre they studiously avoided. Hence, the disciples of Jesus were distinguished for their modesty of demeanor, frugal expenditures, simplicity in dress, and courteous manners. Justin Apolog. 11.—Tatian.—Tertullian de Spectaculis.—Ireneus, Lib. 3. Cap. 4.—Eusebius, Lib. 5. Cap. 20.

by human traditions; and the worship of Jehovah was not profaned by the adoration or invocation of any creatures or images. It is also very evident from Origen and Cyprian, that although there were many confused and unscriptural notions concerning the connection between the departed saints and the visible Church, yet, as Spanheim remarks, *Introd. ad Hist. Novi Test. Seculum 3, Sect 3, Page 285, "cum sanctis se orare, non ad sanctos, profitebantur.* They professed that they prayed *with* the saints, and not *to* them." Purgatory at that period was totally unknown.

Nevertheless, it is certain, that there was no small accession of superstitious principles and appendages, both in name and observance, to the ancient simple ritual, which evils originated in the following causes. The right of each Church to appoint their own forms—a desire to attract greater reverence to their sacred things—the instruction of the ignorant by external symbols—and the solicitude to induce the Pagans to profess the Christian faith. Hence those epithets which are contrary to the gospel became common; altar, for the Lord's table; priests, instead of preachers or ministers; anointings; wax lights; inaccessible mysteries; commemorations of the dead; consecration of virgins, &c. That unscriptural phraseology, with the wide dispersion of the Christians in small fraternities over all parts of the empire, augmented popular superstition, clerical pomp, corruption in doctrine, and dissoluteness of manners.

Notwithstanding those morbid additions to the original simplicity of Christian truth and devotion, yet the mass was not invented; communion in both kinds was continued; as Dalceus proves in his *Cult. Lat., Lib. 2, Cap. 18*, by the testimony of Papal authors, who affirm:—"Semper et ubique ab ecclesiæ primordiis usque ad Seculum XII., sub specie panis et vini communicabant fideles."

Although some offered petitions for the departed martyrs, that they might be received into heaven, from an obvious perversion of the vision, Revelation 6:9-11; yet there was no interces-

sion for the Apostles, or the Virgin Mary, or the saints; and not an intimation can be found of any prayers *to the dead*.

The grand defects of that period arose from the ambition, strife, frauds, and calumnies, which existed among the prelates, and which gradually infected and debased the Churches. Cyprian, Epist. 7, and 69. Eusebius, Hist., Lib. 6, 7, 8, Cap. 1.

Presbyters, however, then continued to retain almost their primitive equality with the prelates, in ordination, judicial proceedings, government, and all other ministerial acts. None of the posterior hierarchical offices were devised; for the term *Παπα*, Father, was commonly applicable to all ministers: and no peculiar power was considered inherent in any bishop, and much less in the Bishop of Rome; as is evident from Tertullian, who, to rebuke the arrogance of Victor, because he had fulminated his excommunication against the Asiatic Christians, on account of the celebration of Easter, in his book *De Pudic*, applies to that arrogant usurper, in a sarcastic and ironical manner, the title, "*Episcopum Episcoporum*, Bishop of bishops."

The congregational assembly also possessed supreme authority in the final decision of all questions concerning the government of the Church, the administration of discipline, the reception and exclusion of members, and the election and ordination of ministers. Epist. ad Cyprian, 31; Constitution. Lib. 8, Cap. 4. Tertullian Apolog; Cyprian, Epist. 28.

It must also be recorded, that the ministers used their ordinary dress, and that no one of the sacerdotal or pontifical vestments, copied from the priests of the heathen Pantheon, had then been introduced into the Church. Euseb. Hist., Lib. 6, Cap. 19. The marriage of Christian preachers was also unrestricted.

Two legends, which were invented at that period, lucidly develop the progressive departure from the gospel. One fabulous narrative comprised the doings of the seven Ephesian sleepers; and the other is the history of the fictitious Ursula and her eleven thousand virgin companions; whence the order of Ursuline Nuns pretend to derive their origin.

This review of the third century may properly be closed with the testimony of Hegesippus, as preserved by Eusebius, Hist., Lib. 3, Cap. 32. "After the sacred band of the Apostles had ceased to live by different kinds of death, and their age had passed away, to whom it was granted by Christ that they should hear with their own ears his Divine wisdom, then the false and crafty conspiracy of impious error took its rise from the deceitfulness of those who labored to disseminate doctrines totally different from the gospel, and who afterwards, none of the Apostles any longer surviving, dared barefacedly to oppose false and lying doctrines to the sincere word of truth."

CENTURY IV. The scenes which are exhibited in the prophetic delineation, from the twelfth verse of the sixth chapter of the Apocalypse to the end of the seventh chapter, constitute one of the most remarkable revolutions recorded in the annals of empires. That vision of the sixth seal has often been applied to the opening of that wondrous day of eternity which shall never know an evening—but it was no doubt intended primarily to predict that astonishing succession of events and victories, by which all the imperial persecutors who had participated in the horrors of the era of martyrs, were successively and finally subjugated; and by which a professed Christian became sole and undisputed master of the Roman territories.

Constantius had uniformly displayed affection for the Christians, so that in his portion of the empire the rage of persecution was little known. Constantine his son, denominated the Great, having imbibed his father's predilections, became the object of aversion to all the other princes. Providentially he escaped from Galerius, the chief persecutor, who had designed his death, to his father's dominions; and speedily after, he was proclaimed Emperor. A combination was immediately formed to divest him of his authority and life. Convinced that a contest of indefinite magnitude and duration was unavoidable, and that the conflict involved not only his family interests, the enjoyment of his friends, but also the prosperity of the empire, and the apparent existence of that religion, the disciples of which

were his only confidential and faithful adherents—his mind was grievously agitated with a view of the dangers which were involved in the coerced resort to arms to defend his dominions and people.

Of the affection which the Britons, Gauls, and Spaniards, bore to Constantius and his descendants, the following fact affords a beautiful illustration. All the exterior pomp and magnificence of royalty were excluded from that prince's humble mansion; hence, when Diocletian's ambassadors visited him, they were astonished that no gold and silver were found on his table. Diocletian reproved him sharply for not taxing the people more, to enhance his own splendor and the imperial revenue. Constantius assured him, that although vast masses of the precious metals were not locked up in his palaces, yet that upon any emergency he could display more wealth than all the other emperors combined. Diocletian appointed persons to go to his residence in France and examine into the truth of his declaration. In the intermediate time, the emperor had sent to all the influential persons of every rank a general notice, that the public safety and necessities required them to deposite at his command and service, whatever of the precious metals they could spare for the sudden exigency. On the day of exhibition, the envoys expressed their utmost astonishment at the immense quantities of gold and silver, bullion, coin, and plate, which had been sent to him.

Constantine also was directed by all the other emperors, during the fury of the persecution, to banish from his service every Christian. He transformed the order into a contrivance to ascertain his real friends. Having published the decree, that every person must become an idolater or be dismissed from his office, he was rejoiced to discover, that all his most faithful, and respected friends and officers deliberately chose disgrace, poverty, and death, rather than a violation of their consciences, and of the fear of God. The apostates were immediately discarded; and to the inflexible Christians was committed the superintendence of all the affairs of his dominions.

With a most unequal force, Constantine contended against the arrayed strength of three fourths of the empire, supported by all the dignity of majesty, the confidence of victorious military genius, and the malignant opposition of Bacchanalian idolatry : but through Divine assistance, he completely fulfilled all that the sixth seal developed ; for “ the kings of the earth, the great men and the mighty men, hid themselves in the dens and in the rocks of the mountains.” In the year 324, all opposition having been exterminated, Constantine issued those edicts by which idolatry was almost trampled under foot, and Christianity proclaimed the religion of the empire.

The pure sentiments of the gospel were the general faith of the Christians of the fourth century. They held as truths undeniable—that man was a corrupt, helpless, and hopeless sinner—that Jesus of Nazareth, Immanuel, had left the throne of glory, and having become incarnate, had died to atone for our sins—that his resurrection had verified the gospel which his Apostles preached and planted—that as Mediator, Prophet, Priest, and King, all who believe in him shall be saved from the curse of God’s law ; through him, that effulgence of spiritual light was diffused, by which men see their misery ; and that the Holy Spirit, by his Divine influences, transforms men from the bondage of Satan, into the freedom of the children of God. To these truths were added, the personal experience, that every good thought, word, feeling, and action, were the result of God-like interposition ; and that faith, hope, love, and good works, flowed from promised Divine assistance ; in short, that the redemption of man from his first serious impression to its consummation in glory, through all the stages of illumination, guidance, protection, and deliverance, was only to be ascribed to the power of Him, who, on the cross of Calvary, proclaimed in never-dying energy, “ It is finished.”

But it is lamentable to add, that the purity of truth was beclouded with an almost endless train of absurd superstitions ; many of which were added from a desire to conciliate the Pagans. Among the idolaters it had been a universal practice, to

form grand public processions and prayers, to appease the wrath of their ideal gods. Those were partially adopted in a ritual of great pomp, and were most magnificently celebrated among the professors of Christianity. In conjunction with that contradiction to common sense, as the heathens had attributed to their temples and purifications, and to the statues of their gods, certain propitious effects,—so to Christian houses of prayer, to water consecrated in a certain form, and to images of holy men, was referred the efficacy of that grace which the Holy Ghost alone can impart.

This was the commencement of that system of Purgatory, which in subsequent ages was instituted; and the addition of solemn rites attached to particular days, increased the tendency to a departure from the faith of the saints. Hence arose the exhibition of those insincere practices, which subsequently introduced the whole Papal fabric; facilitated the progress of the monkish system, and forced celibacy; and sanctioned the establishment of two maxims which subsequently unfolded all their iniquity. Towards the latter part of the fourth century, the Christian Church was defiled with the general belief, adoption, and practice, of those most abhorrent positions; "That falsehood is virtue, when by it the interests of the Church can be promoted; and that errors in faith should be punished with torture and death."

Eustathius produced a wide-spread discord through all the western part of Asia. His system would have destroyed not only the order and happiness, but even the existence of society. He prohibited marriage and the use of flesh, enjoined immediate divorce to those who were united in matrimony, and permitted children and servants to violate the commands of their superiors upon religious pretexts. The disorders and confusion thus excited were most baneful, and of long continuance.

Another dissension arose respecting the identity of bishops and presbyters in the New Testament; and as it attacked all the power, and pomp, and pride, and dignity of the prelates, it is not surprising that the contest should have been violent and

extensive. An aversion to the superstitions which were then prevalent, enlarged the dispute; for the bishops were striving for their usurpations, and their inferiors for their vain ceremonies and pageantry. The reformers were finally overpowered by numbers, and by the increase of ignorance and corruption.

Essentially the external administration of the Church was not changed, but the pre-existent forms were modelled by Constantine so as to form the hierarchy, an exact counterpart to the civil constitution which he had established. He was the head of the Church, and his authority no man pretended to dispute. One privilege Christians enjoyed,—the choice of their own pastors and teachers; but that right was finally exterminated in the plenitude of princely and Papal power. The primary act was an exclusion of the people from all part in the administration of ecclesiastical business. Then the bishops divested the presbyters of any participation in the direction of the Church. Thus they perfectly monopolized the possessions and revenues of the people, which were contributed and exacted for the professed support of the gospel. As in all the tumults respecting the election of the bishops, the minority usually appealed to the Emperor, the result was, a usurpation by the bishops of the rights of the people; and the transfer of many ecclesiastical concerns to the civil magistrates.

The Bishops of Rome, Antioch, and Alexandria, prior to that period, had been considered as pre-eminent—to whom was added, after the transfer of the imperial residence from Rome, the Bishop of Constantinople. Those divisions introduced the convention of councils to decide religious controversies, and to regulate all the peculiar affairs of the Churches. An accurate idea may be formed of the nature and character of those bodies from one fact. Theodosius summoned a council to meet at Constantinople; and among the other bishops who were directed to attend, Gregory Nazianzen was invited. He refused; and in his reply to the Emperor, after reciting his virtues, which he loved, and his authority, which he acknowledged, he stated, that he could not conscientiously be present: for he would not vo-

luntarily take a seat among chattering cranes and stupid geese; and that he had never seen or heard of any benefit having flowed from those councils; but, rather, that they were sources of division and contention. The history of nearly 1500 years has fully corroborated the justice of his opinion.

The seeds of Papal supremacy then exhibited their fertility; for the magnificence, the wealth, the power, and the patronage of the Bishop of Rome had so enormously increased, that the attainment of that station was the highest object of human ambition. To counteract that arrogance, the Bishop of Constantinople was considered as his equal—and the strife proposed by their successors, finally conducted the adherents of the two differing hierarchs, into that separation which still exists between the Greek and Roman apostates. Both are equally ignorant and servile, and of course alike bigoted, even after the lapse of 1400 years.

Among the wonderful events recorded in the history of the fourth century, Augustin was reduced to the mortifying confession, that “the yoke under which the Jews formerly groaned, was more tolerable than that imposed upon many Christians in his time.” Epist. 119.

Vast numbers of Pagan ceremonies were introduced into the idolatrous worship, and those observances, with trivial alterations, were incorporated into the service of the one true God. Who can reflect without regret, that the decorum of pure and undefiled religion was enveloped in mitres, robes, processions, and pageantry?—and its spirituality sacrificed for the richness of the Churches, and the honor of those who contributed to their erection.

The temples of idolatry were in a great measure subverted by the effects of Constantine’s government; but in their stead many splendid buildings were elevated—and to those who builded them was allotted the right of appointing a preacher. This afforded to every patron the power of selecting his own minister and ceremonies. From that cause partly arose the numberless festivals, holydays, and days of fasting, which incredibly have contributed to the depopulation of the world.

The Council of Nice was convened in the year 325; and notwithstanding they opposed the grosser doctrinal perversion of the Scriptures, yet they ratified a number of customs which were opposed to the simplicity of the gospel. Several new festivals, the epiphany, the annunciation of the Virgin Mary, and days of martyrs, were celebrated. Relics, pilgrimages to Jerusalem, and the lent-fast, and monachism, received additional honors. Thus human traditions gradually usurped the supremacy over evangelical truth; and ecclesiastical dignity, with opulence and worldly pomp, corrupted the minds and morals of all orders in the churches.

The Sun of Righteousness continued to shed his healing beams upon his disciples, who then maintained the only genuine canonical books, and the authority and sufficiency of Scripture as the Divinely-appointed interpreter of Jehovah's will.

The churches also all were denominated Catholic, or Orthodox, because they professed the Apostolical faith. Jerom, Epist. 95, ad Evagrium, records a remarkable distinction. He says, that there was an essential difference "*inter ecclesiam Romanæ Urbis, quæ particularis, et ecclesiam Romani Orbis, diffusam κατὰ πᾶσαν τὴν οἰκουμένην, inter nationes omnes unum Christum adorantes, Romanorum scilicet nomine et privilegiis gaudentes.*" -

The style which was adopted by the theologians of the fourth century was objectionable. Their equivocal phraseology furnished the subsequent errorists with a plausible plea for their wild departures from the living God. Most of the writers of the fourth century maintained errors of different degrees; Spanheim, *Introd. ad Hist., Seculum 4, Page 368.* Vincent Lirinensis, in the next age, upon that important subject, *Commonitore, Page 361,* promulged this memorable decision: "*Patrium consensionem nec investigandam, nec sequendam in omnibus divinæ legis quæstiunculis; sed solum, certe præcipue, in fidei regula, quæ ad substantiam fidei Christianæ, et symboli apostolici, pertineant.*"

But the writers of that period totally disagreed from the mod-

ern Papists and the Council of Trent upon the canon, rites, discipline, and church government; although a large number of ceremonies was introduced from the Gentile idolatry. The elevation of the host was practised; yet it was only for observation, and not to be adored. The first use of the word *Mass* appears in Ambrose, Epistol. 33. Private confession of sin, and the confessor priest, also, were authorized. Socrates Hist., Lib. 5, Cap. 19.

The following preludes of Popery had become generally adopted, or were established ceremonial observances. From the Pagans they borrowed wax-tapers, burning by day-light and in the churches; the scattering of incense; distinction of meats; veneration of relics; and pilgrimages to certain supposed hallowed places.

Invocation of saints was offered conditionally, "if they could hear and understand;" thus Nazianzen frequently expressed it, "εἰ τις σοι λογος." Orat. 2, in Julian.

The introduction and public use of images into the churches were commenced at the latter part of the fourth century; but that idolatry was strenuously opposed by Epiphanius, Epistle ad Johan. Hieroas.; and Eliberitani, Can. 36, thus denounced it, "Placuit picturas in ecclesia esse non debere."

The sign of the cross became general; and the figure of the cross, according to the Eastern and Western forms, was adopted as a model by which to construct the sacred edifices.

Prayers, which had been previously offered, as they professed, *with* the dead, were then presented *for* the dead; not only for patriarchs, prophets, apostles, martyrs, and others, but also for the damned. Chrysostom, Homil.

The government and discipline of the churches realized a direful change after Constantine's triumph. Prelates usurped the sole power to preside, consecrate, ordain, reconcile penitents, and grant indulgences. According to the thirteenth canon of Ancyra, it was enacted, that presbyters should do nothing in the Church without the consent or mandate of the bishop.

The monastic system was fearfully augmented during the

fourth century, to the destruction of the national strength and prosperity. So numerous had friars and nuns become, that the Emperor Valens, after denouncing them as, "*Ignavia sectatores*," imbodyed a large army of monks, whom he collected from Egypt alone, expressly to withstand the irruptions of the Goths and Vandals. Prosper. Chron., Oros. Lib. 7. *Lex Quiddam* Cod. de Decurion.

In Egypt, at that period, was formed the order of nuns. During the anterior ages, the widows who had consecrated themselves to God for the service of his Church and the afflicted Christian disciples, amid the scenes of persecution; resided with their parents, and could always be released from their vow, which was conditional, and temporary only in obligation. The collection of young females in convents, near the monasteries of men, was a contrivance of the Egyptian monks in their secluded abodes. Nun is an ancient Egyptian word, and aptly expresses the character. It means a woman abjectly submissive in body, soul, and spirit, to the will of her superior—and thus completely unfolds, even in the term, the incurable corruption of conventual life. The loathsome wickedness which almost immediately attended that perversion of the law of nature and the claims of religion, is described by the ancient writers in the most pungent language.

In connection with that "mystery of iniquity," a celibate life was extravagantly eulogized; and especially for the officers of the churches. Hence, about the year 390, Siricius, the Roman Prelate, issued his mandate prohibiting bishops, presbyters, and deacons, to marry. Epist. 1, ad Himer., Tarracon., Canon 7; in which he declared that the marriage of ministers after their ordination is the same as the sin of adultery. His proof he pretended to derive from the words of Paul, Romans 8: 8. "They who are in the flesh cannot please God." How profound must the universal ignorance have become, when the boasted arrogant chief of the Christian churches could thus pervert Scripture to sanction his corruptions. Great, wide-spread, and lasting con-

tentions proceeded from that most ungodly display of the grand apostacy.

CENTURY V. During the next hundred years the progress of the "falling away," which the Apostle Paul describes, 2 Thessalonians 2, was rapid and continuous. Nevertheless, some degree of doctrinal purity was retained. The unadulterated canon of Scripture, with the distinguishing creed of the modern Reformed churches, constituted the basis of their faith. Augustin, who was the principal expositor of the dogmas, and ceremonies, and discipline of the Church at that period, most strenuously maintained the authority, perfection, and sufficiency of the Sacred Scriptures, as the sole judge of controversies. But through the pernicious influence and usurpations of those ecclesiastical pests, called councils, several of the books usually denominated apocryphal were introduced, and permitted to be read during public worship; until at length, on account of their capability of being adduced to sanction the Romish errors, and also of the forged additions which most probably were foisted into them, they were incorporated by the Papal advocates as a part of the Holy Bible.

The controversies concerning the authority and extent of Traditions, formed an ostensible part of the discussions which occurred among the devotees and opponents of the incipient hierarchy. Augustin, in his fourth book against the Donatists, Chapter 4, thus propounds the famous rule respecting tradition:—"Quod universa tenet ecclesia, nec a conciliis institutum, sed semper retentum est, non nisi apostolica autoritate traditum, rectissime creditur." Whence it appears that those traditions are without authority, if it cannot be proved that the Universal Church always, and from the beginning, held them; if they are not found in the Apostolic Epistles; and if they were invented among the Latins, or instituted by recent Councils, or by the Roman Prelates.

The application of Augustin's canon determines that all the distinguishing articles of Popery are the working of Satan. No sane person would think of exploring the Sacred Volume to

discover the worship of images or relics; Mariolatry and Marianity; the invocation of saints; purgatory; Papal indulgences; auricular confession; transubstantiation; the propitiatory sacrifice of the mass; the adoration of the host; processions, and the feast in honor of the sacrament; solitary masses; communion in one kind; the immaculate conception; and the universal Pontificate in infallibility and jurisdiction. Spanheim, *Introd. ad Hist. Novi Test.*, Page 465.

Augustin also constantly teaches that God alone is the only object of religious service, invocation, adoration, vows, offerings, "Latriæ et Dulia," and that worship should not be offered in any manner to the Virgin Mary, or angels, or dead saints, or images, or the host. This decision is thus recorded in his work *De Vera Relig.*, in the last chapter; "Honorandi sunt mortui propter imitaticem, non adorandi propter religionem. Honoramus eos charitate, non servitute; nec cis templa construimus." In his treatise *De Moribus Ecclesiæ*, Vol. I., he indignantly censures those who worshipped at the graves of the dead Christians, and before their pictures. With which opinions, Leo I., a boasted Roman Prelate, entirely coalesces. *Sermo 7.*

The Popish doctrine of the real presence was unknown in his age; for Augustin expressly distinguishes, *Tract. 26 and 59*, in *Job*, between "Panem Dominum, the Lord's bread; and Panem Domini, the bread of the Lord." Theodoret also, in his *Dialogues*, Chapter 11, always speaks of the bread and wine, or cup, as symbols, signs, images, or types of the Lord's body.

The communion in one kind was expressly denied by Leo I., in his fourth *Sermon de Quadrag.*; and Gelasius, another episcopal predecessor of the Popes, *de Consecrat.*, Chapter 12, thus declares; "Divisio unius ejusdemque mysterii sine grand sacrilegio non potest provenire." Auricular confession, and the sacerdotal power of absolution, cannot be proved to have existed either by Augustin, Leo, the Roman Pontiff, or the canons of the fourth century. Leo exhorts those who lived in their sins, "to remember the tremendous displeasure of the Supreme Judge; to fly to the mercy of the omnipresent God; and not to

flatter themselves, because their consciences could not be open to priests and ministers." Sermo 5, de Quadrag. Auricular confession then was not appointed.

Notwithstanding the resistance of many champions for the truth, to error, absurdity, and corruption; the departure from the simplicity of the gospel in every portion of the nominal Church was flagrant; although in different degrees, according to the views and purity of the various ministers. Part of the Apocryphal books were introduced into the public assemblies; images were worshipped; miracles were ascribed to relics, and the sign of the cross; through the credulity of ignorance, and the desire to proselyte the Gentiles. The belief in the gloom and fire of purgatory increased; but at that period, the canonization of saints, and the purchase of souls out of limbo by indulgences and masses for the deceased, had not commenced their deadly operation.

That mighty and portentous evil, the celibacy of ecclesiastics, had become very general; for that wicked Council which assembled at Carthage, decreed, "Episcopi, et presbyteri, et diaconi, secundum propria statuta, ab uxoribus contineant;" which accursed doctrine as the Roman Pontiffs perceived that it intensely augmented their power, gradually metamorphosed the face of the moral world, and of the Church of God.

There was a vast increase of superstitions. Monachism was extended. Leo exchanged public for private confession. The litany, or the system of alternate responding in prayer, by the minister and people, was first invented by Mamertus, about the year 466. To which may be subjoined a crowd of puerile ceremonies, official garments, the frequent elevation of the cross, with other childish impious rites, so that Augustin, Epist. 119, writing to Januarius, thus remarks, "Ecclesia Dei, inter multam paleam, mutaque zizania, constituta." The pestilential corruptions of the subsequent ages had not however attained their unrestrained licentiousness: for the Councils of Africa and Chalcedon issued many laws against the incontinency, avarice, and secular pursuits of the clergy; the pomp and negligence of

the prelates; the violations of the canons and discipline; theatrical sports, heathenish spectacles, and other festivities; and also against the multiplying superstitions respecting images, relics, pilgrimages, abstinence from food, and the monastic abuses. Spanheim, Page 472.

During the fifth century, the ecclesiastical orders became more distantly separated into patriarchs, primates or metropolitans, archbishops, archimandrines or abbots, arch-presbyters, arch-deacons, and vicars, all of whom were subject to the despotic usurpations of the Synod, whose frequent unholy and anti-christian decisions were enforced by the civil authority. That combined ecclesiastical and imperial supremacy was admitted also by the Roman Prelates. Boniface, Epist. 1, to the Emperor Honorius, says, "In humanis rebus divinæ cultor religionis præsidias." Celestine, Epist. 12, writes to Theodosius; "Dum universali ecclesiæ consuleret, omnibus animarum suarum salutem reddidisse." Leo. I., in his Epist. 7, to Theodosius, remarks, that he rejoiced because in that Emperor, "non, solum regium et sacerdotalem animum inesse, quod piissimam solitudinem Christianæ religionis haberet."

Notwithstanding those acknowledgments, the pomp and insolence of the Roman Prelate had become altogether intolerable. Ammianus Marcellinus, Lib. 27, narrates, "eorum convivia regales mensas superarent." One of the Pagan Consuls sarcastically observed to Damasus; "Facite, me urbis Romanæ Episcopum, et ero protinus Christianus."

The acknowledged subjection of the episcopal order, from the Prelates of Rome and Constantinople to the meanest ecclesiastic, is manifest from the fact, that the Emperor not only convoked all the great Councils and Synods, but that he also presided over their deliberations by the civil officer to whom his authority as moderator was confided. After the same form, but with more direct power, as the British monarch, by his delegate, even now is moderator of the Presbyterian General Assembly of Scotland.

At the great Council of Chalcedon, which was convened by

Marcian in the year 450, a decree was enacted, which utterly subverts all the pretended claims of the Roman Prelate to Pontifical supremacy. The twenty-eighth canon of that assembly decided, that the Bishops of Rome and Constantinople possessed "*τα ισα πρεσβεια*," *æqualia privilegia*, equal privileges of honor and dignity; and to the Eastern Prelate was assigned a much larger extent of ecclesiastical jurisdiction. That act constituted the source, whence flowed all the subsequent collisions between those twin sons of their anti-christian mother; and the final severance of their different Patriarchates into two irreconcilable communities. Their enmity was aggravated by a subsequent imperial edict concerning the Primacy of Constantinople, which declared that it was the head of all churches.

One mandate issued by the Emperors Valentinian and Theodosius, Cod. Lib. 1, demonstrates not only the progress, but the extreme silliness of the superstitions which were then general. It regards the sign of the cross: "*Ne quis signum Salvatoris, crucis, vel in solo, vel in silice, vel in marmoribus humi positus insculpere, vel pingere tentaret.*"

To that century may also be attributed many of those legends and false miracles, that afterwards formed the basis upon which was erected the whole system of Babylonish frauds, impostures, "signs, lying wonders, and strong delusion."

CENTURY VI. The superstitions which already have been enumerated became more diffused and uniformly practised as the religious gloom increased, and as the usurpations of the Roman Prelate became confirmed by time. Nevertheless, upon all the principal themes of Christian theology, the churches in the sixth century remained ignorant of Popery, as it was afterwards so direfully developed.

In reference to the canon, sufficiency, and reading of the Scriptures, Gregory, the boasted Roman Pope and saint, was of the same opinion as modern Protestants. In his *Morals*, Lib. 18, Chapter 14, he thus contrasts true believers and heretics. Of the latter he says, "*Ea proferre quæ profecto in sacrorum librorum paginâ, non tenentur,*" and then adds; "*Cæterum, omne quod*

loquimur, ad divinæ autoritatis fundamentum revocandum." In his Epist. 40, Book 4, he denominates the Sacred Scriptures, "the Epistles of God to men," "nec sine crimine eas ardentè legere ab us negligi; nor can any person neglect studiously to peruse them without crime."

The same Roman Prelate Gregory never restricted the true Church to the external communion of men. Of the infallibility of the Church or of its ministers, he was also totally ignorant; for in his first Dialogue he acknowledges, that he might be deceived and be led into error. He was equally clear in reprehending those superstitions which are derogatory to the worship of God—and while he was so infatuated as to allow of the introduction of pictures and images into the churches, as means of instruction, yet he emphatically condemned all those who paid them the smallest respect.

Errors also were extended, both in theory and observance. Prayers were directed to saints, that they would intercede with God. Buildings were dedicated and feasts appointed in memory of those saints. Relics were increasingly honored. Purgatory was openly taught. The absolute necessity of baptism was strictly enforced.

But the corrupt ritual tended more and more to idolatry. Edifices were named after Mary, Anne, Peter, Paul, John, &c., and the temples which the Pagans had devoted to the honor of Venus, Apollo, Mars, and their other gods and goddesses, were devoted to the *saints*. Baronius himself, the Popish annalist confesses, that in the year 607, Boniface requested the permission of Phocas to transform the Pantheon into a temple for the worship of Mary, the Mother of God, and of all saints. As a natural consequence, feasts; processions; litanies to angels, the Virgin, &c., to obtain their intercession; consecrations; sacerdotal garments; masses over the bodies of the dead, for Gregory commands, "ut supra Petri et Pauli corpora *missa* celebraretur;" splendidly adorned altars; penal satisfactions; exorcisms; and superstitious fasts, were generally adopted. Notwithstanding,

the ancient Britons and Scotch, with great multitudes in France and Spain, sternly rejected those anti-christian corruptions.

To the sixth century, however, must be imputed some novel-
ties, for it was a period fertile in folly. The character of the
Lord's supper became so obscured, that it was generally deemed
to be a propitiatory sacrifice for the living and the dead; and
upon that anti-christian fiction was erected afterwards a very
large proportion of the Romish heresies.

Indulgences, in the Popish acceptance of the term, seem to
have been first announced by Gregory I., who also enjoined the
carrying about of the picture of the Virgin Mary at processions,
and the burning of candles and tapers in the daytime, before
the idolatrous altars.

In the year 529 arose the *regular* orders of monks, who ra-
pidly filled all "the horns of the beast;" and attained wealth,
honors, and power, not less immense than mischievous. To the
Benedictine monasteries, which were the primitive confederacies
of European friars, were speedily appended female convents, not
for instruction and temporary seclusion only, but for an unchang-
ing abode. Girls fled from their parents at an early age; and
women abandoned their husbands, purloined the domestic pro-
perty, and transferred it to the nunnery. Whence those monas-
teries soon were the curse of the nations. They are described
by Gregory Turonens, Books 9 and 10; "*Monasteria officinæ
nefandarum artium, rearum asyla, hereditatum voragines, patri-
monium gurgites, nec remedia libidinum sed fomenta, ac custo-
diæ vi perfringendæ.*" A more correct delineation of male and
female convents, it would scarcely be possible to trace in any
language.

— During the latter part of the sixth century, was illustrated the
immediate prelude to the evolution of the Pontificate. A prior
measure had removed the grand obstacle to the ecclesiastical
ascendency. The Emperor Justinian, in the year 536, issued
a decree, which exempted the ecclesiastics from the civil juris-
diction; by which act, the inferior servants of the churches be-
came mere vassals of their superiors, who were thus legalized

"lords over God's heritage." It must, however, be particularly noticed, that notwithstanding the pernicious immunity thus granted by Justinian to the various ecclesiastics, no direct temporal authority was then possessed by the episcopal dignitaries. The supreme power and right of the Emperors to govern and dispose of all the affairs of the churches in their external administration were universally conceded without any restriction. This fact is fully attested by Gratian, Dist. 54, Cap. "*Legem*;" Caus. 2, Quest. 1, Cap. "*Nemo Episcopus*;" Caus. 24, Quest 3, Cap. "*De illicita*."

It is also evident, that the privileges which were afterwards claimed under the generic term, Pontifical rights, were not arrogated by the Roman Prelate in the sixth century. At that period, there is no vestige in authentic history of the Papal annates; investiture of bishops; the oath of fidelity to the Court of Rome; Popish legates and nuncios; presidency in all councils; the Pontifical infallibility; Papal dispensations; the treasury of indulgences; and the prerogative to beatify or canonize.

The inferiority of the Roman hierarch to the Emperor and the other civil potentates was also frequently exemplified. John, the Roman Prelate, was sent by Theodoric, one of the Gothic kings, to Justinian on public affairs as a mediator. Agapetus and Vigilius, also, were despatched on different occasions as ambassadors between the ruling sovereigns. The peculiar titles of the subsequent Pontiffs were then unknown. Synods were invariably collected by the authority of the Emperor, or of the Kings, who had divided the Western empire into the ten kingdoms of the beast. They also appointed the persons who should preside over the deliberations of all those councils, as is verified by that of Constantinople, which was called by the Emperor. The Roman Synods were summoned by Theodoric. In Spain and France, the Barbarian Monarchs alone invited the members, and regulated their proceedings. To which another important circumstance may be added, that the Roman Prelate was then elected by the other ministers and people; and

that their appointment was void unless it was confirmed by the Emperor. The Cardinals, as ecclesiastical princes, and sole electors of the Pontiff, in that age were not in existence.

Every obstruction, however, to the Papal supremacy was gradually removed. The irruptions of the various tribes from Northern Europe exterminated the jurisdiction of Constantine's successors throughout all Europe west of Greece; and the most remarkable and unexpected result of their conquests was this that the ignorant and barbarous idolaters, instead of forcing the people whom they had subjugated to perform their Druidical ceremonies, and to practice their licentious and sanguinary orgies, nominally united themselves with the Christian Church; commingled their paganism with the adulterated Christianity which was then prevalent; and thus infected the Western churches with that corruption which ever since has been an incurable malady.

To preserve their own conquests, the uncivilized Gothic and Vandal chiefs perceived, that the most effectual method would be to enlarge the despotism over their votaries which the Roman Prelates possessed; and they therefore transferred to them a similar predominance and veneration, which the arch-Druids of their own idolatry had always retained. That which letted thus was taken away. 2 Thessalonians 2: 7.

Hence, at nearly the latter end of the sixth century, amid the unceasing strife which the Prelates of Rome and Constantinople prolonged for the entire supremacy over all the nominal Christian disciples, John, the Patriarch of the East, claimed and assumed the title of Universal Bishop. Gregory of Rome denounced that measure as an intolerable usurpation. He called his fellow-hierarch in his fourth Book, Epistles 33, 34, 38, and in his sixth Book, Epistles 4, 24, 30, 32, "Superbum, novum, blasphemum, profanum, diabolium, stultum, frivolum, anti-christianum, precursorem Antichristi," &c. He expostulated with Mauritius, the Emperor, for permitting John to assume that "insolent title," in the following language. "Where is that Antichrist," said Gregory, "who shall challenge to himself

the title of Universal Bishop? He is near and at the door. By this pride, he shows that the times of Antichrist are approaching. I confidently assert, that whosoever calls himself the Universal Bishop is the forerunner of Antichrist." Notwithstanding this condemnation of the Pontifical arrogance; through the atrocious murder of the Emperor Mauritius and his family by Phocas, which, if not primarily instigated by Gregory, was eulogized by him with the most extravagant panegyric, the way was opened for the complete triumph of the episcopal arrogance, and the permanent establishment of "the mystery of iniquity." Gregory, to show his dislike of his brother John, with the most artful and consummate hypocrisy, assumed the name, "Servus servorum Dei, Servant of the servants of God;" and, as if to continue an unspeakably scandalous burlesque of all integrity and decorum, that epithet has been retained as part of the Pope's titular dignity, even when he has issued his direst lordly anathemas and his most bloodthirsty fulminations against the disciples of Jesus. Within four years after Gregory had thus denounced the person who should assume the title of Universal Bishop as the very diabolical Antichrist, the murderer Phocas, who had usurped the imperial authority upon the butchery of Mauritius and his descendants, transferred that title to Boniface; who may correctly be pronounced the first Pope.

Cyriacus, Patriarch of Constantinople, at the beginning of the seventh century, condemned the murder of Mauritius. To humble him for his integrity, and to gratify Boniface, who approved of that nefarious act, Phocas therefore commanded that the Constantinopolitan Prelate should no longer assume the title of Universal Bishop, but that it should belong only to the Roman Pontiff. That was the open revelation of "the Man of Sin, and Son of Perdition, who opposeth and exalteth himself above all that is called God, and that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2: 3, 4.

CENTURY VII. VIII. From the period when the ecclesiastical supremacy was declared by the Constantinopolitan

Emperor to inhere in the Roman hierarch, and which usurpation was tacily or actually admitted by the Barbarian kings, who had subdivided Western Europe, the mental darkness and ecclesiastical vassalage increased with dreadful alacrity throughout nominal Christendom. As a natural consequence, the idolatries and corruptions of the inhabitants proportionably augmented. The tares which during five hundred years the enemy had been sowing, extirpated the wheat; and the simplicity of evangelical doctrine, the spirituality of Scriptural worship, and the purity of Christian morals, were irrecoverably lost. It is not possible precisely to fix the epoch when the grand prophetic revolution of 1260 years commenced but it appears obvious that it must be limited to some part of the seventh century. The Eastern Antichrist appeared in the person of the Arabian Impostor, and his date is the year of the Hegira, 622; while the prophesying of the primitive witnesses was first heard about the period when the Papal authority was almost universally acquiesced in by all the ten kingdoms of the beast.

Those superstitions which had formerly been invented became obligatory; and the following additions consolidated the prior iniquities. Pope Boniface IV., the immediate successor of that "Man of Sin and Son of Perdition" who had been the accessory of Phocas in the murder of the Emperor Mauritius, and who proudly wore the contradictory titles of "Servant of servants, Universal Bishop, and Supreme Head of the Church," opened the Pantheon at Rome; dedicated that temple of idolatry and its remaining statues to the Virgin Mary and all saints; and appointed the commemorative festival of that anti-christian, abomination to be annually celebrated on the first day of November. By Pope Boniface V., in 618, the invocation of saints was incorporated with the public liturgies. About 666, the idolatrous rites were commanded to be performed every where in the Latin language; which naturally produced the obliteration of the Holy Scriptures, as the common people could not learn to read, and did not understand that tongue. They were

also taught to believe, that the sight of the ceremonial mummery, and a compliance with the forms which were instituted respecting the signing of the cross, the genuflections, the bows, and the responses, were all that was essential for them to perform.

One of the most decisive facts connected with the period of the 1260 years is this—that after the full display of the Pontifical arrogance, both in the anti-christian titles, and in the unhallowed exercise of his diabolical power, the witnesses began to testify against the system of Popery, in the full accomplishment of the prophecies respecting the manifestation of the modern mystical Babylon.

The grand controversy, however, at the period when the beast was attaining his ecclesiastical supremacy and his temporal sovereignty, during the seventh and eighth centuries, was that respecting the worship of images. Agobard, de Imaginibus, Cap. 32, thus writes: "Nullus Antiquorum Catholicorum unquam eas colendas vel adorandas fore existimavit." The first of the Roman Pontiffs to whom the servile adulation was paid of kissing his foot, for the Emperor Justinian debased himself to perform that ungodly act, was Pope Constantine; who, in 713, kindled the flame respecting image-worship, by issuing an edict, in which he pronounced those accursed, "Sanctis imaginibus venerationem constitutam ab ecclesia, qui negarent illam ipsam." The Emperor Leo III., in 726, promulged a decree, that the worship of images should be abrogated, and that they should not be tolerated in the churches. A wide-spread insurrection, which was instigated chiefly by those two furious Roman Pontiffs, Gregory II. and Gregory III., ensued. Gregory II. excommunicated Leo; who, in retaliation, destroyed all the images at Constantinople, and removed from ecclesiastical and civil offices the image-worshippers. The two parties soon became known by those famous titles which so often occur in the history of the Popedom. They who adored the images were denominated *Iconoduli* or *Iconolatrae*; and those who opposed that idolatry, and destroyed the instruments of it, were

named *Iconomachi* or *Iconolastæ*. That controversy eventually occasioned the dismemberment of Italy from the Eastern empire. Constantine succeeded his father Leo in the imperial throne; and in 754, summoned a Council at Constantinople, which body condemned the worship and use of images. He was followed by his son Leo IV., who exhibited the same unconquerable aversion to the Papal idolatry as his immediate predecessors. But in 780, the Empress Irene poisoned her husband Leo, and speedily after collected a Council at Nice, in alliance with the Roman Pontiff, Adrian I., a man equally ignorant and corrupt; through whose conjoined influence, all the laws of the preceding Emperors were annulled; the decrees of the Constantinopolitan Council were reversed; image-worship was restored; and the severest punishments were awarded against all persons who held that God alone was to be adored. Irene also, first made blind and afterwards killed her own son in the most horrible manner, dreading lest he should punish her for the death of his father. Yet those murders of her husband and son, because they were perpetrated in defence of the Romish iniquities, the Popes sanctioned; and Baronius defends and eulogizes them. It is truly remarkable, that almost all the principal heresies by which the Pontifical authority was consolidated, were accompanied and sustained by some of the most atrocious crimes which are recorded in the annals of human turpitude.

The title of Universal Bishop was obtained through the massacre of the Emperor Mauritius and his adherents. Image-worship, with all the power and pomp which it added to the Roman Pontificate, was the result of general rebellion, and the murder of two Emperors, by the wife of the first and the mother of the second. The acquisition of the dominions in Italy, by which the Pope became a temporal sovereign, was the result of Pepin's donation; who gave to Pope Zachary the province of Lombardy, as a reward to the Pontiff, for assisting Pepin in dethroning Childeric, King of France, and destroying his family. Thus treason, slaughter, and the most unnatural

domestic butchery, were the grand principles upon which the Popedom is founded.

Notwithstanding all those outrages upon decorum and Christianity, Charlemagne, who had become Emperor of the West, maintained in a book called *Capitularis*, and which was published in his name, that image-worship was most offensive and unspeakably dishonorable to God. To sanction his opposition to image-worship, which had been appointed by the Council of Nice, Charlemagne, in 794, summoned a council of 300 prelates to meet at Frankfort, by whom the adoration of images was unanimously condemned. Charlemagne proved by Scripture and antiquity, that the Council of Nice were heretical blasphemers. He condemned in the most pungent language and with the bitterest denunciations, "omninodam, et omnibus modis, imaginum adorationem, servitutem, venerationem, observationem, cultum, inflexionem collis, capitis, magis genuum, oblationes thuris, luminarium," &c. Thus the Council of Frankfort charged the Roman Pontiff with error and impiety. Notwithstanding, image-worship was decreed and established. The necessary result was the introduction of the canonizing of saints; and all who would not unite in that idolatry were excommunicated, and persecuted even to death.

CENTURY IX., X. The period which elapsed from about the year 800 to 1000, is infamous in the annals of the Popedom, for the universal ignorance, impiety, and wickedness, which characterize the ninth and tenth centuries. Bellarmin de Rom. Pontif., Lib. 4, Cap. 12, writes: "Seculo hoc nullum extitit indoctius, aut infelicus." Baronius corroborates the opinion in his annals, for he assures us: "Intrusi in cathedram Petri, solium Christi, homines monstrosi, vita turpissima, usquequaque fœdissimi." So that "there might have been seen in the temple, the abomination of desolation."

The principal peculiarities of the ninth and tenth centuries are discernible in the forgeries of the Decretal Epistles, which were pretended to have been delivered by the early Pontiffs. To enhance the Pope's temporal power a deed was framed,

which it was said had been granted by Constantine in the fourth century, by which he had made a donation of Rome and a large part of Italy to Pope Sylvester and his successors, as their temporal inheritance. Baronius proved, that the deed was forged several hundred years after the death of Constantine, by a monk called Balsamon, expressly to sustain inordinate usurpations of the Roman Pontiff.

The corporeal presence of Christ in the Eucharist was first announced about the beginning of the tenth century; and the nummery of naming bells with the same superstitious ceremonies that are used in the exorcism of mankind, also was introduced. To which was added the feast of all souls, or the day of general delivery of souls from the prison of purgatory.

The Popedom itself was filled with schisms and contentions during nearly one hundred and fifty years; at which time the profoundest ignorance begloomed the nations, and the most nefarious wickedness was unrestrained. Rome itself was exactly described by the Apostle John, Revelation 18: 2, as "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

To that period belongs the unique fact in the Papal history, the predominance of a woman as Pope; who, under the name of John VIII., was honored as the Vicar of Christ, about the years 855 and 856. That narrative was neither disputed nor denied until after the Reformation. A lewd woman was elected Pope; she was delivered of a child in public, amid one of the idolatrous processions; and she died almost instantly. Those are facts attested by fifty ancient Papal writers. Theodoric Niemijs avers, that a statue was erected near the spot, between the Coliseum and the temple, for the mass called Saint Clement's. Platina testifies to the *sella perforata*. The Greek historians of the ninth century verify that anomalous fact, which extirpates all the pretensions of the Roman hierarchy, both to apostolicity and sanctity. But the most convincing evidence of the narrative occurs in the history of the Council of Constance. The inquisitors of that treacherous assembly alleged against John

Huss, that he denied the inherent attributes ordinarily ascribed to the office of Pope, and that if he or any subordinate ecclesiastic was in deadly sin, he was in no sense a genuine officer of the Church. Huss admitted the truth of the charge; defended the principles which it involves; and justified his hypothesis by the following words: "It is in the power and hands of wicked electors," the cardinals, "to choose a woman into that ecclesiastical office, as appears by the election of Agnes, who was called John, who occupied the Pope's place and dignity more than two years." Doctrines controverted between Papists and Protestants, Page 21. It is totally incredible that the Council of Constance would have permitted such a remark to pass uncondemned, if they had not known that the martyr possessed ample proof to substantiate his pungent sarcasm.

That there was a terrifying increase of corruption during the ninth and tenth centuries, in doctrine, ceremonies, discipline, and morals, throughout all the Papal dominions, is a fact which the Roman annalists admit; and its unspeakable inordinacy they describe in the most revolting style.

Traditions most contradictory to the apostolic precepts were promulgated and enjoined. The Pope's universal supremacy; image-worship; false miracles; the corporeal presence of Christ in the Eucharist; the saving efficacy of the cross and relics; invocation of saints; worship of the Mother of God; purgatory; masses for the dead; the holiness of festivals; the merits of monachism; the necessity of celibacy; and the prohibition of marriage to the sixth degree of consanguinity, with newly-arranged spiritual relationships; all of which were contrived as so many methods to obtain money from the wretched creatures who were chained in their gloomy vassalage. The adoration of images and relics; the pretended discovery and translation of the bodies, or parts of them, which were reported to be the remains of prophets, apostles, evangelists, and martyrs; and festivals of all kinds continually recurring, constituted the grand external features of the debased nations who bowed to the Pontifical sceptre.

The extreme iniquity which then was universal among all orders of the European people, from the Pope and Monarch down to the meanest vassal, the Capitularies, Lib. 1, the Acts of Councils, and all the chronicles of those centuries, distinctly unfold. Even the temporal monarchs could not tolerate the enormous flagitiousness of the popes, cardinals, prelates, abbots, and monks, with nuns of every order. "Monachis omnium malorum fabricis." Hist. Imag., Cap. 8. Mezeræus Hist., Sec. 9. Tom. 1, Page 651, thus forcibly writes: "Divina ultione Normanos, gentem ad omnem barbariem ac sævitiam compositam, qui suis irruptionibus meritissima supplicia de corruptissimis nebulonibus sumerent."

The universal ignorance was equal to the wickedness. Baronius, An. 902, remarks: "Qui sciret tantum grammaticum isto seculo rudi, doctum habitum esse." To which may aptly be superadded the statement of Baluzius. Capitular., Tom. 1: "Modo lectionibus et cantu defungi possent presbyteri, aut computum scirent, vel psalterium, præter symbolum et orationem dominicam, ad ministerium habiles censebantur."

As the latter part of the tenth century was the period when the Papacy developed its genuine attributes in reference to its peculiar distinctive characteristics; and which qualities it retained almost unaltered until the period of the Reformation, except as they were modified by the temporal changes and commotions and wars of the different nations; some additional facts are introduced, that the genuine lineaments of the "Mother of Harlots and abominations of the earth," Revelation 17: 5, may accurately be comprehended.

Baronius describes the infamy of all orders of the Roman hierarchy in the most expressive and powerful terms. An. 912, "Nihil tam naturæ insitum sit, quam unumquemque sibi similem generare." Alredus, an abbot, Cap. 2, says: "Fuisse clericorum domos prostibula meretricum, conciliabulum histrionum, ubi aleæ, saltus, cantus, patrimonia regum, clerмосynæ principum profligarentur, imo pretiosi sanguis pretium, et alia infanda." Sabellicus, Euneade 9, Lib. 1, thus characterizes that

period of European society; "Per id tempus non salubria instituta, non Templorum refectiones, non ulla pietatis exempla, non liberalium artium assectationes, sed stupor et amentia, obli-vioque morum invaserat hominum animos." To which may be conjoined the summary of Baronius, An. 980; "Ordinem clericalem plurimum ea tempestate fuisse corruptum, canonicos cum presbyteris voluptatibus carnis plus æquo inservisse."

The profound ignorance of all orders of men was exactly parallel with their infamous turpitude. A priest or monk who could even read was a *Doctor*; and a man who could write his name was a prodigy; but a person who could forge a manuscript of lying legends was a *saint*.

Of the monks and nuns, the following character is given by Baronius, An. 942: "Vix institutæ religionis apparuisse vestigia, in præstantioribus monasteriis, radicem malorum, malam monachorum novercam, proprietatum concupiscentiam."

Idolatry and superstition had almost attained their rankest and most criminal monstrosity. They were exemplified in the unceasing canonization of saints; the impiety attached to the system of discovering, inventing, and worshipping relics; the excessive veneration and confidence towards images, statues, and pictures; Hagiolatry, or the worship and intercession of saints, to the total exclusion of all remembrance of Jehovah, and the gracious Redeemer; and especially that Mariolatry, which exalted the Virgin Mary as Queen of Heaven, and made her the chief and generally the sole object of superstitious trust and idolatrous honor.

Sigonius, An. 985, affirms, according to the legends, that in the wars with the Saracens, the Apostles Peter and Paul were seen engaged in battle on the part of the nominal Christians. Wolfgang, Nicon, Simeon Metaphrastes, and the Byzantine historians, unite in ascribing to the Virgin Mother of God the most horridly blasphemous eulogies, invocation, and worship; respecting her mercy, assistance, protection, health, salvation, and every other blessing. Greeks and Latins all agreed to ascribe to her the incommunicable attributes of the most high

God, and the offices, merits, and work of Christ, the only Mediator. One extract will develop that astounding wickedness. They ascribed to the Mother of God, and even to her "Zonæ, Vesti, fasciis, et palliolo, τον αγιασμον, την ρωσιν, τον ιλασμον, την σωτηριαν, την βοηθειαν, μη χρηζουσαν τινος ετερου προς θεον μεσιτουρ ουδενος σωζομενου ει μη δια αυτης. Sanctificationem, robur, propitiationem, salutem, auxilium, quod alium necessarium habeat Mediatorem, apud Deum, ut nullus nisi per eam salutem consequatur."

Of the festivals, the assumption and conception of the Virgin Mary excelled all the others in magnificence and superstition. The feast of all souls was instituted according to Polydore Virgil, Lib. 6, Cap. 10, from the following cause. One of the impostor monks pretended, that he was near Mount Etna in Sicily, where he saw the flames vomited forth through the open door of hell, in which the souls of the reprobates were suffering torment for their sins; and that he heard the devils wailing most hideously, "plangentium quod animæ damnatorum eriperentur de manibus eorum, per orationes Cluniacensium orantium indefesse pro defunctorum requie."

To Pope John XIII. appertains the stigma of introducing the baptism of bells; that those machines might thereby be rendered efficacious to drive away the devil, quell tempests, increase faith and love, and strengthen the dying. The following inscription was affixed to the consecrated bells, and it plainly displays all the magnitude of the superstition which that impious mummery still comprehends.

"Colo verum Deum; plebum voco; et congrego Clerum;
 Divos adoro; festa doceo; defunctos ploro;
 Pestem, dæmonesque fugo."

The ordeals of fire and water originated in the same priestly frauds, and were submitted to through popular ignorance. In every case, that scheme was made subservient to the increase of the power and wealth of the priesthood, and to gratify their revengeful malignity.

Papal usurpations during that period continually augmented ; until one of the worst of that race of sinners who ever filled the Papal throne, Pope John XIII., decreed: "Papam omnes judicam, a nemini judicari." He also arrogated to himself, as Christ's vicar, supreme power over the Church universal ; and claimed rightful inherent authority in the Pontificate to dethrone monarchs, grant kingdoms, translate Emperors and empires, and to excommunicate all civil potentates as his inferiors, equally with his acknowledged subordinate ecclesiastics. The whole of that tremendous power does not seem however to have been universally admitted, and to have been exercised without control, until the triumph of Pope Gregory VII. over all the prostrated monarchs of the ten kingdoms of the beast. Concil., Tom. 9.

The impure law of priestly celibacy was enforced by every possible delusion. Not only Pontifical authority, but pretended supernatural attestations, were adduced to promote that strong hold of "the mystery of iniquity." Baronius, and Concil., Tom. 9, upon the British annals, assure us, among other similar examples, that Dunstan and his fellow-craftsmen carried the law of celibacy in England by making hollow crosses, statues, and images, sufficiently large to contain a monk. At the Abbey in Winchester, a council was held in 969, 970, expressly to nullify all the marriages of priests, and to expel from their ecclesiastical offices every man who would not abandon his wife and children. That the common people might be induced to submit to a regulation which thus transformed the wife and daughters of every Papist into victims for the priests' sensuality, a large cross or image of a crucifix was elevated on high. After some debate, that arch-hierarch Dunstan, with all mock gravity, appealed to the image, which spoke in a human voice, and pronounced the marriage of priests the most heinous crime which they could commit ; and thus the decision was announced, as if it had been declared by Jesus himself when suspended on the cross. The circumstance related of Cardinal Crema, is an edifying comment upon the above proceedings of the Roman

Council. So powerful was the opposition to the unmarried life of the Popish priests, on account of their inordinate dissoluteness, and the discord and filthiness which they diffused throughout domestic society, that the English nation continued to resist all the machinations of the ecclesiastics to involve the people in the vilest debasement; and many of the priests retained their wives. Pope Honorus II. therefore sent Cardinal Crema to England, in 1125, as his legate, if possible, to issue a general divorce between priests and their wives, and to restrict all such marriages in future. A convocation was held in London; and the cardinal delivered a pompous oration, extolling the sanctity of the single life of priests, and the unpardonable wickedness of their being found in connubial life. That same night, after he had thus effused his eloquence in favor of continency, he was discovered in a common brothel, sleeping in the arms of a prostitute.

The impious tenet of Transubstantiation also was sanctioned by "signs." Monkish impostors attested upon "oath, by their vestments," that while the piece of the body of Christ was in the hand of the priest, they had watched the blood flow from it in drops as out of the veins of a true human body; and that they had seen the bread changed into Christ himself, sitting in the form of a little boy upon the altar!

Purgatory was likewise established by the promulgation of a mass of fictions not less absurd than impious and ruinous to the soul; and the anointing of the sick was advanced into the deceitful superstition of the extreme unction.

In short, the cardinal doctrines of Christ and him crucified were altogether unknown. Scarcely a vestige of justification by faith, the work of the Holy Spirit, and the other essential principles of evangelical theology, can be found throughout the existing monuments of those dark and direful ages. The mediatorial offices and work of the Redeemer were obscured by dogmas equally idolatrous and vitiating. The merits, power, and propitiation of the Virgin Mother of God, with the grace, mercy, and peace of Jehovah, bestowed through her alone, were

universally conceded to equal those attributes in the Lord Jesus Christ. The virtue of his atonement was rejected for the expiatory sacrifice of the mass. The necessity of the Redeemer's precious obedience was excluded by the supposititious merits of penance, the monastic life, offerings, pilgrimages, and satisfaction for sin according to priestly requirements. The worship of God was obliterated by the invocation of saints, images, and relics, and the constant and exclusive reference to them for mediation, intercession, and grace. Evangelical pardon of sin was banished from remembrance by the necessity of priestly absolution. Even the judgment to come was erased from human memory, by the fancied ever-present, intervening purgatory.

The period which elapsed from the commencement of the tenth century, during nearly the ensuing 500 years, has been emphatically and appropriately termed the midnight of the world. The grateful remembrances of that doleful period are so few and so far between, that were it not for the instructive cautionary lessons which they teach, and the corroborative proofs of the prophetic Scriptures which they comprise, it would excite little regret, if the whole mass of feudalism and imposture, ignorance and crime, priestcraft and monachism, usurpation and vassalage, tyranny and slaughter, anguish and diabolism, were expunged from the annals of mankind.

Those ages were like "the darkness over the land of Egypt, even darkness which may be felt." In a spiritual sense, the people who resided in the "ten kingdoms of the beast" saw not one another for several centuries. "All the world wondered after the beast: and they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying; Who is like unto the beast? Who is able to make war with him?" Revelation 13: 3, 4.

FROM THE YEAR 1000 TO THE REFORMATION. It is unnecessary minutely to describe the events which transpired during the five hundred years immediately prior to the revolution which occurred throughout Europe in the sixteenth century.

All the Papal measures were merely contrivances to confirm their nefarious pre-eminence.

The claims of Hildebrand to godlike power in heaven and upon earth—the establishment of the conclave of cardinals—the rigorous and efficient injunction of priestly celibacy—the enforcement of a belief in purgatory—the arrogance of the Popes in demanding the power of investitures concerning prelates—the publication of the canon law, with the decretals, and the boundless monkish forgeries and legends to ratify them—the feigned and counterfeit miracles which were constantly promulged—the authoritative demand for the plenary belief in transubstantiation—the crusades—the increasing hordes of friars and nuns—the establishment and sale of indulgences, as a commutation for sin—the invention of seven sacraments—and, above all, the sanguinary, general, and incessant persecutions of the “Witnesses who prophesied in sackcloth,” and who protested “with a loud voice” against the indescribable abominations of “Babylon the great”—all those combined causes produced the full evolution and the long predominance of “the mystery of iniquity.” Romish tyranny, and the pride, luxury, pomp, uncleanness, and impiety of the Papal priests, were consummated. “The Man of Sin and the Son of Perdition” was Lord upon earth. “The working of Satan” was unrestrained; and incarnate diabolism was so culminant, that even many of the moral and thoughtful dwellers in the seat of the beast clamored loudly for a general and complete Reformation.

NOTES.

NOTE I.—Walch, in his *Compendious History of the Popes*, gives a succinct view of that “all-deceivableness of unrighteousness,” by which the Papal power and grandeur attained their acme.

“The foundation of that formidable structure was the doctrine, that the Bishops of Rome, as successors of St. Peter, and vicegerents of Christ, have all power both in heaven and earth; and are in no respect

subject to any prince. From the time of Innocent III. that became a fundamental article, and whoever presumed to contradict it were accursed as heretics.

“ The great object of attention was to establish and enlarge the supremacy over the whole Church, in its utmost extent. In order to which a power was asserted of making articles of faith ; and great zeal was used to subject all ecclesiastical persons immediately to Rome.

“ The Bishops of Rome were not satisfied with depriving princes of the right of investiture, and arrogating to themselves the confirmation of the newly-elected, but they assumed the disposal of the most profitable benefices as the surest means of providing for their creatures, and thereby promoting their own advantage. Some of these they usurped by the name of reservations ; others by that of provisions, and thereby provoked the most bitter complaints, especially in Germany and England.

“ Their next attempt was to subject to themselves princes and their kingdoms and states. The argument made use of was this : that the splendor of their dignity was to the majesty of the emperors and kings, as the effulgence of the sun to the borrowed light of the moon ; and therefore they demanded and extorted from crowned heads the most extravagant marks of respect and most debasing humiliations. They assumed the right of conferring regal dignity, and particularly presumed to consider the imperial crown as absolutely at their disposal ; and by the pretenders they set up, kindled perpetual confusions in the Roman empire. They disposed of entire kingdoms, provinces, and countries ; others they converted into Papal fiefs, of which the new vassals might easily be deprived under pretence of felony. They excommunicated emperors, kings, and princes, on the slightest pretence ; laid their dominions under an interdict, and discharged their subjects from the most sacred obligation of their oath of fidelity. They stirred up sons to rebellion against their fathers, and supported them in their impiety. They interfered in the family concerns of princes ; broke the sacred band of marriage ; and daily invented many other methods of weakening their prerogatives.

“ Among the measures which conduced most effectually to render the Pope supreme governor of all Christendom, and to centre the riches of this world in the treasury of the Church, the crusades deserve a principal place, especially after the clergy began to preach them up against those unhappy persons called heretics, and their kind protectors.

“ The support of all that usurpation was not a little forwarded by the establishment of the inquisition ; the confirmation of Gratian's collection of canon-laws ; and the practice of canonization, which was an excellent means to secure constancy in the faith of the Romish Church, to enrich the Papal treasury, and to extend their power to the disposal even of

celestial crowns. The new religious and military orders assisted likewise to render their patron formidable."

Amid all that increase of the Papal grandeur, Divine providence manifested itself, in raising up very illustrious witnesses to the truth, who saw and opposed the intolerable corruptions. The morals of all orders of the hierarchy were so inordinately profligate, exclusive of their impious doctrines, pride, avarice, and ambition, that many of the poets and other authors of the thirteenth, fourteenth, and fifteenth centuries, boldly and publicly denounced, that the Pope and his subordinate ecclesiastics, although many of them are among the Romish saints and demi-gods, were the Antichrist revealed in the Apocalypse by the Apostle John.

NOTE II.—This narrative of the origin and progress of the Popedom may appropriately be closed by a concise exhibition of some of the cardinal principles which it comprises. A more compendious and instructive summary of those momentous truths which the preceding review imparts, cannot probably be found than in a work entitled, "Deylingi Observationum Sacrarum, Pars I." That author's sixth *exercitatio* discusses the character of the Papal power: and the novelty of the monarchical form of government in the Christian church; in which elaborate examination, he demonstrates that the Pontifical hierarchy is contrary to the gospel.

A vast body of erudition, argumentative and historical, is adduced; and the eleven succeeding propositions are verified beyond all cavil. They constitute a complete polemic battering-ram to subvert the walls of that modern spiritual Jericho, the Papacy.

"1. Christ did not institute in his Church any sacred dominion, and much less a monarchical government, such as the Roman Prelates during a long period have claimed and usurped.

"2. In the beginning, all the ministers of the Church were equal; and bishops before the second century after the birth of Christ were not exalted above presbyters; nor did they arrogate to themselves any peculiar duties or privileges of the sacred office.

"3. Although the government and the jurisdiction of the Church at that period were not in bishops alone, but the presbyters and deacons, with the whole assembly, participated in the rule and determination of affairs; yet the authority of the Prelates gradually and rapidly obtained a large increase.

"4. All bishops then were equal, nor had the Roman bishop or any other the least right or precedence over his brethren.

"5. In the third century after the Savior, Metropolitans arose; who were placed in the principal city of the province, so that the other prelates in the same province by degrees became subject to their jurisdiction.

"6. Whatever prerogatives of bishops, and distinction of authority and power, then were admitted, were derived solely from the dignity of the city where they presided.

"7. Although the Metropolitan dignity was supreme after the Council of Nice, yet there were three chiefs, the Roman, Alexandrian, and the Antiochian, each of whom ruled his own diocess unrestricted, and neither of them possessed any right or power more than the others.

"8. In the fourth century of the Christian Church, the Roman Pontiff was not Patriarch of all Western Europe, much less was he head and monarch of the whole Church; but only a particular Prelate, not superior to other Metropolitans, Exarchs, or Primates.

"9. After the peace granted to the churches by Constantine, the luxury and pomp of the bishops greatly increased; and especially the ambition, authority, and power of the Roman Prelate were extended, so that they could not be restrained within the limits of the suburban cities; but by various artifices, they continually became more amplified.

"10. At length the Roman Prelates, not content with having obtained the primacy of order among the other hierarchs, endeavored to establish their authority in both divisions of the empire. After long and severe strife with the Constantinopolitan Patriarchs, by the parricide of Phocas, they obtained the title of Universal Bishop; and extended their jurisdiction, but could not grasp domination over all the Church, because they were opposed by the authority of emperors and councils.

"11. Finally, in the eleventh century after Christ, the power of the Roman Pontiff, by the ferocity of Pope Gregory VII., was carried to its utmost extent; and the nominal Christian Church, through the debasement of the imperial and royal prerogatives, were forced to submit their necks to the tremendous yoke of the despotic court of Rome."

That "Exercitatio Deylingi" occupies 117 pages; and some idea may be formed of its great erudition and research, when it is remembered that not less than 150 different authors, polemic and historical, are adduced as testimonies to illustrate and confirm the above essential hypotheses. He closes his disquisition with this emphatic statement and inference. Some of the Papal canons issued by Hildebrand, Pope Gregory VII., were these:—"All princes should kiss the feet of the Pope. The Pope alone is authorized to use imperial insignia. There is only one title in the world, that of Pope. To him it belongs to dethrone Emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The Pope cannot be judged by any men. The Roman Church never has erred, and never can err. The Pope may absolve subjects from their fidelity to wicked governors."—*Baronius*, An. 1076, Hildebrand, Epist. 55, ad Laudanenses. Concil. Labbie. That formerly was, and now is, the doctrine of the Roman court,

as is plainly declared by Baronius, who says: "*Istas sententias hactenus in ecclesiæ catholicæ usu receptas fuisse.*"

Whence it is evident, that Hildebrand's doctrine is yet maintained by the Papal hierarchy. Some Gallican divines rejected those impieties; but consistent Romanists still contend, that the immense and uncontrolled supremacy which was exercised by Hildebrand, as far as it can be asserted and enforced, remains in all its vigor, and rightfully and legitimately appertains to the Roman Pontiff.

CHRONOLOGICAL TABLE OF POPYRY.

THE following table contains a concise notice of the chief events which occurred in the rise and progress of the Popedom. In connection with the previous chapter concerning the Papacy, it is believed, that all the prominent events which established and consolidated the Romish hierarchy are detailed, and the precise periods when they happened are specified from the best authorities. Several authentic chronologists were accurately examined; and in a great number of instances, the facts and dates have been verified by a recurrence to the original authors, or to those compilers who are considered of equal authority. Not only was the volume of chronology attached to the ancient universal history explored, but the chronological tables at the end of Mosheim's Ecclesiastical History were also reviewed. Walch's catalogues of the Papacy were fully searched. Spanheim's indices were completely surveyed. The new analysis of chronology by William Hales, in four quarto volumes, was collated. The voluminous tables at the end of the Papal decretals were closely inspected. But the table owes much of its accuracy and minuteness to Fox's Acts and Monuments three volumes folio, which is probably the most authentic work in existence, except the volume of Divine revelation. By a ponderous volume issued more than 200 years ago by Henry Isaacson, entitled *Saturni Ephemerides*, which is a compendious history of the world in every department down to the commencement of the seventeenth century, the whole series of dates and facts have been carefully corrected.

It will be perceived, that some of the Papistical superstitions are imputed to different inventors, and at widely distant periods. In all cases of that nature, it may be adjudged, that the more recent period is the true time; and that the prior date is a monkish forgery especially designed to give the sanction of antiquity to the "pious fraud;" except that the annalists may have adverted either to the introduction of the heretical

notion and the idolatrous customs in different countries, or to their insulated adoption, and to the subsequent formal and solemn public ratification of the impious observance.

In almost every particular, the name of the authors, where it is desirable to be known, is given. Many of the chronologists and annalists who are quoted by Isaacson, Spanheim, Mosheim, and Hales, are inaccessible in this country; but in a variety of examples the opportunity was afforded to recur to their authorities, and in no one instance was the smallest error discoverable.

The principal design in the compilation of the ensuing table was this: to furnish a succinct and authentic view of the successive impostures of Romanism, from the primitive "working of Satan," until its complete evolution in the assumption of Divine titles and the Redeemer's prerogatives and spiritual domination by Boniface and his successors. It is necessary to mark the progressive advancement of the Prelatical tyranny, until it was triumphantly displayed in the triple-crowned Pontiff. The continuous augmentation of idolatrous mummery and practical corruption were necessarily delineated until the Pontificate of Leo X.

These illustrations of Popery close with the Reformation. With the exception of the wickedness which was transacted and cemented at the Council of Trent, and the establishment of the order of Jesuits, the Popedom has realized no change in its spirit, design, or practice, during the last 300 years. It has been modified by the surrounding influence and watchfulness of Protestants; it has lost much of its power to worry and destroy; and in many situations it has wrapped itself up in a gaudy vizard or impenetrable concealment; otherwise it remains identical. No ungodly assumption has been authoritatively abandoned. Not one jot or tittle of its incurable corruptions has been denied, or reformed, or condemned. Not a particle of its universal supremacy over all people and governments has been formally resigned. Not a whisper has ever been heard of its surrendering its antiquated demand of uncontrolled jurisdiction by its infallibility over the conscience. Neither the light shed upon it by exploring its arcana, and unfolding its secrets; nor by the art of printing; nor the enlargement of its nominal domains in the eastern and western hemispheres, has meliorated its character, softened its spirit, or alleviated its mischievous effects; as is demonstrated beyond all doubt and contradiction, by a reference to the past history and present condition of Spain, Portugal, Belgium, Italy, and Austria, in Europe, and to Canada, Mexico, and South America. In short, the idolatrous impiety, boundless arrogance, incurable sensuality, and insatiable persecuting blood-thirstiness of the mystical Babylon, remain inseparable in all their compound malignity, and unchangeable in all their direful abominations.

A. D. Rom. Emp.	Events.
65. Nero.	First Persecution of Christians.
92. Domitian.	Second Persecution.
100. Trajan.	Third Persecution.
109.	Ignatius martyred.
123. Adrian.	Alexander, Bishop of Rome, directed that water should be mingled with wine at the Lord's Supper; and the Popish Annalists also ascribe to him the invention of Holy Water.— <i>Platina. Functius. Poly. Virg. Lib. 5. cap. 9.</i>
129.	Aristides appealed to Adrian in favor of the Christians.— <i>Eusebius.</i>
135.	Sixtus, the Roman Bishop, introduced Altars.— <i>Volateran. Hospinian.</i>
142. Antonnius.	Telesphorus, Bishop of Rome, instituted the feast of Lent.— <i>Scaliger in Euseb. Lib. 4. cap. 5. Nauclerus Chronol.</i>
144.	Controversy respecting Easter first began.— <i>Onuph. Chron.</i>
150.	Justin wrote his first apology for the Christians.
153.	Higinus, the Roman Bishop, instituted the Consecration of Churches. Godfathers and Godmothers at Baptism also were introduced by him.— <i>Functius Hist. Platina.</i>
154.	The title of Pope first applied to Ministers by Higinus.
157.	Pius, the Roman Bishop, determined that the Lord's Resurrection should be kept on the Sunday.— <i>Eusebius. Reusner.</i>
159.	Virgins formally consecrated to the service of the Church.— <i>Polyd. Virgil. Lib. 4. cap. 13.</i> Fonts in Churches were appointed by Pius.— <i>Vincent. Martyrolog. Lib. 10. cap. 106.</i>
162.	Fourth Persecution. Justin wrote his second apology for Christians; and was beheaded the following year.
165.	Anicetus of Rome, and Polycarp of Smyrna, agreed, for the sake of peace, that the Greek and Latin Christians should observe their own day and customs respecting the memorial of the Savior's Resurrection. <i>Eusebius, Lib. 4, cap. 14.</i>
167.	Polycarp was martyred at Smyrna.
169.	Anicetus of Rome directed the consecration of Bishops, and the shaving of the heads of Priests.— <i>Tom. Concil. Platina. Functius. Binius, marked T. C. in Chron.</i>
170.	Hegesippus wrote an Ecclesiastical History.
172.	Melito addressed to the Emperor an apology for the Christians.
172.	Theophilus of Antioch, and Apolinaris of Hierapolis, were advocates for Christianity.
173.	Consent of Parents required at the Marriage of Christians.— <i>T. C. Platina.</i>
174.	Soter of Rome decreed that no marriage should be lawful without the Priest's benediction, and the father's delivery of the woman to the husband.— <i>T. C. Platina.</i>
178.	Ireneus of Lyons published his works.
179.	Eleutherius, Bishop of Rome, denounced the superstitious refusal to eat meats.— <i>Platina.</i> Athenagoras presented to the Emperor his apology for the Christians.

A. D. Rom. Emp.	Events.
187. Antoninus.	Apollonius defended Christianity in the Roman Senate, and was murdered.— <i>Eusebius, Lib. 1. cap. 19.</i>
190. Commodus	The Feast of Pentecost and the nativity of Christ began to be celebrated.— <i>Hospinian ex Nicephor.</i>
196. Severus.	Clemens Alexandrinus published his works.
197.	The Easter controversy was revived. The Asiatic churches followed the custom of the Apostle John and Polycarp, in celebrating the death of the Redeemer, on the fourteenth day of the Moon. The Western Christians referred the festival of the Resurrection to the first Lord's day after the full Moon. Victor, the Roman Bishop, was so enraged at the Eastern disciples, that he was scarcely restrained from fulminating his anathema against them. Thus began the Papal Excommunications and Interdicts. Several Councils were held to decide that dispute. <i>Eusebius Lib. 5. Conc. Cent. 2.</i>
200.	Tertullian published his apology for the Christians.
203.	The fifth persecution.
205.	Zephyrinus of Rome enjoined, that all baptized youth should receive the Eucharist, at least once annually.— <i>Damas. Crisp.</i> Plyocrates opposed the proceedings of Victor.— <i>Eusebius.</i>
211. Caracalla.	Ireneus martyred. Minutius Felix wrote a Dialogue on behalf of Christians, against the Jews.
216.	The Persecution ceased.
219.	Tertullian, in his book <i>De Penitentia</i> , first mentions <i>Altars</i> .
Heliogabalus.	Calixtus, Bishop of Rome, appointed the four Embers, or fasting days, before ordination. He prohibited marriage within the fourth degree. Church-yards were instituted by him.— <i>Funct. Chron.</i>
224. Alexander.	Places of worship for Christians were first erected.— <i>Euseb. Lib. 8. cap. 1.</i>
228	Urban of Rome appointed, that no man should be a Bishop who had not been a Deacon. At that period the Churches began to hold lands and other property for the support of the Ministers.— <i>Functus. Pet. De Nat.</i>
231.	Origen began his Octapla edition of the Bible.
236. Maximinus	The sixth persecution.
237.	Gratian imputed many decretals and constitutions to Fabian, Bishop of Rome.— <i>T. Conc. 1.</i>
240. Gordian.	Two Synods were held; one in Arabia; the other at Philadelphia.— <i>Eusebius, Hist. Eccles. Crispin.</i>
245.	Origen wrote against Celsus.
249. Philip.	Controversy respecting the rebaptizing of heretics.— <i>Cyprian, Lib. 1. Epist. 12. Lib. 2. Epist. 1.</i>
251. Decius.	The seventh Persecution.
255. Valerian.	The eighth Persecution.
256.	Copes were introduced by Stephen of Rome.— <i>Polud. Virg. Lib. 6. cap. 12.</i>
258.	A Council was held at Carthage respecting the validity of Baptism by Heretics.— <i>T. C. I.</i> Stephen of Rome, and Cyprian of Carthage, were martyred; and thus their violent contests were ended.

A. D. Rom. Emp.	Events.
259. Valerian.	Paul the Hermit fled from persecution into the wilderness; where he resided until the general peace achieved by Constantine. From him sprung the monkish orders.— <i>Jerom.</i>
271. Aurelian.	Felix of Rome instituted the Consecration of Altars.— <i>Platina. Sabellicus.</i> Porphyry wrote his work against the Christians.
275.	The ninth Persecution.
284. Dioclesian.	Caius, Bishop of Rome, invented eight ecclesiastical orders. 1. Ostiarius. 2. Lector. 3. Exorcista. 4. Acoluthus. 5. Subdiaconus. 6. Diaconus. 7. Presbyter. 8. Episcopus.— <i>Volater. Sabellic.</i>
297.	Marcellinus, Bishop of Rome, sacrificed to idols, during the time of persecution. He afterwards publicly confessed his sin, and was martyred. A. D. 304.
302.	The tenth persecution. The era of Martyrs. In Egypt alone, 144,000 were put to death, and 700,000 banished. The myriads of them who suffered for Christ's sake, during the ensuing ten years, are "a multitude which no man can number."
306. Galerius.	Marcellus of Rome appointed fifteen persons to bury the dead, and to administer the ordinance of baptism. They were called <i>Cardinals</i> , on account of the extraordinary fortitude which was requisite for the discharge of their duties in the extremely perilous times of the tenth persecution. The name and office were only temporary; but the title was afterwards applied to the principal dignitaries of the Pontifical court and hierarchy.
312.	Pamphilus was martyred.
313.	Melchtiades, Bishop of Rome, abrogated all fasting upon Sundays, and the ordinary festivals.
313. Constantine.	The decree for the unrestricted exercise of the Christian religion in the Roman Empire, was promulgated by Constantine.
315.	Arius began to disseminate his heresy, and was condemned by the Council of Alexandria.
316.	The ecclesiastical and temporal power was first exercised by Constantine, in the condemnation of the Donatists at Milan.
317.	Silvester, Bishop of Rome, invented the Albe, and the corporal for the altar.— <i>Hospinian.</i>
319.	By command of Constantine, Silvester instituted the feast of Saint Peter ad vincula.— <i>Polyd. Virg. Lib. 6. cap. 8.</i> Other annalists state that the festival of Peter was not appointed until the year 440.— <i>Marc. Sigon.</i>
320.	Constantine granted many privileges to the Christian churches. By the Emperor's authority, wax candles and lamps were introduced, and kept burning occasionally in the churches.
324.	The first prelatial schism at Rome.
324.	Constantine erected the Vatican and Lateran churches, and St. Paul's Church at Rome.
325.	The controversy was revived in the East respecting the celebration of Easter.— <i>Ruffinus, Lib. 1, cap. 5. Sozomen, Lib. 1. cap. 15.</i>
325.	First general Council of Nice.
325.	Helena, the mother of Constantine, found the true Cross of Christ; and also the two other crosses of the thieves, uninjured.— <i>Ruffinus.</i>
325.	The Nicene creed was adopted.— <i>Eusebius Hist.</i>

A. D. Rom. Emp.	Events.
328. Constantine.	Antony the Monk renewed the recluse life of Paul the Hermit. At that period the Monks lived dispersed and separate.
330.	Byzantium was rebuilt, and called Constantinople. The Bishop of which was denominated a Patriarch.— <i>Jerom. Sigonius.</i>
336.	Marcus, Bishop of Rome, commanded the Nicene creed to be sung after the Gospel.— <i>Functius.</i>
346. Constantine.	Constantius enacted a law to abolish the Heathen sacrifices, and to shut up the Heathen temples.— <i>Cod. Calv. Reusner.</i>
350. Constans.	The feast of the annunciation was first observed.— <i>Hospinian. Athanasius præpar. evangelic.</i>
352. Constantius.	Constantius disbanded his Heathen soldiers, and settled them in villages; whence originated the word Pagan, as applied to the Gentile Idolaters.— <i>Socrates. Calvisius.</i>
355.	The second schism.
359.	The supposititious bones of Andrew were translated to Constantinople, and his Feast probably instituted.— <i>Hospinian.</i>
362. Julian.	A Persecution was raised against Christians. Julian re-opened the Heathen temples; and also prohibited the instruction of children in the Christian religion.— <i>Ruffinus. Socrates.</i> Basil and Nazianzen retreated to the wilderness.
363.	The dispersed Eastern Monks were collected into companies by Basil. They then began to erect Monasteries, and live according to his laws, whence they were called Monks of Basil.
363.	The rebuilding of the Temple at Jerusalem was counteracted by many remarkable prodigies.
364.	Council of Laodicea.
Valentinian. Valens.	Marriage during Lent was prohibited.— <i>Conc. Laod. Can. 52.</i> A sect called Collyridians offered divine honor to the Virgin Mary, and sacrificed to her, as Queen of Heaven.
365.	Third schism.
369.	The order of Lazarus in Savoy was founded.
375.	The bones of Andrew were transported from Achaia to Scotland.— <i>Hollinshead.</i>
377.	The feast of Epiphany was introduced, and the custom of parents standing aside when their children were baptized.— <i>Nazianz. Orat. 3. Cent. 4. cap. 6.</i>
380. Theodosius.	The application of the term <i>Catholic</i> was commenced about the accession of Theodosius; who also published his law against the Arians, and for the observance of Lent.
381.	Second General Council at Constantinople.
383.	Flavian of Rome, and Diodore, commanded the singing of the Psalms by responses.— <i>Can. 72. Col. Church.</i>
384.	Ursula and 11,000 virgins, who were transported from England to Little Britain, were drowned.— <i>Gildas. Polyd. Virg. Bar.</i>
386.	Siricius, Bishop of Rome, ordained, that if a clergyman should marry a second wife, he should be degraded; and that no minister should have any women in his house but his own kindred.— <i>Gratian Can. 8.</i>
387.	Anthem were introduced into the churches by Siricius of Rome, or Ambrose.— <i>72. Col. Church.</i>
391.	Jerom invented canonical hours for prayer.— <i>Polyd. Virg.</i> The supposed head of John the Baptist was removed from Cilicia to Constantinople.— <i>Baronius.</i>

A. D. Rom. Emp.	Events.
394. Theodosius	The word Mass adopted.— <i>Augustin de temp. Cassian. Lib. 3. cap. 7. Crispin.</i>
395. Honorius.	Jerom translated his Bible.— <i>Sigeb. Calvisius.</i>
397.	The third Council of Carthage was held. They decreed that the Eucharist should be administered to none except to those who were fasting.— <i>Canon 29.</i>
398.	Anastasius, Bishop of Rome, ordained that persons should stand when the Gospel is read.
399.	Heathen temples and idols were destroyed by the Emperors.— <i>Prosper. August. de civitate.</i>
400.	The Regular Canons were instituted.
402.	"Right of patronage to churches began in the Council of Nola."
403.	Innocent, the Prelate at Rome, enjoined that Saturday should be kept as a fasting day, because Christ's disciples mourned and fasted that day for him, while he lay in the sepulchre.— <i>Functius.</i>
406. Honorius. Theodosius.	The bones of Samuel the prophet were translated to Constantinople 1460 years after his departure.— <i>Nicep. Lib. 14. cap. 10.</i>
409.	Lights were used in churches during the day.
410.	Rome was captured and spoiled by Alaric.
412.	Pelagius began to promulge his Heresy.— <i>Sigeb. Baronius.</i>
416.	The bones of Stephen, Nicodemus, and Gamaliel, were found by Lucian of Jerusalem.— <i>August. Serm. 51.</i>
419. Honorius. Constantius.	Pelagius and Celestius were condemned in a council at Carthage. The fourth schism.
427. Theodosius. Valentinian.	The two Emperors ordained that no picture of Christ, either painted or graven, should be placed near the ground, but in some place of eminence.— <i>Cod. Calvisi.</i>
429.	Nestorius denied the propriety of applying the title, Mother of God, to the Virgin Mary.
431.	Nestorius was condemned by the third General Council at Ephesus.
433.	The Feasts of Advent, and Palm-Sunday, and the superstition of Ash-Wednesday, were commenced about the year 430.— <i>Maximus of Turin Homil.</i>
435.	The code of Theodosius was published.— <i>Prefat.</i>
438.	Eudocia, the Empress, made a pilgrimage to Jerusalem, and built the church which was dedicated to Stephen, and several monasteries.— <i>Evag. Lib. 1. cap. 21, 22.</i>
439.	Museum collected the lessons and responses for festivals. Eudocia carried from Jerusalem to Constantinople the chain which the Angel took from Peter in prison, with other relics, which she sent to her daughter at Rome; in consequence of which, Sixtus, the Roman Prelate, instituted the feast of Peter ad vincula.— <i>Marc. Sigeb. Hospinian, and others, refer the appointment of that feast to Constantine and Silvester, in 317; and others speak of it as a more recent invention.</i>
440.	Rogations, or Litanies, were instituted by Leo I., Prelate of Rome. <i>Polyd. Virg. Lib. 1. cap. 11.</i> Platina declares that they were first appointed in 464, by Leo III.
445.	Hilary was condemned by Leo of Rome for maintaining the liberties of the church.
446.	The Seven Sleepers awaked, after a slumber of nearly 200 years.— <i>Sigon.</i>

A. D. Rom. Emp.	Events.
447. Theodosius	The Eutychian Controversy.
448.	Theodosius, the Emperor, deprived Ireneus of his bishopric, because he was made a prelate after his second marriage.
451.	The fourth Grand Council at Chalcedon.
458. Marjoranus Leo.	Paulinus, Bishop of Nola in Campania, invented bells for churches. Thence, bells were called Campanæ, and Saints' bells were named Nolæ.— <i>Gilbert Cognat. Hospinian.</i>
459.	Studius erected a monastery at Constantinople for watching monks. They were divided into three companies, who kept vigils, and prayed by turns without intermission day and night. Those friars were denominated Studitæ.— <i>Niceph.</i>
461.	Paulinus of Nola invented the painting of stories of the Old Testament, and of crosses about the walls of the churches.
462. Leo. Severus.	The hand of a painter at Constantinople was withered while he was making a picture of Christ like to Jupiter.— <i>Cedrenus.</i>
464.	Hilary of Rome decreed that no unlearned man should be admitted into the priesthood; and also that the Roman Prelate should not nominate his successor.— <i>Gratian, Canon. 55.</i>
464.	Prosper and Platina refer the invention of Rogations to Paulinus of Nola, during this year.
472. Leo. Olybrius.	The second dignity in the nominal church was confirmed by the Emperor Leo to the Patriarch of Constantinople.
477. Leo. Basilicus. Augustulus.	The Western Roman Empire was entirely extinguished by Odoacer, after the capture of Rome and Ravenna, by the resignation of Augustulus; which event opened the way for the Papal usurpations and ecclesiastical supremacy, and the permanent settlement of the ten horns of the Beast, to whom the Dragon "gave his power, and his seat, and great authority;" for he who had previously letted was then "taken out of the way."— <i>2 Thessalonians, 2: 7.</i>
487. Zeno.	Felix of Rome instituted the feast of Saint Michael.— <i>Hospinian.</i> Eccius, however, refers it to the year 390; and Horolanus to the year 500.
488.	The festivals of the Circumcision and John the Baptist were appointed.
492. Anastasius.	Gelasius of Rome decreed that no lame or blind persons should be admitted as priests.
494.	A council was held at Rome, at which the Apocryphal books were distinguished from the Canonical Scriptures. In that assembly, Gelasius, the Roman Prelate, claimed the primacy above all bishops.
500.	The fifth schism.
503.	Symmachus, Prelate of Rome, was the first hierarch who opposed the lawful imperial authority, and justified his turbulence.
505.	The feast of Peter and Paul was instituted, according to Theodoret and Nicephorus. But Ambrose states that the feast was observed in his age.— <i>Sermo 6.</i> That is most probably a monkish fraudulent interpolation.
506.	The Emperor, through hatred of image worship, commanded a painter to depict various monsters. When they were exhibited, the image worshippers raised a great sedition.— <i>Cedrenus.</i>
507.	By a Council at Epaunum, it was decreed that processions should be kept for three days near the festival of the Ascension.— <i>Cassander. T. C. Caranza.</i>

A. D. Rom. Emp.	Events.
520. Justin.	Benedict built his monastery on Mount Cassin, and instituted the order of the Benedictins.— <i>Bergomensis</i> .
527. Justinian.	The Monks of Clugny, the Carthusians, the Cistercians, and the Celestins belonged to that order. Among the Benedictins have been numbered 29 Popes, 200 Cardinals, 1,603 Archbishops, 4,000 Prelates, and 50,000 canonized Saints!— <i>Helvicus</i> .
528.	Felix of Rome instituted the Extreme Unction.— <i>Functius, Lib. 7. Bergomensis. Crispin.</i>
529.	The Emperor commanded oaths to be ratified by swearing on the Gospels.— <i>Polydore. Virgil, Lib. 4. cap. 12.</i>
530.	Justinian published his code.— <i>Procopius. Marc.</i>
532.	The sixth schism.
533.	Dionysius, Abbot of Rome, introduced the computation of the Christian era from the birth of Immanuel.— <i>Bede de nat.</i>
537.	Justinian issued his institutes, digests, pandects, and constitutions.— <i>Bucholcer. Sigonius.</i>
540.	The seventh schism.
542.	Vigilius of Rome commanded that people should pray towards the East.— <i>Pet. de Nat. Functius. Hospinian.</i>
553.	The Feast of the Purification was instituted at Constantinople.— <i>Nicephorus, Lib. 17. cap. 28. Sigebert. Cedrenus</i> placed it in the year 535.
554.	The fifth General Council at Constantinople.
555.	Vigilius of Rome consented that the Patriarch of Constantinople should be second in dignity and power.— <i>Anastasius.</i>
570. Justin II.	Pelagius poisoned Vigilius, that he might be elected Prelate in his stead.— <i>Anastasius.</i>
576.	Donatus fled from Africa to Spain, and founded the first monastery in that kingdom.— <i>Vossius.</i>
578. Tiberius.	The wife of Childeric, King of France, was divorced, and immured in a nunnery, because she stood sponsor for her own child at its baptism.— <i>Turon.</i>
587. Mauritius.	Pelagius of Rome decreed that subdeacons should abandon their wives, or resign their offices. He was the first Prelate who was elected without the Emperor's consent.
588.	A great controversy arose in a Council held at Constantinople, respecting the title of Universal Bishop, which the Eastern Patriarch had assumed.— <i>Greg. Lib. 3. Epist. 69. Sleidan.</i>
589.	Offerings were instituted.— <i>Hospinian.</i>
590.	The Laity were ordered to reverence the Priesthood.— <i>Turon. T. C.</i>
591.	The seamless coat of Christ was found in a marble chest in the city of Zophar, by the direction of Simeon, a Jew.— <i>Aimon.</i>
594.	Gregory of Rome appointed the sevenfold Litany and Procession. 1. Priests. 2. Monks. 3. Nuns. 4. Children. 5. Virgins. 6. Widows. 7. Married persons. That was called the Great Litany.— <i>Nauclerus. Hospinian.</i>
601.	Gregory adopted the title of " <i>Servus Servorum Dei</i> —Servant to the Servants of God."— <i>Platina.</i>
601.	John of Constantinople again asserted his claim to the title of Universal Bishop.— <i>Gregory.</i>
601.	Gregory ordered that images should neither be worshipped nor defaced.— <i>Lib. 9. cap. 9.</i>

A. D. Rom. Emp.	Events.
602. Phocas.	Mauritius the Emperor, and all his family, were murdered by Phocas.— <i>Nicephorus</i> .
604.	Sabinian of Rome instituted Bells and Lamps.— <i>Polydore Virgil. Lib. 8. cap. 12. Hospinian</i> refers the invention to Paulinus, in the year 458.
606.	Pope Boniface III. obtained from the usurper Phocas the ecclesiastical supremacy, with the title of Oecumenicus; and also that the common appellation Pope should ever after be restricted to the Roman Pontiff.— <i>Sigebert. Nauclerus. Anastasius. Onuphrius. Platina</i> .
Pope	
607. Boniface IV.	Pope Boniface IV. appointed the Feast of All-Souls, the next day after that of All-Saints.— <i>Sigebert. Martinus. Polonus</i> . Other annalists impute that festival to Odilo, Abbot of Clugny, in the year 993.
608.	Mohammed began to promulge his ungodly dogmas.— <i>Cedrenus. Vincent</i> .
610.	Boniface obtained of Phocas the Pantheon, and consecrated it to the Virgin Mary and All-Saints.— <i>Anastasius. Bergom</i> . The Pope ordered that monasteries should be erected in Britain.— <i>T. C.</i>
614. Deus Dedit.	A Council was held at Auxerne, who enacted, that no prelate should sit in judgment when sentence of death is pronounced. Pope <i>Deus Dedit</i> decreed, that parents should not be Sponsors at Baptism for their own children; and prohibited marriage between Sponsors, and those for whom they promised at Baptism.
617. Boniface V.	Boniface instituted Sanctuaries for offenders.— <i>Platina</i> .
619.	By a Council at Seville, it was decreed, that no Monk should converse with a Nun, without three witnesses.— <i>T. C. Olaus. Vossius. Isidore</i> .
622.	<i>The era of Mohammedism, or the Hegira.</i>
629. Honorius.	The Feast of the Exaltation of the Cross was instituted on September 14; to commemorate the recovery of the true Cross from Cosroes the Persian.— <i>Hospinian</i> .
636.	Jerusalem was captured by the Mohammedans.— <i>Theophrast</i> .
640.	The first Lent in England.— <i>Bede</i> .
653. Eugenius.	Prelates were permitted to have prisons in their churches, to punish offenders among the priests.— <i>Functius</i> .
660. Vitalianus.	Organs were introduced into the churches.— <i>Platina. Sigebert</i> .
662.	The Monastery of Denys in France was exempted from all civil jurisdiction.— <i>Aimon</i> .
678. Agatha.	The Napkin of our Saviour, eight feet long, was found by the Jews, and given to the Christians.— <i>Bede de Loc. Sanct. cap. 5.</i>
680.	Sixth Grand Council at Constantinople.
683. Leo II.	The Pope commanded that the <i>Pax</i> should be kissed.— <i>Polydore Virg. Lib. 5.</i>
684. Benedict II.	The Emperor Constantine Pogonatus first granted that the Election of the Roman Pontiffs should be valid without the imperial approbation.— <i>Bergomensis, Lib. 10.</i>
685. John V.	The Pope issued a book in honor of the Pall — <i>Bergomensis</i> .
686. Conon.	The eighth schism respecting a Pope.— <i>Anastasius</i> .
688. Sergius.	The ninth schism.

A. D. Popes.	Events.
692. <i>Sergius.</i>	A Council at Constantinople added 103 Canons to the Ecclesiastical Law, which occasioned great contention between the Eastern and Western Heresiarchs and their respective adherents.— <i>Hospinian. Sigonius. Baronius.</i>
695.	The Nativity of the Virgin Mary appointed for a festival.— <i>Hospinian.</i>
700.	The Feast of Transfiguration first observed.— <i>Hospinian.</i>
704. John VI.	Aripert, King of the Lombards, gave the Roman Pontiff the Celtic Alps for an ecclesiastical patrimony, which was the first province over which the Popes exercised regular temporal sovereignty and jurisdiction.— <i>Diaconus.</i>
708. Constantine.	The Emperor Justinian sent for the Pope, and met him at Nice. There the prostrate monarch debased himself to kiss the Pontiff's feet.— <i>Platina. Blondus.</i> Constantine was the first Pope who was thus adored.— <i>Anastasius.</i>
709.	The Pope procured the exemption of his recently acquired temporal domain from the imperial jurisdiction.— <i>Anastasius. Nauclerus. Baronius.</i>
714. Gregory II.	Image worship was introduced into Britain.— <i>Bede. Bale.</i> At London, a Council was held to decry the marriage of priests, and to establish idolatry.— <i>Bede.</i>
723.	The Emperor Leo commanded the destruction of all images used for worship.— <i>Cedrenus.</i>
725.	The bones of Augustin were discovered, and translated to Rome.— <i>Bede. Sigebert.</i>
730.	The Pope excommunicated the Emperor, on account of his opposition to image worship.— <i>Anastasius.</i>
744. Zachary.	A priest baptized a child " <i>in nomine patrie, et filie, et spiritus sancte.</i> " The Pope, upon the appeal to him, decided that the baptism was valid, as it was the error of ignorance, and not of heresy.— <i>Baronius.</i>
747.	The Lord's prayer and creed were appointed to be read in English, by the Council at Cliffe; which was assembled to repress the licentiousness of the priests and monks.— <i>Godfrey.</i>
750.	The Pope absolved Pepin from his oath of fidelity to Childeric, King of France.— <i>Annal. Friz.</i>
752. Stephen II.	Stephen was the first Pope who was carried on men's shoulders.— <i>Polydore Virgil. Lib. 4. cap. 10.</i>
754.	A Council, called by the Greeks, the seventh General Council of Constantinople, condemned images, and the worshippers of them.— <i>Baronius.</i>
755.	Pepin granted to the Popedom, the exarchate of Ravenna, with the dutchies of Mantua, Spoletum, and Beneventum. <i>Leo Ost.</i>
757. Paul.	The tenth schism.— <i>Anastasius. Platina.</i>
762.	The bones of Vincent were translated to a promontory in Portugal, thence called Cape St. Vincent.— <i>Tudens.</i>
765.	The Emperor Constantine repressed image worship.— <i>Miscel.</i>
767.	The eleventh schism.
Stephen III.	Constantine expelled all the monks from their monasteries, and commanded them to marry, under the penalty of being deprived of their sight.— <i>Cedrenus.</i>
769.	He also sold the monasteries.— <i>Miscel.</i>

A. D. Popes.	Events.
773. Adrian.	By a Council at Rome, the appointment of the Pope was given to Charles, and the Kings of France.— <i>Functius</i> .
787.	Image worship was restored by the Council of Nice.— <i>Baron</i> .
794.	A great Council at Frankfort condemned the Council of Nice, and the worship of images.— <i>Eginhart</i> .
801.	Pope Leo crowned Charlemagne Emperor of the West.— <i>Rerginald</i> .
806.	Postils were composed by Paul Diaconus, for Charlemagne.— <i>Functius</i> .
813.	In a Synod at Mentz, the feasts of Andrew, Peter, Paul, John the Baptist, Whitsuntide, Epiphany, and the Assumption of Mary, were authoritatively enjoined.— <i>Canon</i> . 36. Those feasts had been previously observed.
814.	Another Council at Constantinople condemned image worship, and the Emperor Leo endeavored to extirpate that idolatry.— <i>Cedrenus</i> .
816.	A body was dug up at Compostella in Spain, which the Romish legend reports wrought miracles. The monks instantly swore that it was the body of James the Apostle; thence followed the pilgrimage to <i>Saint James</i> of Compostella.— <i>Bar</i> .
824. Eugenius.	The twelfth schism.
829. Gregory IV.	The Roman Priests were now proverbially wicked for disorder, pride, and uncleanness.— <i>Platina</i> .
834.	The feast of Trinity was instituted by Pope Gregory. <i>Hosp</i> .
835.	The Feast of All Martyrs, which had been celebrated on May 12, was changed by Gregory, to the feast of All Saints, on November 1.— <i>Platina</i> . <i>Sigebert</i> .
839.	The bones of Bartholomew which had been placed in a chest and cast into the Indian Ocean, after having floated several hundred years about the globe, were found at Lipari, where the Saracens scattered them; but they were again collected by a monk, and carried to Beneventum.— <i>Sigebert</i> . <i>Calvisius</i> .
842.	The Mohammedans ravaged Italy, but could not capture Rome.— <i>Blondus</i> .
844. Sergius II.	Image worship restored at Constantinople.— <i>Zonaras</i> . The thirteenth schism. The original name of Sergius was Os Porci; but he changed it, upon the pretext of imitating the Savior, who altered Simon to Peter. The custom thus commenced has been continued; so that every Pope assumes a new appellation after his election.— <i>Platina</i> . <i>Anastasius</i> .
850. Leo IV.	Pope Leo enacted, that no layman should approach near to a priest during the time of mass.— <i>Functius</i> .
852.	A Council at Corduba prohibited the worship of Saints. <i>Polydore Virgil</i> . Peter's pence were granted as payments from England to Rome, by King Ethelwolf.— <i>Functius</i> .
853.	Cardinals were first known at Rome.
854. Joan: or John VIII.	Popess Joan, the genuine "Mother of Harlots," was head of the pontificate, until her death, in consequence of the public premature delivery of a child, in the midst of an idolatrous procession going to the Lateran.— <i>Platina</i> . <i>Marc</i> . <i>Scotus</i> . <i>Sigebert</i> . <i>Sabellicus</i> .
856. Benedict III.	The fourteenth schism.

A. D. Popes.	Events.
863. Nicholas I.	The Pope, and Photius, Patriarch of Constantinople, reciprocally excommunicated each other, with all their adherents.— <i>Baronius.</i>
865.	Lothaire of France professed his obedience to the Pope in <i>spiritualities</i> ; but denied his power in <i>temporalities</i> .— <i>Calv.</i>
868. Adrian II.	The Eucharist was administered in both kinds.— <i>Functius.</i>
869.	The eighth General Council of Constantinople.
872. John IX.	Bells were first used in Greece.— <i>Sabellicus. Baronius.</i>
881.	Pope John was put to death for his intolerable wickedness.— <i>Calvisius.</i>
884. Adrian III.	Pope Adrian excluded the Emperor from all interference in the election of Popes.— <i>Platina.</i> The fifteenth schism.
891. Formosus.	Formosus was the first prelate who was advanced to the papal throne.
896. Boniface VI.	Pope Boniface was expelled from his office before the end of the first month, on account of his atrocious lewdness.
897. Stephen VI	Pope Stephen was a more outrageous monster than Boniface. He was seized, and strangled in prison.— <i>Baronius.</i>
906. Benedict IV	The sixteenth schism.
909. Sergius III.	Theodora, a renowned prostitute, ruled at Rome, and appointed Popes. Through her licentiousness, and that of her ecclesiastical paramours, Rome became a "a cage of every unclean and hateful bird."— <i>Baronius.</i>
925. John XI.	Pope John began the custom of making boys prelates. He appointed a boy, five years of age, Prelate of Rheims.— <i>Bar.</i>
929. Stephen VIII.	The spear with which our Savior was wounded, was found at Jerusalem, and finally presented to the Emperor Romanus.— <i>Cedrenus.</i>
930. John XII.	The two preceding Popes were murdered by the harlot Marozia, daughter of Theodora, that she might place in the popedom, John her son, of whom Pope Sergius III. was father.— <i>Bar.</i>
954. Agapetus II	The body of Matthew was found in Ethiopia, translated to Britain, and thence deposited at Solerne.— <i>Chron. Cassii.</i>
960. John XIII.	The Kyrie Eleeson was first incorporated with the English Liturgy.— <i>Specul. Lib. 25. cap. 85.</i>
963.	Pope John was deposed for abusing his father's concubines; for drinking the devil's health; and other very nefarious iniquities.— <i>Platina. Baronius. Sigonius.</i>
964. Leo VIII.	Leo transferred the power of electing Popes from the people to the Emperor.— <i>Gratian.</i> Pope Leo was caught in adultery, and slain upon the spot by the husband.— <i>Platina.</i> The seventeenth schism.
967. John XIV.	Miesko, King of Poland, commanded, that when the gospel was read at mass, every knight should draw his sword; and that all the people should cry out, "Glory be to thee, O Lord."— <i>Gagryn Chronolog.</i>
968.	Pope John introduced the consecration of bells. A new bell was placed in the Lateran, which he called John.— <i>Bar.</i>
974.	The eighteenth schism.
993.	The feast of All Souls was instituted by Odilo, Abbot of Clugny.— <i>Pet. de Nat. Volateran.</i> Other authors refer it to the year 607. The earlier period is most probably a monkish fiction.

A. D. Popes.	Events.
996. Gregory V.	The nineteenth schism.
1004. John XVIII.	The Greeks and Latins were nominally reunited.— <i>Baronius</i> .
1007.	The feast of the Nativity of the Virgin Mary was first celebrated in France by Fulbert.— <i>Vossius</i> .
1011.	The twentieth schism.
1019. Benedict VIII.	By a Synod at Nimeguen, it was ordered, that at the mass, the bread should be placed on the right side of the altar, and the chalice on the left.— <i>Fabricius</i> .
1024. John XX.	The Patriarch of Constantinople demanded to be styled General Patriarch, which Pope John denied. The disputes between them were revived.— <i>Baronius</i> .
1035. Benedict IX.	Berengarius was condemned for denying that the body of Christ was in the host.— <i>Baronius</i> .
1043.	The twenty-first schism.
1045. Silvester III.	Pope Benedict was banished from the popedom for his wickedness. Silvester was also expelled. Gregory VI. was elected. They all resided in Rome, among their respective votaries; until a Council at Sutrium excluded them all, and Clement II. was appointed. Thus four Popes were living at the same time.— <i>Baronius</i> .
1055. Victor II.	The order of Flagellants appeared. There were three thousand whippers in one monastery.— <i>Baronius</i> .
1057. Stephen X	The twenty-second schism.
1060. Nicholas II.	The twenty-third schism.
1064. Honorius II.	A Council at Mantua confirmed the election of Popes by the Cardinals.— <i>Bergomensis</i> .
1068.	The feast of the Conception of the Virgin was instituted in England.— <i>Anselm</i> . <i>Bellarmin</i> refers the date to the year 1120. Other writers to 1386.
1075. Hildebrand Gregory VII.	The Controversy first arose between the Emperor and the Pope.
1076.	The Emperor and the Pope mutually criminated and denounced each other.— <i>Schaffnab</i> .
1080.	Gregory prohibited the Bohemians from celebrating their worship in the common language.— <i>Baronius</i> .
1084.	Bruno instituted the order of monks called Carthusians.— <i>Sigebert</i> .
1085.	At Bunach, it was resolved, that the Pope has no power to depose the Emperor.— <i>Berthold</i> .
1090. Urban II.	The feasts of James, Matthias, Simon, Jude, and Mark, were appointed.— <i>Hospinian</i> .
1092.	The order of the Hospitallers was embodied.
1095.	Beads to pray by were first invented.— <i>Baronius</i> .
1096.	The first crusade to Palestine.— <i>Tyre. Annal. Friz.</i>
1098.	The order of the Cistercians was founded.— <i>Chron. Belg.</i>
1100. Paschal II	The Pope's decretals were collected into one volume by Ivo of Chartres.— <i>Bergomensis. Buchol.</i>
1102.	Controversy in England between Henry I. and Anselm, respecting the investiture of the clergy.— <i>Paris. Godwin.</i>
1105.	Fluentius of Florence was deprived of his prelacy, because he maintained that Antichrist was then born.— <i>T. C.</i>

A. D. Popes.	Events.
1108. Paschal II.	The order of Regular Canons was established.— <i>Alsted</i> . They seem to have assumed the same name with those who were embodied in 400; and which society had become extinct.
1108.	Anselm collected the "Interlinear Gloss."— <i>Frizing</i> .
1113.	The Knights of John of Jerusalem were associated.
1116.	The order of Premonstrants was instituted.
1117.	The twenty-fifth schism.
1118.	The order of Templars was formed.— <i>Tyre</i> .
1124.	The Archbishop of Lyons was slain at Rome, for censuring the beastly wickedness of the Papal dignitaries.— <i>Crispinus</i> .
Honorius II.	The Pope's Legate went to London, to extirpate the marriage of priests. At a Council, he eulogized the single state to the highest degree; maintained that matrimony in a Roman priest was the greatest sin which he could commit; and the same night was found in bed with a prostitute.— <i>Horden. Mat. Paris</i> .
1125.	The Pope's Legate went to London, to extirpate the marriage of priests. At a Council, he eulogized the single state to the highest degree; maintained that matrimony in a Roman priest was the greatest sin which he could commit; and the same night was found in bed with a prostitute.— <i>Horden. Mat. Paris</i> .
1130. Innocent II.	The twenty-sixth schism.
	The feasts of Thomas, Bartholomew, and Luke, were appointed.— <i>Hospinian</i> .
1141.	The order of Carmelites was founded.— <i>Gordon</i> . Other historians fix that institution in 1203.
1152.	Gratian collected and digested the book of decretals.— <i>Bar</i> .
Eugenius III.	The Emperor Frederic held the Pope's stirrup when dismounting from his horse.— <i>Spangler</i> . Arnold of Brescia was burnt for exposing the turpitude of the Romish priests.— <i>Frizing</i> .
1155.	The Emperor Frederic held the Pope's stirrup when dismounting from his horse.— <i>Spangler</i> . Arnold of Brescia was burnt for exposing the turpitude of the Romish priests.— <i>Frizing</i> .
1157. Adrian IV.	The order of Hermits was begun.— <i>Nauclerus. Onuphrius</i> .
1159.	Peter Waldo, one of the early witnesses, testified against the popedom.— <i>Reusner</i> .
1160.	The twenty-seventh schism.
1162. Victor IV.	The bodies of the three wise men, Matthew 2, were translated from Milan to Cologne; and thence called the three kings of Cologne.— <i>Bucher</i> .
1164. Paschal III.	Charlemagne was canonized by the title of <i>Saint Charles</i> .— <i>Meyer</i> .
1170 Calixtus III.	The order of Crossed Friars was organized.— <i>Onuph. Sigon</i> .
1176.	The Albigenses first became objects of Papal notice.— <i>An. Friz</i> .
1198.	The order of Jacobites contrived by Dominic.— <i>Bucher. Mat. Paris</i> makes Pope Innocent their founder.
Innocent III.	The order of Jacobites contrived by Dominic.— <i>Bucher. Mat. Paris</i> makes Pope Innocent their founder.
1203.	Pope Innocent published his decretals.— <i>Palmer</i> .
1207.	The order of Nuns called Beguines was commenced.— <i>Chronolog. Belg.</i>
1209.	The order of Franciscan Friars was established by Francis.— <i>Sabellicus</i> .
1211.	The order of the Holy Trinity was founded.— <i>Sabellicus</i> .
1212.	The order of Poor Women was consecrated by <i>Saint Francis</i> and <i>Saintess Clare</i> .— <i>Compil. Chronolog.</i>
1213.	The feast called <i>Triumphus crucis</i> was appointed in Spain.— <i>Hist. Hospinian</i> .
1214.	The order of the Dominicans began.
1215.	The Lateran Council was summoned to crush the Albigenses; and to confirm Transubstantiation.— <i>Magdeburg. Centur.</i>

A. D. Popes	Events
1218. Honorius III.	The order of the Valley of Scholars was instituted.— <i>Chronolog. Belg.</i>
1222.	Grey Friars first appeared in England.— <i>Coop.</i>
1227. Gregory IX.	Pope Gregory decreed that no layman should preach.— <i>Compil. Chronolog.</i>
1233.	The Inquisition was established.
1234.	Hugh, Cardinal of Barcince, made the first concordance of the Bible.— <i>Calvisius.</i>
1236.	Pope Gregory published his decretals.— <i>Mat. Paris.</i>
1237.	The Greeks renounced all obedience to the Pope.— <i>Mat. Paris.</i> Baldwin gave to the Venetians the lance with which the Saviour was wounded; the sponge which was applied to his mouth; and a piece of the true cross. The Venetians sold those relics to Louis, King of France, for an immense sum.— <i>Cuspinian.</i>
1244. Innocent IV.	Pope Innocent appointed that the Roman cardinals should wear red hats.— <i>Mat. Paris. Platina.</i>
1250.	Cassiodorus wrote against the Pope's power and usurpations.— <i>Scaliger.</i>
1252.	The Bible was divided into chapters.— <i>Genebrard.</i>
1260. Alexander IV.	Nearly 100,000 of the Albigenses were massacred by the Papists.— <i>Alsted.</i>
1264. Urban IV.	The feast of Corpus Christi was appointed.— <i>Onuph. Platina.</i>
1272. Gregory X.	The order of Celestines was founded.— <i>Polydore Virgil.</i>
1275.	A Council was held at Lyons. The conclave of Cardinals was then established; and the superstitious reverence to the name of Jesus at mass was enacted.— <i>Alsted.</i>
1282. Martin IV.	The order of Servants of Mary was established.— <i>Sabellicus.</i> The massacre of the French soldiers throughout Sicily, when they were divested of their arms in the mass-houses, occurred. It was called the <i>Sicilian vespers.</i> — <i>Nangis.</i>
1283.	John Paris wrote against the Roman Antichrist.— <i>Annal.</i>
1285.	The order of Anchorites was commenced.— <i>Reuser.</i>
Honorius V. 1295. Boniface VIII.	Boniface contrived to sound an alarm in the ears of Pope Celestine, his predecessor, that if he did not resign to Boniface, he would be damned. Celestine frightened, abandoned the popedom, and Boniface was elected. It was therefore said of him, that "he entered the pontificate like a fox, ruled like a wolf, and died like a dog."— <i>Cajetan. Platina.</i>
1297.	Pope Boniface issued the sixth book of decretals.— <i>Bucher.</i>
1298.	The church of Lorette was enlarged, to accommodate the increasing pilgrims to that idolatrous temple.
1300.	Pope Boniface instituted the first Jubilee; and in his bull, he styled himself "Universal Lord, both in all things spiritual and temporal."— <i>Polon.</i>
1301.	Boniface excommunicated Philip, King of France, because he burnt the papal bull, which commanded that monarch to acknowledge himself the Pope's vassal.— <i>Bzovius.</i>
1311. Clement V.	The order of Templars was suppressed, and their property was confiscated.— <i>Abb. Urspergensis.</i> The Emperor decreed, that no fealty was due from the monarchs to the Roman Pontiff, because the Pope was <i>Servus Servorum.</i> — <i>Constant. Imper.</i>

A. D. Popes.	Events.
1319.	The Emperor Henry VII. was poisoned at Beneventum by a monk, when administering the mass-wafer.— <i>Abb. Ursperg.</i>
1317. John XXII	The Clementine Decretals were published.
1320.	The Pope's power to depose kings was asserted by John XXII. and denied by Occam.
1320.	The <i>Extravagants</i> were finished and promulged.
1323.	The Fratricella, or Poor Men of Lyons, were condemned by the Pope.— <i>Platina. Bzovius.</i>
1326.	Ulric, Secretary of the Emperor Frederic, denounced the Pope as " <i>the Beast rising out of the sea.</i> "— <i>Abb. Ursperg.</i>
1331.	The twenty-eighth schism.
1331.	The Regent of Scotland was poisoned at mass by a monk.
1335.	Pope John promulged atheism.— <i>Rudim. Novit.</i>
Benedict XII.	Great controversies arose between the Greeks and Latins.
1338.	The Diet at Mentz enacted, that "the Emperor holds power immediately from God; and that General Councils are superior to Popes."— <i>Trithemius.</i>
1341.	The order of Adamites, who taught and practised promiscuous intercourse between the sexes, was commenced in France.— <i>Silvius.</i>
1342. Clement VI.	The Pope reduced the Jubilee to fifty years.— <i>Nauclerus.</i>
1347.	The Flagellants, or whippers, on account of their inordinate sensuality, were suppressed.
1353.	The Pope in vain attempted to entice the Greeks to submit to his usurped authority.— <i>Cantacuzenus.</i>
Innocent VI.	The Pope confirmed the order of Dominican Gens d'armes, or "Brothers of Penance," to extirpate the Albigenses.— <i>Hist. Magdeburg.</i>
1360.	
1361.	Maundy-Thursday was established in England.— <i>Polydore.</i>
1368. Urban V.	The order of monks called Jesuati, first appeared.— <i>Polydore.</i>
1370. Gregory XI.	The nuns of <i>Saint Bridget</i> were embodied by the Pope.
1373.	The nuns of St. Catharine were confirmed.— <i>Sylvius.</i>
1374.	The monks and nuns called Turlupini were condemned. They lived like beasts, without clothing, and in every species of unnatural turpitude.— <i>Genebrard.</i>
1376.	John Wiclif was condemned at Oxford for his scriptural opinions.— <i>Reusner.</i>
1377. Urban VI.	The twenty-ninth schism; which continued fifty years.
Clement VII.	The Italian Cardinals elected Urban Pope; and the French Cardinals chose Clement for Pontiff. Urban, with his myrmidons, resided at Rome. Clement and his minions dwelt at Avignon. Urban seized seven of Clement's Cardinals, tied them up in sacks, and drowned them in the Tiber. A lasting proof of the papal infallibility!— <i>Platina. Nauclerus.</i>
1397.	The feast of the Conception was instituted, or renewed.— <i>Bulla Boniface IX.</i> Others fix that idolatrous festival to the year 1068; and Bellarmin in 1120.
1398.	A controversy arose between the University of Paris, and the Dominicans, respecting the Virgin Mary being born without the original corruption of mankind.— <i>Gordonus.</i>
1399.	Annats, the first fruits of benefices, were granted to the Popes, under the pretext of a war against the Turks.— <i>Reusner. Functius.</i>
Boniface IX.	

A. D. Popes.	Events.
1391.	Appeals to the Pope and Annats were opposed in England.— <i>Polonius</i> .
1392.	John Huss denounced the papacy.— <i>Functius</i> . Simony prevailed, and Dispensations and Indulgences were so commonly sold at Rome, that it was a proverb, "The authority of the keys and papal letters is despised."— <i>Platina</i> .
1393.	Many persons were martyred at Auspurg for professing evangelical opinions.— <i>Annal. Suevor</i> .
1397. Benedict XIII.	The knowledge of the Greek language was revived in Italy by Chrysoloras.— <i>Paemerius</i> .
1400.	A great Jubilee was celebrated at Rome.— <i>Nauclerus</i> .
1410. John XXIII.	John Huss was excommunicated at Rome. The writings of Wiclif, Huss, Matthew Paris, and Jerom, were burnt at Prague.— <i>Hist. Bohem</i> .
1414.	The Council of Constance assembled. That infamous assembly comprised the Emperor, 4 Patriarchs, 29 Cardinals, 346 Prelates, 564 Abbots and Doctors, 16,000 secular Princes and noblemen, 4,500 prostitutes, 600 barbers, and 320 musicians and mountebanks.— <i>Helvidius</i> .
1415.	John Huss was burnt at Constance, a Christian martyr, in violation of the Emperor's safeguard, and in conformity to the decree of the ungodly council, that "no faith is to be kept with heretics."— <i>Hist. Bohem</i> .
1416.	Wiclif's doctrine was condemned by the Council of Constance. Jerom of Prague was burnt for the Redeemer's cause by command of the Council of Constance.— <i>Sylvius</i> .
1418. Martin V.	John Oldcastle, or Cobham, was wasted to death for the cause of Christ in England.— <i>Speed</i> .
1419.	A rebellion commenced in Bohemia under Zisca, who died of the plague in 1424; and ordered his skin to be made into a drum, for the use of his survivors.
1428.	Wiclif's body was dug up after it had been interred forty-one years, and burnt by the Pope's command.— <i>Polydore</i> .
1431. Eugenius IV.	The Council of Basle was held, who granted the Bohemians the use of the cup at the Communion, which before had been denied.— <i>Sylvius</i> .
1436.	Paul Craw was martyred in Scotland.— <i>Leslie</i> . The final separation of the Greeks and Latins occurred, by the departure of the former from the council at Basle.
1440. Felix V.	The thirtieth schism.
1441.	The Feast of the Visitation instituted at Basle; but <i>Hospinian</i> refers the commencement of that superstition to Pope Urban VI. in 1389.
1450.	The order of friars called Minimes appeared.
1453. Nicholas V.	Constantinople was captured by the Turks; and the sway of the nominal Greek Christians in the East was terminated.
1456. Calixtus III.	The Feast of Transfiguration was appointed by the Pope.— <i>Gordonus</i> . <i>Bucher</i> . <i>Hospinian</i> states, that the same superstition had been commemorated in the eighth century.
1458. Pius II.	The Pope, when a private man, <i>Aeneas Sylvius</i> , had loudly declaimed against the corruptions and apostacy of the Roman Priesthood, but after his accession to the pontifical throne, he condemned his own opinions.— <i>Platina</i> .
1463.	Pope Pius enjoined a crusade against the Mohammedans to recover Constantinople.

A. D. Popes.	Events.
1458. Paul II.	The Cardinals were directed to ride on mules, sumptuously adorned in scarlet and purple.— <i>Platina. Revelation 17: 1—6.</i>
1470.	The Pope reduced the period of the Jubilee to 25 years.— <i>Anal. Belg.</i>
1478.	The Inquisition was first instituted in Castile.
1479. Sixtus IV.	Wesselin of Worms was condemned as a heretic, for declaring against indulgences.— <i>Abb. Ursperg.</i>
1492.	Christopher Columbus discovered America.
1498. Alexander VI.	Jerom Savonarola was burnt at Florence, for preaching the true gospel.
1510. Julius II.	Martin Luther was sent to Rome on behalf of the monastery of Wittenberg.
1515. Leo X.	Cardinal Ximenes published the Complutensian Bible in the Hebrew, Chaldee, Greek, and Latin languages.
1516.	Zuingli condemned the monastic life, and publicly denounced image worship and other idolatrous superstitions in Switzerland.
1517.	Martin Luther announced his <i>ninety-five</i> propositions against the Pope's indulgences and pardons of sin, at Wittenberg, October 30, 1517.
	THE CHRISTIAN REFORMERS "CAME OUT OF BABYLON THE GREAT;" and thus commenced the restoration of pure RELIGION.

TRANSLATION OF THE LATIN EXTRACTS WHICH OCCUR IN THE FIRST CHAPTER.

It having been suggested, that it will add greatly to the utility of these illustrations of Popery, that all the passages in foreign languages should be translated; the sentences which already have been incorporated, therefore, are now presented in English, in the order in which they occur. From the commencement of the second Chapter, the English version will be inserted immediately after the original quotation.

Page 64. Line 34. Which, however, it extremely interests us to know.

Page 68. Line 26. If you explore the Scriptures, you will find none of those rules, and none of a similar kind. Tradition is the author of them, custom has confirmed them, and by faith they are observed.

Page 69. Line 31. Always and every where from the beginning of the Church to the twelfth century, the communion was celebrated with bread and wine.

Page 77. Line 19. There is an essential difference between the particular Church of the Roman city, and the Church diffused among all the nations of the empire, who worship the only Savior, rejoicing in the name and privileges of Romans.

Page 77. Line 31. The consent of the Fathers is neither to be sought nor followed in all questions of the Divine law; but only, and chiefly in

the rule of faith, that which belongs to the substance of the Christian belief, and the Apostolic creed.

Page 78. Line 22. Pictures ought not to be in the Churches.

Page 79. Line 3. Ignaviae sectatores; "slow bellies." Titus 1: 12.

Page 80. Line 26. That is most rightly believed, which the universal Church holds; which was not instituted by councils, but always retained, and delivered by Apostolic authority.

Page 81. Line 14. The dead should be honored for imitation, not adored on account of religion. We honor them with love, not with service; nor do we construct temples to them.

Page 81. Line 30. The division of one and the same mystery cannot happen without great sacrilege.

Page 82. Line 19. Bishops, and presbyters, and deacons, must refrain from their wives, according to the canons.

Page 82. Line 31. The Church of God is filled with chaff and tares.

Page 83. Line 14. You preside in human affairs as guardian of the Divine religion.

Page 83. Line 16. He takes care of the Universal Church, to give safety to all.

Page 83. Line 18. He possesses a royal and sacerdotal mind, because he has a most pious solicitude for the Christian religion.

Page 83. Line 23. Their feasts surpassed the royal tables.

Page 83. Line 25. "Make me Bishop of Rome, and I will instantly become a Christian."

Page 84. Line 17. No person shall engrave or depict the sign of the Savior's cross, either in the earth, or on a stone, or in marble laid upon the ground.

Page 84. Line 35. They, the heretics, are not held to adduce those things which truly are in the pages of the Sacred Books. But all that which we declare is referred to Divine authority.

Page 85. Line 3. Mass was celebrated over the bodies of Peter and Paul.

Page 86. Line 24. Monasteries are shops of abominations, asylums for criminals, whirlpools of inheritances, and gulfs for patrimonies. Instead of remedies, they are incentives to lust, and their safe-guards are destroyed by force.

Page 88. Line 31. Proud, novel, blasphemous, profane, diabolical, foolish, frivolous, anti-christian, the precursor of Antichrist:

Page 91. Line 17. No ancient Catholic ever thought, that images should be honored or worshipped.

Page 91. Line 23. Who deny the veneration of images which is appointed by the Church.

Page 93. Line 14. He denounced all sorts, and in every mode, the

adoration, service, veneration, observance, worship, bending of the neck, head, much more of the knees, oblations of incense, lights, &c., to images.

Page 93. Line 27. No age ever was more illiterate or wretched.

Page 93. Line 29. Monsters of the basest life, and every way most impure, were thrust into Peter's seat.

Page 96. Line 9. Monks were the artificers of all evil.

Page 96. Line 11. Through Divine indignation, the Normans, a very barbarous and cruel people, were permitted to inflict highly merited punishment upon those most corrupt villains.

Page 96. Line 16. He who knew grammar only, in that rude age, was esteemed a learned scholar.

Page 96. Line 19. Priests who could only perform the ablutions and the chants, and knew the beads or the psaltery, besides the creed and the Lord's prayer, were deemed well qualified for the ministry.

Page 96. Line 33. Some of the priests invented the most flagitious and unnatural wickedness, which then was practised by all.

Page 96. Line 34. The houses of the priests and monks were brothels for harlots, and filled with assemblies of buffoons; where in gambling, dancing, and music, amid every nameless crime, the donations of royalty, and the benevolence of princes, the price of precious blood, were most prodigally squandered.

Page 97. Line 1. At that period there were no hospitals, no repairs of the temples, no examples of piety, no pursuit of the liberal arts, but stupor, madness, and oblivion of morals pervaded the minds of mankind.

Page 97. Line 5. The whole ecclesiastical state was then so corrupt, that the regular equally with the secular priests were totally abandoned to the lusts of the flesh.

Page 97. Line 15. Scarcely was there any vestige of external religion. In the best monasteries, that root of all evil, the wicked step-mother of monks, covetousness of wealth predominated.

Page 98. Line 4. They ascribed to the Mother of God, and to her girdle, garment, garters, and cap; sanctification, strength, propitiation, salvation, help, and every other quality, which is essential to a Mediator with God, so that no one could be saved unless by her.

Page 98. Line 19. The devils howled, because the wailing souls of the condemned were snatched from their grasp, by the prayers of the monks of Clugay, praying without cessation for the repose of the dead.

Page 98. Line 29. I adore the true God; I call the people; I collect the priests; I worship the saints; I teach the festivals; I deplore the dead; I drive away pestilence and devils.

Page 99. Line 3. The Pope is judge of all, but can be judged by none.

CHAPTER II.

THE PONTIFICAL HIERARCHY.

I. Principles of the Papacy. II. The Dignity and Dominion of the Roman Pontiff, and their Court. III. The Subordinate Appendages of the Papal Hierarchy.

I. THE primary hypothesis of Popery is the supremacy of the Roman Pontiff; which implies, that all rules of faith and practice depend upon him as the infallible head and Lord of the Church. Hence it is proclaimed as a fundamental article of belief, that nothing must be believed or done unless the representative of the Church commands it. From which principle, it is maintained, that human salvation depends upon the acknowledgment of the Roman Pontiff as the supreme head of the Church; that he is chief teacher; and that there is no other foundation of faith than his decree. As it is therefore evident, that he will not prescribe doctrines of belief inconsistent with his own domination; he claims the inherent right, as High Priest, to apply the sacrifice of Christ to the pardon of sinners; and as king, he arrogates the power of dispensation, to dispose of the salvation of Christ, and to appropriate it according to his will. Thus the demonstration of truth to the conscience altogether is superseded by his sole authority and prescription.

The Popish errors and apostacy originated either in the lust of power, from the determination of the Prelates to extend their spiritual authority and jurisdiction; or from ignorance or misunderstanding of the nature and discipline of Christianity; or from the desire to retain the rites of Paganism, thereby to attract the heathens to embrace Christianity. All the heresies of Popery appertain either to the Pontifical government and the hierarchy; or to its doctrines and faith; or to its ceremonies and public wor-

ship. The result was an intolerable despotism over conscience, and heresy, and idolatry, and superstition.

The origin and progressive advances of the Popedom, from the period when Constantine became Emperor, until the coronation of the Man of Sin, have already been illustrated; we shall proceed now to delineate its *form* and *errors*.

The basis, upon which the Pontifical despotism, which is conjoined with the Papal superstitions, is founded, is composed of several essential ingredients; and the extermination of either of the particles would subvert the whole Babylonish superstructure. As the affairs of religion, and of the soul's eternal welfare, are of ineffable importance; far more momentous than all terrestrial interests; the Romanists invented a supreme controlling power, indivisible, immutable, and permanent, out of whose jurisdiction, as they averred, every person was exposed to the present curse and eternal anguish.

The despotism thus established, comprised an illimitable authority to maintain their principles, to coerce obedience to their mandates, and to decide upon the eternal doom of mankind. All which was cemented by the assumption, that every official decree and act of that ecclesiastical power embodied in the Pope, was infallibly valid and ratified in heaven; notwithstanding the ignorance, impiety, errors, and atrocities of the Pontiffs, who thus issued their mandates and decretals.

The *form* of that tremendous autocracy may be seen in the dicta of Popes Gregory VII. and Innocent III. In his Epistles which were written in 1074, Book 2, Gregory thus decides: "The Roman Pontiff alone is called universal. He alone can ordain and depose bishops. It is lawful to him alone to enact laws as necessity demands. His name alone, as the only one in the world, should be recited in the Church. No general synod should be called without his mandate. No chapter or book can be canonical without his authority. His decision can be judged and opposed by no man. All causes must be referred to the court of Rome, which never has erred, and never can err."

Innocent III. Decretals, Book 1, Title 33, affirms, that "it is essential to salvation for every person to be subject to the Roman Pontiff."

The means by which that stupendous spiritual despotism has been preserved, are derived from the character of his subjects, and the false dogmas which are accommodated to that domination.

The subjects of the Pope are the common people, and those who belong to the ecclesiastical orders. The latter are a numerous army, who endeavour by various arts, strength and stratagems, to increase and amplify the dominion of their prince. Puffendorf, Hist. Univ., Cap. De Papa. That army is composed of the common priests, or of monks, whose generals reside at Rome, and who despatch their orders to all the ends of the earth, with a secrecy, swiftness, and success, which are unparalleled in the history of mankind.

Another method by which the Pope establishes and preserves his authority and hierarchy is through false doctrines. It is a mighty support of the Roman despotism, that it refers every thing to augment the predominance and wealth of the ecclesiastical body. Thus the gospel was perverted to sustain that direful sway; and corrupt traditions were added to sanctify the ungodliness; by which it was contended, that an absolute monarchy was the best form of Church government; and that the Bishop of Rome, by divine right, possessed supreme and absolute jurisdiction over every ecclesiastic of all grades in the world.

The Pope claims power to call general Councils, to preside in them, and to give their decisions that authority which is essential to the boasted infallibility, and also, to determine upon the character of books, so that none can be received as genuine, or proper to be perused, without the Papal sanction. The authority of the Holy Scriptures was even declared to depend upon the will and approbation of the infallible vicar of Christ, as vicegerent of God upon earth. Hence, they assumed to conceal and exclude the Scriptures altogether, and to substitute

the traditions of men instead of the word of God. In consequence of that measure, the Roman hierarchy was established upon ignorance, and has been prolonged by it; for the Roman priests have interdicted the perusal of the Scriptures, lest the people should discover truths contradictory to the Popedom, detect the frauds of their hierarchs, and emerge from their darkness to reproach their unfeeling task-masters.

From that prolific error, others have flowed. The Papal casuists teach, that ignorance is preferable to knowledge. Belarmin De Justificat. Book 1, Cap. 7. They eulogize implicit faith, which is only a blind assent to the Papal declarations and acts. Faith is defined by them to be a general belief of that which the Pope teaches. They deny the use of the Bible, and maintain, that it should be translated into no language but the Latin, which was consecrated on the cross of Christ. In short, they affirm that the Scriptures are imperfect, uncertain, and do not contain all the doctrine which is necessary to salvation,

By thus excluding the Scriptures from general dissemination; and by substituting their own traditions as superior to the commandments of God, many heretical novelties were introduced; which overwhelmed the people with ignorance, crime, and delusion.

Among those errors, all which directly promoted the ambition, opulence, and pomp of the priesthood, the following may be enumerated as the principal. Remission of sins; auricular confession; satisfaction by works; judicial absolution from sin; a treasury of good works of supererogation; the increase of the sacraments; the intention of the priest to fulfil the requisitions made by the church; the communion in both kinds; novel degrees in consanguinity; priestly celibacy; extreme unction; and the canonization of saints. From which dogmas, and practices, flowed those strange "ceremonial antics," superfluous temples, altars, and festivals, which were indefinitely multiplied, that the myriads of indolent priests might have an income for their support. To all which may be added, the prohibition of food, the anathemas, and multitudes of lying miracles, which

were first invented and are still practised, solely to extract money from those persons of wealth who were imbued with deep superstition. All those crafty contrivances immediately strengthened the Papal domination, and eventually removed from the earth, both the jurisdiction and reign of Immanuel.

II. The Papacy is a monarchical government, both civil and ecclesiastical, founded upon the pretext of Divine right and supported by the plea of religion. Sanderus de visib. Monarch. Lib. 8, Cap. 50, proclaims, that unlimited extent, universal dominion, and temporal prosperity and grandeur, are the marks of the true Church. The Popes in consequence have ever claimed the prerogatives of the Deity, and boasted that all power is committed to them in heaven and earth; and have pretended to depose monarchs, transfer kingdoms, and to elevate and destroy as their cupidity or revenge dictated.

Politianus thus addressed Pope Alexander VI.: "We rejoice to see you raised above all human things, and exalted even to Divinity itself, seeing there is nothing except God, which is not put under you." The canonists often blasphemously ascribe the names and attributes of Christ to the Popes; and Bellarmin de Conc., Lib. 2, Cap. 17, declares: "Nomina omnia quæ tribuuntur Christo eadem et pontifici. All the names and titles of Christ equally belong to the Pope." In the canon law, Dist. 96, Canon 7, and Decret. Greg., Lib. 1, Tit. 7, in Glossæ, it is written: "The Pope who was called God can neither be bound nor loosed by any secular power, for it is manifest, that God cannot be judged by men." With that blasphemy, coincide many synods and councils; and almost all the writers who in modern times are of any authority among the papists. The Jesuits especially maintain, that to deny the Papal supremacy in all its amplitude, is a great heresy: and Fitz Simon Britannomach, Lib. 2, Cap. 3, Pag. 679, expressly declares, that to defend the prerogatives of civil governments against the pretensions of the Roman Pontiff, is a crime worthy of damnation.

By the prevalence of those monstrous and impious absurdities which the Popes and their minions advanced, Rome ecclesiasti-

cal became a second time mistress of the world, ruling over the kings of the earth; and her lordly spiritual despots, actually surpassed the proudest of her impious Cesars, and even Nebuchadnezzar, and Belshazzar, in pomp, haughtiness, tyranny, magnificence, idolatry, wickedness, and cruelty.

Having attained the rank of temporal princes; they use the most despotic style, and all their acts are of the most arbitrary character. They are carried on men's shoulders amid universal homage and adoration. In the plenitude of their power, they send their nuncios and legates into all nations; where, by their incessant intrigues, they excite interminable discord; engage in every broil; and then intrude themselves as judges, umpires, and arbiters, in all cases of peace and war.

Prior to the Reformation of the sixteenth century, appeals of all kinds were made to the Popes, and disputes submitted to their adjudication. By this means they directed, to the promotion of their own ambition and luxury, all national affairs. They demanded, and in many cases received, the surrender of the European kingdoms, as fiefs to their power; and imposed oaths of homage and fidelity on the temporal sovereigns. To diminish the civil authority, and to aggrandize their own usurpation, and the influence and wealth of the priestcraft, they invented the crusades, and drove the silly multitudes to perish in every possible torture. Royal titles and kingdoms were sold or presented as a donation to the vilest of their myrmidons. Excommunications, anathemas, interdicts, and all the varieties of Papal thunder, were resounded continually to gratify their diabolical resentments. Seventy of the monarchs of Europe, at different periods, were denounced by them; which through superstition and abjectness occasioned indescribable iniquity and anguish. Subjects were absolved from their allegiance, excited to revolt, and authorized to murder their excommunicated rulers: and when the princes were not the absolute victims of the Pontifical revenge, they were obliged to submit to the most scornful indignities. The European history of the middle ages, and especially the life of the Emperors Frederick and Henry IV.,

and Henry II., and John of England, and many others, contain startling proofs of the diabolical pride and malignity of "the Man of Sin, who exalted himself above all that is called God."

In addition to these displays of arrogance, the Popes have claimed jurisdiction over all countries known and unknown; thus they divided the East and the West between the Portuguese and the Spaniards. They also claim supreme control over both heaven and hell; commanding all the celestial hosts and the infernal spirits to execute their commands. Pope Clement VI. issued an edict in favor of those who died when going on a pilgrimage to Rome during the year of Jubilee. We command, said that blasphemous "Son of Perdition"—"We *command* the angels of Paradise to introduce that soul into heaven." It is also gravely affirmed, that the Popes have obliged the demons in Tophet, to yield up the souls whom they had taken as their prey and prisoners; for the Papal legend emphatically declares, that the soul of the Pagan Emperor and persecutor, Trajan, was released from hell and saved, by the interposition of *saint* Gregory. Revis. du Conc. de Trev. Lib. 1 and 2, Pag. 130 and 257. Diacon. in vit. Greg. I., Lib. 2, Cap. 44.

The history of Europe prior to the Reformation of the sixteenth century demonstrates, that it is impossible for mankind to enjoy peace as long as the Pontifical power is tolerated. All the commotions and wars of Europe, from the seventh century to the sixteenth, were either directly instigated or indirectly encouraged by the Italian Pontiffs. The power of Rome was first evolved amid public calamities; it was continually strengthened by crime and treachery; and it was finally cemented by persecution and massacre.

III. The subordinate persons connected with the Popish ecclesiastical system have been well adapted to support that accursed despotism. The prelacy and the priesthood, the convents of friars and nuns, with the monkish orders, and especially the existing canons, are all excellently contrived fully to sustain the tyrannical power. The Romish priests are indissolubly linked together; and by a gradual succession of ranks ascend

to the Papal chair. Laymen are subject to the priesthood; the inferior priests are devoted to their superiors, and every one of them, from the haughty *scarlet* colored cardinal "to the meanest curate, must obey the pontifical nod." Of the monkish orders, the general at Rome with great facility governs all his subjects, however widely scattered. Of their money they are fleeced, their consciences are directed, and their passions are inflamed, only to promote their own views and interests.

Pride, turbulence, avarice, and ambition, are inseparable from the priests of the Romish craft; and they have always manifested an unflinching resolution to protect and support that ungodly contrivance. Every artifice has been adopted to gain them credit and veneration, and to engage them entirely in the interests of Romanism, and to secure them more effectually in their dependence upon the Pope.

The Roman priests and friars have constantly interfered in all the civil affairs of nations; and when opposed in their unholy manœuvres, they "have turned the world upside down" to avenge their falsely alleged injuries. All their ecclesiastical legions have been called into action. They have embroiled the nations, threatened the civil authorities, and convulsed the whole order of society. For that unholy work, the Prelates have been endowed with large salaries, and every factitious appendage and honorable title have been contrived to give them influence. Fascinating sacerdotal garments, palls, surplices, and the whole paraphernalia of the wardrobe of Babylon, were superadded, to give them a mystic exterior pomp, and to attract superstitious veneration. It was the prerogative of the Pope alone to confer investiture with the staff and ring; and priests, who accepted of ecclesiastical offices from laymen, and who took oaths of allegiance to temporal potentates, were pronounced accursed; and from that compliance with the claims of the civil powers, they were expressly interdicted. New oaths of unrestricted obedience to the Pope and the superior hierarchs were enforced; and those obligations, in connexion with their celibacy, rendered

them altogether a distinct order in the various countries where they resided.

One of the most extraordinary and pernicious results of the Papal usurpations, appeared in the exemptions which were claimed for the priestly character; so that their persons were declared sacred, and even their wickedness was not punishable by the civil judges and courts. In connexion with that dreadful immunity was the admission of the convents and mass houses, as sanctuaries for all criminals; by which means justice was interrupted, and every species of sin was multiplied with impunity. To which was conjoined a release from all taxation for the national welfare; thus enabling the ecclesiastics to increase their wealth and profligacy, in exact proportion as their silly enslaved devotees were forcibly impoverished and debased. The orders of monks and nuns were more mischievous in a social aspect, than even the common priests. They depopulated and fleeced the nations to sustain the Papal throne, and to weaken the temporal potentates. To secure their obedience, the Popes declared them perfectly free from all civil and even episcopal jurisdiction. Notwithstanding all their diversity of country, garb, mode of life, language, and distance of station, besides incessant variance and wrangling with each other, they were all united in their subordination to the Roman Pontiff, and in their resolute efforts by every possible manœuvre to sustain the Popish priestcraft.

The Papal ecclesiastics have been despatched into all countries, by every artifice to subjugate the people. Through fabulous pictures, vows of poverty, professions of self-denial, and "lying wonders," they robbed the people of every blessing which appertains to human existence upon earth. The monasteries and female convents which they erected, and into which they inveigled wealthy and thoughtless youth, and in which "sepulchres of goodness, and castles of misery," millions of persons have been incarcerated as if in a tomb while living—these edifices were the privileged haunts of indolence, sensuality, and the most flagrant and inordinate sins in all their incurable

rottenness. Monks and friars and nuns, of every age, and place, and grade, and order, have always been the most ignorant, bigoted, corrupt, selfish, and revengeful transgressors. Their vows of union, secrecy, and servility, have ever rendered them the most abject tools of the court of Rome; and the strongest pillars of the Papal supremacy and infallibility. The power of the Roman Pontiff is now, as it always has been, fearfully formidable, on account of that tremendous jurisdiction which is thus exercised; not so much because of their bold and desperate seditions and rebellions, as of the impenetrable secrecy with which, through auricular confession, their diabolical enterprises are continued and accomplished. One of the Popes used to boast, that he had 288,000 parishes, and 44,000 monasteries, under his supreme and authoritative control.

The startling inference, therefore, of a profound writer upon the principles of Romanism, in their influence upon the liberty and interests of nations, is too momentous and appropriate to be omitted. "Temporal power united with ecclesiastical authority is essential to the Papacy; and they never can be entirely separated until the Pontifical dominion is destroyed. The mitre and the crown are so firmly consolidated, that they cannot be divided—and the temporal supremacy of the Popes has been so often established and ratified by the decretals and canons of councils, that it cannot be renounced without denying the Papal infallibility, and thus subverting the whole Babylonish superstructure. Consequently, wherever Popery exists, there is a state within a state. Every papist declares himself inimical to that Protestant country in which he resides, because he depends upon a foreign potentate; and as the claims of the Pope, the independent rights of the reformed temporal governments, and the freedom and prosperity of the Protestant state, are totally incompatible; it is impossible for a papist to be faithful, and to swear *bona fide* true and entire allegiance to the civil government.

"Popish priests, whether established or tolerated, are public pests and cankerworms to the body politic. In Protestant coun-

tries, their pretended oaths of homage and fealty are irreconcilable with their vows of canonical obedience; and their professed subjection to the laws, is nullified by their more solemn engagements to promote and maintain the privileges of their order and of the Popedom. To tolerate Roman priests in a Protestant land, is not a wiser practice, than it would be to hire the commissioned-spies of a hostile foreign power, to seduce the people to rebellion; and to allow a body of active and nefarious conspirators, to abrogate the laws and subvert the government, which obliged them to cultivate decorum and rectitude." *Scoto Brit.*, Page 67, 76.

It is an inquiry of ineffable importance, upon what foundation and by what means that stupendous despotism which has been exercised by the Roman Pontiff was sustained? In answer, it must be observed; that the Papal power includes the claim of supremacy without control, and of infallibility without defect; as the sole and heaven-appointed authority, by which the faith and practice of every papist are categorically and without scruple determined.

How was that Papal infallibility exemplified? The principles advanced by the claim of infallibility are these: "The Church of Christ is the rule of faith, the judge of controversy, visible, universal, and without error. The Roman communion is that Church. The Pope is, by Divine right, its sovereign head, supreme judge and lawgiver in all things relating to religion, whether as to faith, manners, or discipline—who, as the vicegerent of Jesus Christ, cannot err; but upon every point of revelation, pronounces sentence clearly, distinctly, and with certainty infallible." This privilege is of vast extent, and it comprehends *plenary power*. 1. To determine upon the canonical authority of the Sacred Scriptures, and demand the belief or rejection of them in conformity with the Papal decision. 2. To authorize the knowledge of the celestial volume for us. This principle, however, is now very much altered. Formerly popes, cardinals, and the whole minor train of "friars, black, white, and grey," insisted, that it would have been better for the Church if

there were no Bible, and contended, that they derived not their existence from the gospel, but that the canon of revelation was indebted for its use among men to their permission. That dogma, since the invention of printing and the reformation, has not been much promulgated, although it is still generally believed and practised among the adherents of the Papacy. 3. To expound the sense of the Holy Oracles, and with all that certitude, that every Christian is obliged without scruple to believe it. Hence, under Papal interpretation, vice and virtue change their characteristics. Error and truth become metamorphosed; and although Popes and councils in every age, have contradicted each other to the utmost distance of possible separation; and notwithstanding they have, with all gravity, fulminated every anathema which infernal malignity could invent against each other, their whole odious mass of contradictions and lies we are implicitly to credit, because they are sanctioned by the mother of abominations. 4. To decide peremptorily upon the additional doctrines and duties which are indispensable to salvation; and to supply as emergencies require, from tradition and expediency, the deficiencies which they avow are obvious in "the Scripture of Truth." To the operation of which claim, all the abhorrent appendages of the Roman superstitions in worship, the stupendous errors of their pretended creed of faith and morals, and the debasing immorality of their conversation and practice, are indebted for their origin. 5. To decide all controversies without reference to scripture, conscience, or any other tribunal. That arrogation of boundless wisdom was evolved in the most contemptible specimens of ignorance and absurdity; sometimes by procrastinating a sentence until all the controvertists were dead; at other periods, recommending peace among the mendicant orders, that neither of them might be alienated from their servitude; always legislating in favour of the strongest party; and invariably promulgating bulls in direct opposition to the rights of conscience, the dictates of Scripture, and the ordinances of Jehovah Jesus.

How was that Papal supremacy exercised? The authority

of legislation and jurisdiction claimed by the Pontiff of the anti-christian apostacy is unlimited and supreme. "He not only pretends that the whole power and majesty of the Church reside in his person, and are transmitted from him to the inferior bishops, but asserts the absolute infallibility of all decisions and decrees which he pronounces from his lordly tribunal." According to the genuine Romish faith, he is "the only visible source of the universal power which Christ has granted to the Church. All bishops and subordinate officers derive from him alone their authority and jurisdiction. He is not bound by any laws of the Church, nor decrees of councils. He is the supreme lawgiver of that sacred community, and his edicts and commands, it is in the highest degree criminal to oppose or disobey."

This Pontifical supremacy disclosed itself in the enactment of laws for the government of the Church; in the ecclesiastical immunity from all temporal rulers; and in the disposal of kingdoms and empires, as a prerogative inalienably attached to the dignity and office of the Pope. It is astonishing, that any portion of the human family could have so far relinquished their rights and privileges, as to submit to a power so unfounded in its nature, so depraved in its practice, so subversive of all the ligaments of society, and so derogatory to the God of providence. By the effects of that ungodly domination, the whole world was "turned upside down." At the promulgation of a Papal bull, Christianity and irreligion lost their distinctive characteristics. The Church of God was transmuted into the Synagogue of Satan. The idolatrous worship of demons was restored under infallible authority. The most ridiculous contradictions were obtruded as articles not only demonstrable, but of self-evident certainty. The exemption of the Papal priests from the operation of national laws transformed the whole state of society; and the claims which they made, to adopt their own language, consisted of the following with innumerable other similar assumptions—"Angels in heaven dare not aspire to the authority of the priesthood. The hierarchs, the priests of the Church, create their Creator, and have power over the body of Christ. The priesthood

walketh hand in hand with the Godhead, and priests are Gods; surpassing as much in dignity the royal office, as the soul surpasseth the body. The power of priests is so great, and their excellency so noble, that heaven depends on them. Joshua stopped the sun, but priests stay Christ. The creature obeyed Joshua, but the creator obeys the priest. Whatever God is in heaven, the priest is on earth." All that blasphemy a true papist most conscientiously believes; and consequently, when the nations were under the Romish ecclesiastical despotic dominion, "the people who sat in darkness, saw *not* the great light, and to them who sat in the region and shadow of death *no* light sprung up." In usurping the sole authority, as God's vicegerent, to distribute the kingdoms of the beast, without earthly interference or opposition; the Popes excited and nurtured an almost unceasing combustion among the European nations. Every species of disorder raged in consequence of that anti-social machination. The sovereigns of the people were excommunicated, anathematized and dethroned, with all the overwhelming coercion derived from the power which pretended that it could "do no wrong;" and with all the intimidating sanctions which a catalogue of celestial names, the Pope's supposititious adherents, could impart. One monarch was ordered to embody an irresistible force, that he might be enabled to drive another from his dominions; while his subjects were forbidden upon pain of immediate death for disobedience to Papal mandates, and a transfer to the quenchless fire, to any defence of their own country against the ruthless devastations of sanguinary invaders, whose peremptory orders directed them to execute the Pope's curse, by fire and sword, un pitying massacre and universal destruction. From the effects of those combined despotisms when in actual exercise, the ten kingdoms of the Beast, in character and similitude, frequently approximated a general Aceldama, or vast field of blood, equalled only by the degradation of ignorance in which the people were entombed, and by the almost incredible corruption of manners, which like a pestilence involved in its ravages all classes of the popedom, from the Man of Sin, through every

rank, even to the lowest and most silly devotee who superstitiously crossed himself, or idolatrously chanted, "Ave Maria, Regina cœli—Hail Mary, Queen of Heaven!"

From this brief survey, it is evident, that every part of Romanism, theoretical, ceremonial and practical, is founded merely upon absolute authority, which must not ever be disputed or opposed. Popery supersedes all rational inquiry, extirpates private judgment, and admits neither of scruple, nor doubt, nor alteration. All its devotees must implicitly receive the Papal dicta, and blindly conform to the ecclesiastical mandates. The decision of the Church, as they term it, or more accurately speaking, of the Roman Court, is the entire and sole rule of every Papist's faith and obedience. It is of no importance, in what form the interpretation of the Roman Pontiff is communicated; whether in a pretended comment, or rather perversion of the Scriptures, or in the musty or forged extracts from the Fathers, or by Oral tradition, or in Papal rescripts, or decretals, or encyclical letters, or ecclesiastical canons, or by approved writers, or by decisions of universities. The determination, whatever it may be, true or false, correct or erroneous, rational or absurd, moral or corrupt, blasphemous or evangelical, must be heard, and received as oracular, "not merely as certain, but infallible."

Notwithstanding all the arrogance and boasts of the Papal exemption from error; it is a phantom that eludes our grasp, and like the rainbow, as we attempt to approach it, the shadowy attraction has either removed or disappeared. The most numerous of the Pontifical partisans affirm, that it is inseparable from the triple crown. Others aver, that it is in a general council. Some declare, that it is found in the council conjoined with the Pope. A few only avow, that it is diffused through the whole anti-christian hierarchy. And a fifth sect place its residence subdivided, among "all the faithful." So that as they never met, and never can assemble, their judgment, even if it was identical, cannot be known.

Thus, although the Papists cannot designate where the infallibility is deposited, or in whom it is vested, yet they all aver,

that they have it, as one of the essential and inseparable characters of their community. The grossness of this delusion is manifest; and, although they are totally unable to point out its abode or its possessors; yet practically they all submit to the Roman Pontiff; so that their ignorance and infatuation neither diminish the influence, nor destroy the dangerous tendency of that blasphemous presumption, by which the most pernicious heresies, and idolatry, and ungodliness, are immutably established.

The cardinal points of Popery are the supremacy and infallibility of the Papal Hierarchy. Bellarmin "De Roman. Pontif." says, that his discussion, "agitur de summa rei Christianæ; includes the sum of Christianity;" so that the unlimited sway of the Pope, according to him, is the essence of religion. The Lateran Council summoned by Leo X., Sess. 11, enacted: "De necessitate salutis existit omnes Christi fideles Romano Pontifici subesse. It is necessary to salvation, that all believers should be subject to the Roman Pontiff." The Council of Trent, Sess. 14, Chap. 7, decreed; that "supreme power on earth over the whole Church belongs to the Pope—pro suprema protestate sibi in ecclesia universa tradita." The Article XXIII. of the Romish creed also declares, that the Church of Rome is mistress of all churches, and every priest swears to obey the pope in all things, right or wrong, and forever. "Romanam ecclesiam, omnium ecclesiarum matrem et magistram agnosco; Romanoque Pontifici, **** Jesu Christi vicario, veram obedientiam spondeo et juro. I acknowledge the Roman Church the mother and mistress of all churches; and I promise and swear true obedience to the Roman Pontiff, who is the Vicar of Jesus Christ." Bellarmin divulges the genuine Papal sentiments, when he remarks, Concil. Anther., Lib. 2, Cap. 15; "The Pope is appointed by Christ, the Pastor and Head of the whole joint Universal Church."

The claim of infallibility is still more preposterous than that of universal supremacy; not only from the absurdity of supposing, that two or more fallibles can make one infallible; but also

on account of the character of the parties, who audaciously pretend to that Divine prerogative.

It is certain, that many of the Popes were heretics; even according to the Romish judgment; and, as such, were both censured and ejected from their office; which fact not only destroys their impious infallibility, but also, the boasted fallacy of succession from Peter. Notwithstanding which self-evident proposition, the Romanists maintain, that their Popes may be avowed heretics, and yet retain their infallibility. Canon. Dist. 40, "Si Papa."—Franc. Victor., de Potest. Eccles., Sec. 1, Par. 6.—Bellarmin, Controvers. Pars 4, Quest. 2.

It is equally true, that many of the Popes were the most impious and nefarious sinners who ever disgraced the character of humanity. Platina Vit. Pontif., declares, that Benedict VIII., Sylvester III., and Gregory VI., were "tria teterrima monstra; three most filthy monsters." The same Popish biographer records, that John VIII. or IX., Benedict IV., John XVI., Stephen VI., Boniface VIII., obtained the Popedom by treachery, craft, bribery, murder, and pretended witchcraft. Pope Alexander VI., had two sons and a daughter, and her epitaph contained this phrase: "Alexandri filia, sponsa, nurus; daughter, wife, and son's wife." Julius II., who succeeded him, was a daring and notorious scorner, not only of religion, but of all decorum. He is infamous for his most inhuman and flagitious crimes. Leo X., through whose prodigality and voluptuousness the Reformation ostensibly commenced, publicly ridiculed Christianity as a fable, and died in the commission of the unnatural "abomination." Leviticus 18: 22. Genebrard, Chronolog., Lib. 4, Sec. 10, narrates, that fifty Popes from John VIII. or Popess Joan, to Leo IX., during one hundred and fifty years, were "the most profligate and execrable villains who ever lived in the world." That decision is fully ratified even by Baronius.

It is also indubitable, that more than one Pope has tyrannized at the same period. During the "Babylonish captivity," as the Italian Papists satirically denounced the period of the Pope's residence at Avignon, there were always two, and at the conve-

cation of the Council of Constance, three Popes, all of whom were condemned for their inordinate transgressions. That body, aided by the royal authorities, elected Martin V. for Pope, whose daring impiety, treachery, and wickedness, exceeded all the criminality of those even who were ejected for their insupportable turpitude. About the year 1159, Pope Alexander III. contended against three competitors; and before the close of that schism, three more appeared; whose title to the triple crown was equally valid; so that for some years, there were four, five, and six Popes at the same period; all equally entitled to the Popedom, and every one of them the practical illustration of a demon incarnate. In the year 975, and also in 1045, there were three Popes striving for the triple crown and Pontifical throne, so that the Popish annalists called the Papacy at that period, "the triple headed Cerberus!" Which of all those pretenders, was the legitimate infallible? They each contradicted, and they each excommunicated all the others. Unless, therefore, flat contradictions are oracular identities, and infallible truth is the most perverse falsehood, those contradictions destroy all the impious claim to perfect exemption from error. To which must be subjoined the fact, that Popes, upon an incalculable number of subjects of doctrine, discipline, ceremonies, and morals, have differed to the very extremities of the intellectual universe.

In reference to their pretended general councils; they have no greater claim to infallibility, than the Roman Pontiff; for they have contradicted each other upon essential topics; and especially upon image-worship. Some councils, those at Constantinople and Frankfort denounced, and others sanctioned that idolatry. The councils at Constance and Basle denied the Papal supremacy over councils, but the Lateran affirmed, that the Pope is above a general council. Cardinal Cusanus however declared, *Concord. Catholi., Lib. 2, Cap. 24*, that universal councils may err, as experience has proved. "*Notandum est experimento rerum universale concilium posse deficere.*" We may therefore assuredly be convinced, that the nineteenth and twenty-first articles of the Episcopal church comprise an

accurate statement. "As the Churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith. General councils have erred, even in things pertaining to God."

Stapfer de Papismo, thus explains and corroborates the preceding delineation of the Pontifical hierarchy. His principles combine a lucid exposition of the rights of conscience, against the wiles and the usurpations of the "dragon, the beast, and the false prophet."

"1. Jesus Christ is the head and teacher of the Church, who only speaking through his word is to be heard, and who alone is Lord in his kingdom."

This proposition is proved by the following arguments.

God the Father declared that Jesus is the only teacher and prophet of his Church. Deuteronomy 18: 18, 19. Matthew 17: 5. Acts 3: 22, 23.

Christ himself claimed those prerogatives. Matthew 23: 8, 10. Matthew 11: 27-29.

Christ was acknowledged by the Apostles to be the only head of the Church. John 1: 8, 9. John 6: 68. 1 Corinthians 3: 11. 1 Timothy 6: 3. Ephesians 4: 5, 14, 15.

All the primitive Christians so confessed his dignity. Hippolytus, Tom. I. Op. contra Noetum, Cap. 9. Tertullian, Prescript. Hereticorum, Cap. 6. Cyprian, Epist., Lib. 2. Epist. 3, ad Cecilium. Optatus, Lib. 5. Schism. Donatist. adversus Parmenianum.

Those characters of authority and infallibility could only belong to a being of Christ's infinite dignity, both in person and office. John 1: 18. John 6: 30. 1 John 1: 1, 2. Galatians 1: 8, 9.

"2. The Roman Pontiff cannot be vicar of Christ on earth; supreme monarch of the Church; and infallible teacher; nor can his claim to those attributes be proved by the Holy Scriptures."

Those assumptions are blasphemous. Matthew 28: 18.

Ephesians 1: 21, 23. John 18: 36, 37. Matthew 20: 26. Luke 22: 24-26.

It would be required of a vicar of Christ, that he should be the wisest and holiest of men: but the Papal annalists assure us, that the Roman Pontiffs have been flagitious sinners, infamously beyond the ordinary standard of them who "work iniquity." Baronius, *Annal. Eccles.*, Tom. X., An. 901, Num. 8. describes the Vicar of Christ, "Quæ, tunc facies ecclesiæ Romæ? Quam fœdissima, &c. What was then the face of Rome? Most filthy," &c.

Leo in his canon, "Quid autem," reprehends the teachers of errors in most pungent style. "Non ad propheticas vocas, &c. —discipuli non fuerunt. They were not disciples of the prophets."

The canon "Si is," Caus. 2, Quest. 3, corroborates the dreadful picture. "Is, qui præest, &c. — anathema sit. He who presides, — should be anathema."

La Placette, in his work "De insanabili Romanæ ecclesiæ scepticismo. The incurable infidelity of the Roman court;" Chap. 4, demonstrates; not only that the Pope is not a true minister of the New Testament, but that he is a mere anti-christian mummer. The election was often canonically void; or prior to the election there were incurable impediments; or by sin only a false Pope tyrannized, as was notorious in the cases of Nicholas II. and Julius II.; or the cardinals elected were incapable of holding or executing the office, by atheism, infidelity, and heresy; which were the avowed principles of the large majority of the profligates who filled the Papal throne and wore the triple crown.

Genebrard, *Chron. an. 901*, declares, "Seculum, hoc infelix, quod per annos 150, Pontifices circiter 50 — apostatici, apotacticive potius quam apostolici, non per ostium, sed per posticum, — tyrannidem ingrediebantur. During that miserable period, 150 years, about fifty Popes, who were apostatical, and not apostolical, entered their tyrannical office, not by the open way, but by a back door." With this delineation, agree Baro-

sius, An. 901, Platina: Life of Silvester III., *Pontificatus, &c.*; Onuphrius: Volateran: Guicciardini: Rainald, An. 1492: and Varillao, Franc. 1, Livre 1. From all of which evidence, it is certain, that there never has been one Pope who was "a good minister of Jesus Christ."

"3. The Roman Pontiff cannot be the infallible interpreter of Scripture and the judge of controversies."

Many of the most famous Romanists virtually deny the Pope's exemption from error. Du Pin in his *Antiq. Eccles.*, *Dissertat. V.*, "Quibusdam loqui, &c." and in his *Prolegomena*, "Quo majus," &c. —; declares, that the Papal infallibility is a false claim.

Turretin in his *Dissertation "De Pyrrhonismo Pontificio,"* Sect. 20; and Schuzius "*De Infallibilitate Pontificum Romanorum,*" have illustrated the discrepancy of the Papal writers, in a very lucid and edifying manner.

Popes themselves have confessed their own liability to err. So did Alexander IV., and Innocent IV., and Clement VI., and Urban V. Popes have reversed what their predecessors decreed. John XXII. publicly revoked his heresies before the cardinals: "Fatemur, said the hierarch, et credemus, &c., omnia submittimus determinationi ecclesiæ ac successorum nostrum. We confess and believe — and submit all to the judgment of the Church and our successors." Gregory XI., Paul IV., Clement IV., Sixtus V., and Clement VIII., with many other Popes, made similar acknowledgments; and the annals of the Papacy are replete with instances of the most absolute and direct contradictions between the decisions of the Pontiffs upon all questions of faith, ceremonies, discipline, and morals. Rainald, an. 1351. Baluzius, *Vit. Pap. Urban V.* Tom. 1. "Postquam Urbanus V." &c. Launojus, Part I, Epist. 11. Part III. Epist. 1, 5, 6. Part IV., Epist. 4. Part V., Epist. 9. Part VI., Epist. 11, 14. "Item volumus, &c. said Gregory; — volumus pronon dictis. We will—that it should be considered as not announced."

Pope Adrian VI. exhibits the most convincing demonstration

of the general proposition, that the boasted infallibility is an imposture. In his Questions, Book X., Article 3, concerning confirmation, he thus pronounced: "Certum est, quod Romanus Pontifex possit errare, etiam in iis quæ tangant fidem, heresim per suam determinationem aut decretalem asserendo; plures enim fuerunt Pontifices Romani heretici. Evacuare intendo impossibilitatem errandi, quam alii assumunt. It is certain, that the Roman Pontiff may err in those things which belong to faith, and assert heresy by his decision and decretal; for many Roman Pontiffs were heretics. I propose to make void that impossibility of erring which others assert." No Protestant ever denied more resolutely the Papal infallibility than Pope Adrian VI.

Therefore, as many Popes have declared their own fallibility; and have often directly contradicted each other; and have avowed the most heretical doctrines, even according to the judgment of the Papists themselves; it follows, that they who believe that the Pope is infallible, must admit that he is infallible even in palpable errors and fallibility.

"4. No confidence can be placed in the decrees of any general council, as the infallible judge of articles of faith."

The truth of this proposition appears in the fact, that none of the Romanists can designate where the infallibility is seated. The essential characters of an infallible council, according to their own demand, cannot certainly be discovered in any ecclesiastical assembly. What is a general council? Where was a canonical council ever held? Was it free from all control? Were the intentions of every member without bias and error? Was every one of their decrees rigidly examined and conformed to the Scriptures? Is a plurality of suffrages or a perfect unanimity of vote essential?

These subjects are fully determined; and the pretended infallibility of councils shown to be an imposture by Turretin, "*de Pyrrhonismo Pontificio*;" and by La Placette in his "*Insanabili Romanæ ecclesiæ scepticismo*," Cap. IX. — XVI.

Cardinal Pole, one of the Papal legates to the council of Trent, in a work published by order of Pope Pius IV., and An-

Grasus, who was a member of that assembly, in his *Defens. Conc. Trident. Lib. 1*, both have demonstrated, that the Council of Trent was fallible. Stapfer de Papismo, Num. 341.

Cardinal Alliacus, *Quest. Vespert. Act. 3.*, thus delineates the value of ecclesiastical councils. "Concilium generale, &c.,— A general council may debase and deform the law of Christ. The Roman Church, which is distinguished from the whole congregation of believers, as a part is from the whole, may be heretics. All the multitude of priests and laity may fall from the faith."

Cardinal Tudeschus, Archbishop of Panormitan, who was at the Council of Basle, *Epist. 7, ad Faverum*, thus wrote. "Si Papa, &c. — If the Pope is moved by reasons and authority superior to a council, his opinion should stand; because a council may err, as they have erred. For in things concerning faith, the opinion of one private Christian is preferable to that of the Pope, if he is influenced by stronger reasons and authority from the Old and New Testaments than the Pope."

5. The Pope with a council cannot be an infallible judge of articles of faith.

The Pope is fallible, and a council is fallible, but two fallibles cannot make one infallible. Either, therefore, the Pope must communicate his infallibility to the council, or the council must bestow theirs upon the Pope; but as neither of them possess that attribute, so neither of them can impart it.

6. If the Pope is the legitimate successor of Peter, he cannot claim and exercise a greater power than Peter; but as he does usurp more authority, he is not Peter's successor.

Daibert, *Caus. 1, Quest. 7*, proves, that as a person cannot transfer to another what he does not possess, or give what is not his own, so Peter could not bequeath to the Pope that authority, which the Lord had not bestowed upon him; and as the Pope arrogates and wields a power which Peter totally disclaimed, therefore the Roman Pontiff is not a successor of the Apostle, but the anti-christian usurper.

7. The Roman hierarchy, being destitute of the support of reason, have sustained themselves by power; and thus they ex-

hibit, that they are totally different from the Spirit of Christ and his Apostles.

Lactantius Institutes, Book 5, Chap. 20, has given us a beautiful descriptive passage. "Religion must be defended, not by slaughter, but by admonition; not by cruelty, but patience; not by wickedness, but faith: for if by blood, and torments, and evil, you would defend religion, you only pollute and violate it: Nothing is so voluntary as religion; to which, if the mind of the worshipper is adverse, piety is altogether excluded."

8. That human authority in religion which excludes all examination, is contrary to the Divine wisdom and goodness, to the practice of Immanuel and his Apostles, and to the testimony of "the Oracles of God;" and as it comprises an intolerable despotism over the consciences of men, it is destructive of all Christian intelligence, and practical piety.

From these arguments it is obvious, that Popery is altogether incompatible with the dignity of Jehovah, with civil and religious liberty, with the paramount claims of God to the service of his people, and with the accountability of man to the infinite Judge of the quick and the dead.

The following summary of Romish heresies from Willet's "*Controversies of religion between the Church of God and the Papists*," adverts to the arrogated supremacy and infallibility of the Popedom; and the principal errors which modern Romanists maintain respecting the Pontifical hierarchy.

I. *Errors concerning the Pope.*

1. There is one chief monarch and exalted bishop over all the Church, to decide controversies and preserve unity; from whom all other ecclesiastical officers receive their authority.
2. Peter was head of the Church and prince of the apostles.
3. Peter was first bishop of Rome.
4. The bishops of Rome are lineal successors to Peter, and have the same apostolic primacy, authority, and jurisdiction over the whole Church, which Peter enjoyed.
5. The Pope hath authority to ordain, constitute, deprive, and

depose other Prelates; and to receive and decide all appeals. He is exempt from all judgment, both of civil governors and ecclesiastical councils; and cannot be deposed from the Papacy. The primacy of Rome is derived directly from Christ; Bellarmin de Rom. Pontif., Lib. 2, Cap. 17: "Romani Pontificis ecclesiasticum principatum auctore Christo, principium accepisse, &c. The ecclesiastical primacy of the Roman Pontiff, was received from Christ; which is verified by his titles of Pope, prince of priests, vicar of Christ, head of the Church, apostolical prelate, and universal bishop."

6. The Pope cannot err. Bellarmin, Lib. 4, de Pontific. Cap. 13. The Roman hierarchy cannot be deceived or depart from the faith.

7. All external and internal jurisdiction in the Church belongs to the Pope.

8. The Pope is Lord of the whole Church. Panormitan. Concil. Basil. He has power to excommunicate and dethrone Emperors and other monarchs.

9. The Pope is both a temporal and ecclesiastical prince, and carries the swords of both jurisdictions.

10. The Pope possesses three supreme prerogatives. The power to dispense with all laws; exemption from all terrestrial jurisdiction; and equal honor belongs to him as to angels. Antonius in Sum. Major., Pars. 3, Dist. 22, and John de Paris, say; "Papatus est summa virtus creata. The Pontificate is the highest power created of God." That claim is illustrated by Psalm 8: 6—8, which they thus interpret, and blasphemously apply to the Pope. "Sheep and oxen mean men living upon earth; fowls of the air intend angels in heaven; and fishes, the souls in purgatory; over all which the Pope wields absolute power."

All those compound errors are at once confuted by the single fact, that neither proof nor rational presumption exists, that the Apostle Peter ever saw the city of Rome.

II. *Errors concerning the Priesthood.*

1. The people have no connection with the choice of their ministers.

2. Besides the Pope, cardinals, patriarchs, primates, and prelates, there are seven inferior ecclesiastical orders.

3. Prelates are princes over the subordinate orders of ecclesiastics. They alone have the right to consecrate and ordain, and to give authority to preach.

4. Entire ecclesiastical jurisdiction is only in the prelates, as from them priests receive power to minister, and forgive sins."

All those deceitful and pernicious errors are so obviously anti-christian; that they can easily be confuted by any Protestants who are acquainted with evangelical institutions and scripture history.

From these illustrations it is manifest, that the corner stone of the Roman Pontificate is the illimitable supremacy of the Pope, by which prerogative, he alone is empowered to convene councils; to ratify their decrees; to ordain prelates; to enact ecclesiastical laws; to hear appeals; to correct censures; to bind and loose in every difficulty; and thus he is the monarch of Christians; and the belief of which inherent sovereign immunities, they affirm to be indispensable to salvation. But that position evidently is absurd: It is also contrary to the dignity of the Redeemer. The Scriptures denounce it. It was opposed in every age, from the primary exhibitions of Prelatical arrogance at Rome, until Leo's triple crown was divested of the reverence and dread which previously had been its inherent concomitant.

Through their arrogance, the whole government of the church, according to the Gospel, was subverted; the people were despoiled of their inalienable rights; and the most atrocious enormities were perpetrated with impunity.

By various frauds, increasing in boldness, turpitude and number, as opposition to the papal authority displayed itself; and by transforming every occurrence into a coadjutor to their designs, they finally established their odious despotism.

One of their manœuvres was a systematic interference in all the political affairs of the different European kingdoms. The grand object of solicitude was, that the nations should continue in a

ceaseless division and contention. All the discordant parties professed equally to revere the Roman Pontiff, and to his interposition they all appealed. Hence, every emergency of that kind augmented his power; and by rendering him in universal practice, the final Arbitrator of all the royal disputes, the Potentates elevated him, by their own admissions, to a dignity which far transcended their own. Enveloped with all the spiritual majesty, in which ignorance and idolatry combined had encircled God's terrestrial Vicegerent, as he was blasphemously denominated, measures beyond the ingenuity and power of man to contrive, became indispensable to his demolition. As the Pope's favour was the principal object of strife, it was disposed of, as policy, avarice or ambition dictated. By that cunning, peace and war, national prosperity and adversity, equally promoted the vigor and perpetuity of the mystical Babylon.

Prior to the tenth century, the Bishops possessed considerable influence in the regulation of the church, and their sanction had been pronounced necessary to authorize the adoption of a novel dogma, or a new ceremonial; but that privilege, if not entirely abrogated, was so enfeebled, that the voice of those officers has subsequently been of little or no importance. In addition to that enlargement of the Papal control, the councils, which had been either statedly or occasionally assembled in the provinces or nations, were disregarded, and the respect which had been offered to their decisions declined. Thus the only effectual barrier to the unrestrained exaltation of him "who sitteth in the Temple of God as God," was completely extirpated. By those continual accessions of authority, the Popes at length, having become inflated with their prosperity, and arrogant beyond all measure, enjoined upon all the devoted agents of the apostate Hierarchy, to promulgate the preposterous doctrine, that the Bishop of Rome was constituted by Jesus Christ Supreme Governor, Legislator, and Judge of the universal church upon earth. To those usurpations, however zealously and ardently defended, great opposition was excited by various learned persons who were acquainted with the sacred scriptures, and with

the primitive history of the church. Notwithstanding, all their resistance was vain; and it became necessary to invent some mode, by which so palpable a transformation of the ancient regimen might be defended. The blindness of the people assisted the design, and the absolute independence of the Roman Pontiff was the unavoidable consequence. A large number of the most ingenious and corrupt partizans of the papacy were employed to forge public conventions, acts of councils, and decretal epistles, with similar records; from which it might be infallibly demonstrated, that in the Apostolic age, and from that period to the ninth century, without interruption, the Popes had always been clothed with the same supreme spiritual majesty, as that in which they were then decorated. With the most ostentatious triumph those fictitious writings were adduced; especially the fabricated proceedings and decisions of a supposititious council, alleged to have been held during the fourth century, and a pretended donation of Constantine; Geddes' Tracts, Vol. 4; one of the most clumsy forgeries extant—which tended in a high degree to enrich and aggrandize the papal Hierarchy.

Whenever it appeared advisable to restore any ancient observance, which was adapted to sanctify the pretended rights of the Roman church, or to augment the dominion of its Pontiff, no scruple was admitted respecting its legality. Hence, those ecclesiastical Councils which had in a great measure vanished from the other nations, were sometimes held at Rome, because there they could be transformed into a body, whose acts would subserve the pontifical usurpations. By the operation of that sanction, all the spurious decretals, with every other fictitious monument and record necessary to consummate the design, were incorporated among the ecclesiastical laws. "The history of those ages verifies, in a multitude of deplorable examples, the disorders and calamities which sprung from the ambition of the aspiring Pontiffs. Through their impious frauds they overturned the ancient government of the church, undermined the pastoral authority, and engrossed the revenues. By aiming perfidious blows at the thrones of princes, the Pope endeavoured

to lessen their power, and to circumscribe their dominion; until in the twelfth century, not only the claim of terrestrial supremacy was advanced; but also assumed and exercised, by Pope Alexander III. who erected Portugal, then a province, into a separate kingdom, and invested Alphonso with all the dignity and external pomp of regal authority."

Connected with that usurpation, is the pretended Infallibility claimed by the Pope; combining a supreme Potentate on points of jurisdiction, and a Judge from whom no appeal exists on topics of controversy. This stupendous claim however has always been a source of strife. Some writers have deposited the celestial attribute in the Pope individually; many have transferred it to a general council; while others have devolved it upon the council and the Pope, in unison. It seems at length to have been the decision of a large majority of the disputants, that it is the immunity of the Pope to decide the true sense of scripture and all articles of faith, because he cannot err. To develop the irrationality of that dogma; it is only necessary to remember, that among the Popes have been heretics of every degree, from Arianism to Atheism—now it is impossible to believe that a privilege belonging to God alone, could have been communicated to those who blasphemously denied the existence of a Deity, and the immortality of the soul.

"The first article of theology among the Roman priests, and the Jesuits, is this; that there is no God. The second, that the history of Jesus Christ is falsehood and imposture; and the third, that a future life and the resurrection of the dead are mere fables."

But they were not erroneous in sentiment only, they were most outrageously abominable in practice. During the dark ages, and peculiarly for one hundred and fifty years after Pope Joan; the "man of sin," as embodied in the ruler of the Church, like the old Dragon his master, manifested all that was execrable and infernal. "The Popes, with the college of cardinals, and the whole host of the clergy, were abandoned to all kinds of impurity, and to every species of enormity and crime, so that

they resembled monsters rather than men; and instead of being head of all the churches, she is not worthy to be accounted one of the smallest toes of the Church's feet." If this be insufficient to abrogate the claim of the pretended successor of Peter, a third fact must for ever obliterate it; more than one Pope has existed at the same time. On a variety of occasions, two and three Popes have exercised that appalling power; anathematizing each other and their mutual adherents, with the same acrimony which they evinced towards those witnesses who prophesied in sackcloth. All the ten horns of the beast having thus been infallibly and simultaneously accursed; and "filling Europe with the misery of their contentions." To those considerations, may be added the wondrous discrepancies among the Popes in succession; so that one has annulled the canons which his predecessor decreed; thus establishing an infallibility of palpable contradictions.

The pleas on behalf of the infallibility of councils are equally invalid; for it is the incontestable deduction, certified by the proceedings and decisions of almost every large assembly, collected for ecclesiastical purposes of jurisdiction and legislation, since the period when Constantine became sole undisputed master of the ancient Roman empire, that the principles of corruption are inherent in those bodies; and that with few exceptions, the same motives impel them which originally engendered the "mother of abominations." Whether therefore we scrutinize the pretensions of the Popes alone, or of councils only, or of both those would be "Lords of God's Heritage" in conjunction, we arrive at the same conclusion; that they are intruders upon Immanuel's inalienable prerogative, as the sovereign judge of all. It hence follows, that the fundamental position, by which all the apostasy is defended, is without the shadow of reality. A universal visible Church is merely an imaginary phantom. Even were it an existing body, the bishop of Rome can offer no claim to be its head. The office itself, of Pope is an irrational, "unscriptural, and very pernicious usurpation, a most audacious and impious assumption; which distinctly avows, that the Re-

deemer is either absent from his people, or negligent of their interests, or is incompetent to supply and protect them." What a daring impostor thus to nullify the Mediator's office, and the Saviour's promise! As to the pretext of an impossibility of error in decision; infallibility is needless in itself, contrary to our state of probation, renders the gospel ministry an unnecessary institution; and would be of no use, unless all the disciples of the infallible judge were endowed with the same liberation from ignorance and error. When with these considerations, we connect the discord between the Popes, the impossibility of determining who possesses that mysterious authority, and the certainty that those pretenders to infallibility, Popes and councils, have in every age almost uniformly departed from the "Scripture of truth," like the Apostle John we are ready to "wonder with great admiration," at the sight of this "Mystery, Babylon the Great, who reigneth over the kings of the earth."

The depression of the civil authorities, and the ecclesiastical supremacy over all the sovereign powers within the dominion of the ten horns, were the grand machinations by which the dragon's representative, the Beast, secured and maintained his exaltation. To the meanest official adherent of the Papacy, merely as such, was attached a dignity, superior to that of the most magnificent civil potentate. As a regular deduction from that haughty rebellious dogma, the Pope decreed for them a total exemption from all jurisdiction in the common courts of judicature. One of the arguments used to prove that position, was derived from the Mosaic law; "thou shalt not plow with an ox and an ass." Those in spiritual orders were oxen; while the laity were asses; and consequently, it was a degradation for a father confessor to acknowledge his own criminalities before a temporal tribunal. Hence, it is an authoritative decision among the Papists, which has often been practically exemplified, that "rebellion against the national power, is not treason in a Popish priest, because he is not subject to its sway." However much circumstances oblige its partizans to conceal this ungodly principle in modern ages; the doctrine is still maintained in this

Union ; so that Popery is ever one and the same, an incurable pestilence to the world. The inference drawn by the early Reformers is therefore incontrovertible ; that a thorough bigoted Papist cannot be a good citizen ; because he is bound by a foreign allegiance, paramount to the claim and law of the land in which he resides.

The doctrine established by the Lateran council in 1215, that Popes possess authority to depose the executive authorities, to absolve the people from their oaths and obligations, to dispossess the civil governors of their offices, and by force to subject the nations to tyrants of their own nomination ; has often been illustrated by actual example in the history of the ten horns of the beast. One modern instance is too impressive, not to be cursorily noticed. In the attempt at Naples in 1821, to obtain "the Rights of Man," it is probable, that the same "*un*-Holy Alliance," who had previously despoiled, devastated, and dismembered Poland, would not so speedily and effectually have crushed the rising temple of freedom, had not the intimidations and bulls of the tenant of the Vatican, "the Beast who hath two horns like a lamb, and who spake as a dragon," debilitated the energies and decomposed the unity of the patriots, by rousing all their superstitious alarms of excommunication here, and beyond the grave, their dread of purgatory and wo everlasting. The mystery is not that Pope Pius VII. blasphemously arrogated that attribute of the God-head ; but that a Protestant monarch, a Popish Emperor, and a Greek Czar, a trio naturally and essentially discordant, should combine and claim the unhallowed co-operation of Satan's grand visible terrestrial vicegerent, to consummate their schemes of despotism, and their opposition to the progressive melioration of the besotted devotees of the anti-christian apostacy, is a contradiction, which can be comprehended only by the recollection ; that ambition transforms its desires into necessities, that royalty sanctifies every crime however enormous, and that the variance between Herod and Pontius Pilate was removed only by the scorn and crucifixion of Immanuel.

Nothing is more agreeable and acceptable to the votaries of vice, than the Papal system in its actual operation. Heathen and anti-christian Rome are identical. The former was originally an asylum for outlaws, a refuge for profligates, and the residence of ruffians. The latter is a sanctuary for the abandoned of every possible class. The ancient metropolis was built on fratricide for its corner stone, Romulus having slain his brother Remus. Popery was authoritatively erected upon the murder of the Emperor Mauritius—for the usurper Phocas, who butchered the whole imperial family, expiated his aggravated iniquity by the establishment of the Man of Sin, as a commutation for his slaughter, and as a compensation for Papal absolution.

The Roman apostacy commenced in bloodshed and violence, and it is indebted for its existence to the same diabolical machination. Like its sister imposture invented at Mecca, it has augmented its disciples, principally by force. The Arabian Apollyon employed the sword and military coercion. Fagots and fire were the instruments of conversion introduced by "him who sitteth in the temple of God, as God." Compulsion and cruelty have augmented the disciples of the Western Antichrist; so that oaths and covenants are phantoms, when their rage is to be exercised upon a denounced heretic. Persecution is an essential characteristic of the Papacy, and so revengeful is its temper, that if it can glut its revenge with blood, by no other means, it will exercise its insatiable appetite, even on its own deluded votaries; of which, the murder of every Frenchman in the Island of Sicily, when the bells rang for evening prayer, affords a modern and memorable testimony. Hence it may be added, in the language of a late distinguished opponent of Popery, "he who can *choose such a religion*, deserves to be bound within its grasp, that it may be his punishment, as well as his crime."

One of the most inexplicable of all the inquiries connected with this subject is this; how men so scandalously outrageous and vile, as were a large majority of the Popes, such proverbially profligate

gate, profane, impious, lewd murderers, that they have no counterpart in society except among the cardinals, and the chief retainers of the apostacy; could have been supported during so long a period? One solution only can be adduced—the universal degeneracy inclined all orders of the people “to embrace evil doctrines, and to engage in false-worship;” while the easy commutation for their transgressions by means of auricular confession, penance, and the tax for absolution, united their energies to maintain a system, which indulged their vicious propensities to the widest range, and quieted their consciences by the guarantee of pardon, security and peace.

In the more extended examination of the past ages of the Popish predominance, it is manifest that the greatest enemies, the most discordant purposes, and the most conflicting events, by the ceaseless cunning, and artifices, and exertions of the hierarchs and their agents, lost their contradictory qualities, and were combined into one machine, whose perpetual motion invariably tended to the same object; the exaltation of the “Man of Sin.” Some of the dignified orders of society succumbed to the Papal claims from superstition; others from servility; many from expediency; and the majority from terror. Its long protracted elevation and supremacy may also partly be attributed to policy. “Princes and Emperors, that they themselves might attain to more arbitrary sway, suffered the clergy to use their liberty to an excess. They often needed their assistance, and found it necessary to indulge, and permit them to tyrannize in spiritual causes, that they might exercise temporal despotism; until they could not restrain them from usurping the civil power.” But that connivance and aid would have been insufficient to fortify so stupendous an edifice of every diversified evil, which like the “smoke out of the bottomless pit, darkened the sun and the air,” had not the forced and unnatural celibacy of the priests, who were dispersed throughout the ten horns of the beast, imbodyed around the Pope, a universal and incalculable army of inseparable adherents; whose licentiousness, luxury, and pride, could not otherwise have been satiated; and had not

those same monks and friars obtained paramount and irresistible influence over all descriptions of the people, from the highest to the lowest, through each intermediate grade, by being the authorized depositaries of every individual's character, secrets, and reputation, in consequence of the information imparted at private confession. The grand support of the Romish apostacy, however, consisted in the facility with which the majority of the people in the various nations imbibed those erroneous doctrines that sanctioned their depraved inclinations, and in their attachment to that pompous ceremonial which rendered their supposititious devotions a sensual gratification. Like their Babylonish ancestors, they would have worshipped any pageant exalted before them. "At what time the Chaldeans heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, they fell down and worshipped the image which was set up" by Nebuchadnezzar. Daniel 3: 5. Thus splendor and music, imagery and mummerly, excite the infatuation of the ignorant and priest-ridden modern Babylonians. "All ranks and degrees of persons club their quota to support the Romish delusions, and every one contributes his earnings, in different proportions, to manufacture the Papal golden calf."

That all ranks of men should combine to support so monstrous an anomaly as the Pontifical hierarchy, is to the highest degree astonishing. Emperors, kings, and princes, with their inferior ministers, all united, and almost without cessation, to uphold that odious and deadly despotism. The watchmen upon the walls of Zion became sensual, stupid, and supine. To gratify their unhallowed passions by unrestrained indulgence, and to delight their senses with pomp and amusing ceremonial exhibitions, the multitudes of the common people joined their energies to maintain a system, which substituted the form for the substance, and "the pageantry of devotion" for internal sanctity. Thus evangelical doctrine gradually was corrupted. The morals of society degenerated. Papal usurpations extended to their widest possible boundary. "From the daughter of Zion:

all her beauty departed ;" and the once "fruitful city is become a harlot!" Isaiah 1 : 21.

After this undeniably accurate delineation of the Papal claims and corruptions, which demonstrate, that so far from the Roman priesthood being the ministry of Christ, they are "false prophets who bring in damnable heresies," and anti-christs who deny the Father and the Son ; it is not a little marvellous, that so many of the Reformed Churches who have "come out of Babylon," are constantly deducing and sustaining their right to administer evangelical ordinances, solely or chiefly by a pretended transfer of apostolic jurisdiction through the successive generations of the spurious descendants from the mother of harlots to the present generation. That self-contradictory hypothesis is the cardinal delusion of Popery ; and to its continuous influence, or rather sway, may be imputed many of those absurdities in which controvertists become entangled, when they enter the arena to prostrate the Jesuits. If it is only admitted, that in its present organization, the Papal hierarchy since the sixth century, have constituted a part of the true Church ; and that the "authority to preach the word of God, and to minister the holy sacraments," is derived by regular succession from antiquity ; then the Papal dignity and anti-christian jurisdiction are settled upon an immoveable basis, and are impregably fortified against every assault of reason, conscience, and Scripture. The fact, that so many of the Protestant ministers thus hanker after the unhallowed pomp and priestly influence of the Roman apostacy, comprises the only true solution of the otherwise inexplicable mystery, that multitudes of the nominal Reformed Churches and preachers either discountenance, or oppose, every well directed and vigorous effort to exterminate the lawless power of the beast and the false prophet. They clearly perceive, that if "the great Babylon," that the modern Nebuchadnezzar hath "built for the house of his kingdom, by the might of his power and for the honor of his majesty," be captured—and that if the modern Belshazzar is not permitted any longer to lift up himself, "against the Lord of heaven ; and to praise the gods of silver,

and gold, or brass, iron, wood, and stone, which see not, nor hear, nor know"—that then a modern Daniel will point to some servant of the Lord, the predictions respecting the faithful disciples of Christ in ecclesiastical bondage, and instantly the "proclamation will be made throughout all the kingdom, to build the house of the Lord God of Israel," and the disenthralled churches will resound, "Blessed is he who cometh in the name of the Lord to preach the acceptable year of the Lord; Hosanna in the highest!"

A condensed summary of the principal objections against the Romish anti-christian system will properly close this concise review. The Papal Hierarchy has no sanction or authority for its existence in the sacred oracles, except in the awful condemnatory denunciations with which it is always delineated. Daniel, Paul, and John, clearly describe and unequivocally condemn it, from its primary evolution, when "the mystery of iniquity" first began to work, until its final tragic and irrecoverable catastrophe. By its operation, the essential principles of individual religion are demolished; for it denies salvation to all who do not practice the Popish superstitious ritual. It expunges the right of private examination and judgment on all literary, moral, and religious topics. It "prohibits liberty of mind, speech, writing, and printing; and defends its unholy and terrific dogmas by chains, dungeons, tortures, and flames. It debases the soul and character of man; and is the unceasing, implacable foe of education, science, improvement, and reason. It spreads over the whole frame of society, the net of cherished ignorance and abject submission"—combining the most solemn exterior of "sanctity, with crimes, the atrocity of which would make even a savage to shudder;" and engendering the most obdurate and unimpressible infidelity and irreligion. Absurd, pernicious and unscriptural doctrines are enjoined as articles of faith by the Beast of Babylon; who also enacts laws and ordinances, both of discipline and worship, by his own usurped authority; denouncing the irrevocable anathema, and the torments of the everlasting abyss of wo, upon all those who deny his assumed claims,

and who refuse to submit to his unhallowed government and mandates.

The objections to ecclesiastical councils as an essential part of the anti-christian system are equally valid as the opposition to the sole official predominance of the Roman Pontiff. Mosheim forcibly illustrates the inevitable tendency which there is even in Christians, to arrogate immunities that the Lord Jesus has not conferred upon any of his servants. He thus clearly describes the origin and direful consequences of those pestiferous papal machines.

“During a great part of the second century, the churches were independent of each other; nor were they joined together by association, confederacy, or any other bonds but those of charity. Each assembly was a little state, governed by its own laws; which were either enacted, or at least approved of, by the society. But in process of time, all the Christian churches of a province were formed into one large ecclesiastical body; which, like confederate states, assembled at certain times, in order to deliberate about the common interests of the whole. That institution had its origin among the Greeks; but in a short time it became universal; and similar assemblies were formed in all places where the gospel had been planted. Those assemblies, which consisted of the deputies from several churches, were called *Synods* by the Greeks, and *Councils* by the Latins; and the laws enacted in those general meetings were called *canons*, or rules. Those councils, of which we find not the smallest trace before the middle of the second century, changed the face of the whole church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops were greatly augmented. The humility indeed, and the prudence of those pious prelates, hindered them from assuming at once, the power with which they were afterwards invested. At their first appearance in those general councils, they acknowledged that they were no more than the delegates of their respective churches; and that they acted in the name and by the appointment of their people.

But they soon changed that humble tone; imperceptibly extended the limits of their authority; turned their influence into dominion, and their counsels into laws; and at length openly asserted, that Christ had empowered them to prescribe to his people *authoritative rules of faith and manners.*"

We have already been reminded of some of those anti-christian appointments—ecclesiastical officers and orders either unknown or expressly opposed to the gospel of Jesus; the canonization and beatification of the dead; and the establishment of numberless feasts and fasts, carnivals and macerations; with a most tiresome and appalling catalogue of frivolous mummeries, all tending to insult common sense, and burlesque Christianity. Hence, it is demonstrable, that the importance, usefulness and necessity of divine revelation are totally superseded by the papal vain traditions. Besides, the Roman hierarchy encourages the vilest despotism of every species; for it prostrates reason and conscience, and consequently fosters the most absolute private and public tyranny. Those facts are evinced by their excommunications, auricular confession, monastic institutions, the pretended rights of the church, dogmatic proscriptions, and by their ceaseless and tremendous persecutions. The "Mother of Harlots is drunken with the blood of the Saints, and with the blood of the martyrs of Jesus." Revelation 17: 6.

"The Romish infallibility," says a perspicacious writer, "is like the cope-stone which crowns all the rest of their errors and absurdities; or like the hand of iron and brass which holds them together; so that not one of them, whether great or small, can ever be shaken or loosed, without destroying the whole fabric. It unites indissolubly all the past, the present, and the future, into one; and necessarily makes the faith of the whole, the faith of every part, and the public creed that of every individual. It is an insuperable bar in the way of reformation. It precludes every idea of change. It makes a retractation of any error once embraced impossible. Whatever has passed the mint, and received the indelible impression, becomes ever after like a law of the Medes and Persians, which altereth not. Hence, Popery

always is and ever must be the same. If its principles at any time have been dangerous, seditious, or treasonable, they must still continue identical. The Roman hierarchy can neither reform themselves, nor be reformed. That which they cannot do for themselves, none of the whole body can effect, and consequently the Papacy must be destroyed."

Therefore, the Court of Rome and their impious tyrannical system, are a manifestly audacious innovation upon the gospel of our Lord and Saviour Jesus Christ, and destructive of all the fundamental principles of true religion: for the Scriptures assert, "the sole legislative authority and supremacy of Immanuel over the faith and consciences of men; the unrestricted use of the sacred volume, and its sufficiency as the rule of belief and obedience; and the unlawfulness of human dictation in matters" belonging only to the responsibility of man to his Judge, and the salvation of the soul by Him alone, "who is over all, God blessed for ever."

In addition to the preceding condensed narrative, ten separate concise illustrations of the principal topics which are connected with the papal hierarchy are subjoined.

I. TEMPORAL SUPREMACY OF THE ROMAN PONTIFFS. The temporal supremacy of the Roman court has always been maintained by Papal canonists, synods and councils. It is requisite to verify the proposition.

Gregory VII. and his council issued "*twenty-seven sentences*," which are called "*dictatus papæ*," papal dictates; in which it is said:—"The Pope ought to be called the Universal Bishop. All princes ought to kiss his feet. He has power to depose emperors and kings." Richer. Hist. Concil. Vol. 10. Lib. 1. Binus. Onuphrius, Vit. Greg. VII.

Baronius asserts—"Sententias eas, &c. Those opinions were always received in the Church, by which the audacity of schismatical princes rising against the Roman Court may be repressed." Annal. an. 1076. Greg. Epist. 25, Lib. 7.

Clement II. declares—"To the Romish Church every knee

must bow of things on earth. At my pleasure the door of heaven is opened and shut." Bamberg. Chronic.

Innocent III. proclaims—"The church my spouse hath given me a dowry, spiritualium plenitudinem, et latitudinem temporalium; the mitre in token of things spiritual for the priesthood, and the crown in token of the temporal for the kingdom; making me the lieutenant of the King of kings and Lord of lords. I enjoy alone the plenitude of power, that others may say of me next to God, out of his fulness have we received!"—Itinerar. Ital. Pars. 2, Coron. Rom. Pontiff.

In his bull to John III. king of England, the same Pope says—"These provinces which anciently were subject to the Roman Church in spirituals, are now become subject to it in temporals." Epist. lib. 16. Ep. 131.

Pope Innocent also told Richard of England—"I hold the place of God upon earth to punish the men and nations who presume to oppose my commands." Gervas. Chor. Scrip. p. 1623.

Clement VII. wrote to Charles VI. king of France in this language—"As there is but one God in heaven, so there cannot nor ought to be but one God on earth." Fro'ssard, Vol. 3, p. 147.

Bellarmin and the Canonists blasphemously ascribe the names and power of Christ to the Pope. "Nomina omnia quæ tribuntur Christo. eadem et pontifici. All the names of Christ belong to the Pope." Bellarmin de Conc. lib. 2, cap. 17. Dist. 96, Canon 7. Decret. Greg. Lib. 1, Tit. 7.

In the council held at Rome, 1076, by Pope Gregory VII., it was decreed—"The Pope shall deprive the emperor of his crown; absolve all the princes and members of the empire from their oaths to him; and prohibit any communication with him." The sentence was instantly executed. The same anathema was repeated by another council, convened by Pope Pascal II., at Rome, in 1102. The emperor Frederick was excommunicated by the council of Lyons under Pope Innocent IV., and all his faithful adherents were included in the same sentence. That sentence was denounced with bell, book, and lighted candles, by the Pope himself; who first extinguished his light, and

the others followed in order, thereby expressing their curse, that the emperor should be sent into the blackness of darkness. Not less than thirty-one councils held in France and Italy, prior to the Reformation, asserted the same persecuting authority.

The ensuing remarkable fact verifies, that the modern Papists coincide with their ancestors in reference to the power of the Pope. After the murder of Henry IV. of France, an oath was proposed, to abjure the doctrine that it is lawful for the Pope to dethrone and assassinate kings, and absolve their subjects from the oath of fidelity. Cardinal Perron, and all the grandees of the Roman hierarchy in France remonstrated, in the year 1616; and maintained that according to the principles of Popery, the Pope had power to command the people to rebel and destroy their excommunicated prince. Among other arguments, the Cardinal stated to the *Tiers Etat*, which was the last time that they assembled, until the commencement of the great French revolution—"Such an oath, that it is unlawful to assassinate rulers and to release citizens from their allegiance, cannot be taken without acknowledging that the Pope and the whole Church had erred both in faith and in things pertaining to salvation. The taking of such an oath involves both heresy and schism—for to take that oath is a full confession that the Catholic Church had perished for many ages from the earth. What greater trophy can we erect for the heretic Huguenots, than to avow that the kingdom of Christ on earth had perished, and that for many ages altogether, there has been the universal reign of anti-christ, the synagogue of Satan and the spouse of the Devil." *Hist. du Droit Eccles. Franc. Tom. 2. page 346.*—*Politique du clerge de France, page 216.* Perron *Opuscul. page 600.*

Those principles may receive additional confirmation from other testimony. Pope Stephen V. asserts—"Such as will not be obedient to the Roman Pontiff, eos excommunicando excommunicat, maledicendo maledicit, et perpetuo anathematis vinculo insolubiliter colligat—they are declared to be excommunicated, accursed, bound with the anathema, and delivered over to eternal despair."

According to Pope Nicholas I., the Decretals announce—
 “that those who violate the canons voluntarily, or speak evil of them, or favour those who so act, blaspheme the Holy Spirit. If the Decretals are not received, neither will the Holy Scriptures. By the decree of Pope Innocent, we are obliged to receive the Old and New Testaments; and for the same reason, the Decretals ought to be received as well as the Scripture, because a decree of Pope Leo and another rescript of Pope Gelasius confirm them.” There is a decree in the Corpus Juris Canonici, which expressly ranks the pontifical rescripts and decretals among the Canonical Scriptures. The nineteenth distinction of the canon *in Canonicis*, bears these inscriptions—Cap. 1. “Decretales epistolæ vim auctoritatis habent. The Decretals have the force of authority. Cap. 2. Omnes sanctiones apostolicæ sedis irrefragabiliter sunt observandæ. All the decretals of Rome are to be observed without objection: tanquam ipsius divini Petri voce firmatæ sint; as if they had been established by the voice of Peter.” The third, fourth and fifth chapters enforce the prior rules. Cap. 6. “Inter canonicas Scripturas decretales epistolæ connumerantur? *The Decretals are reckoned among the Canonical Scriptures.*” That doctrine is corroborated by Distinct. 20. Cap. 2, which thus enacts—“Corripiendi sunt qui decreta Romanorum Pontificum non habent, vel non observant. All Papists who do not know and obey the decretals must be punished. Si decreta Romanorum pontificum non habetis de neglectu atque incuria estis arguendi. Si viro habetis et non observatis, de temeritate estis corripiendi et increpandi. If you have not the Pope’s decretals, you must be censured for neglect and indifference; if you have them and do not observe them, you are to be reprovèd and chastised.”

All the preceding blasphemy and tyrannical usurpations, with every other similar impiety and corruption which always have been and now are universally practised throughout the dominions of the Roman Pontiff, are solemnly sealed as infallible and irreversible Popery. The last edition of the Papal ecclesiastical code was issued by the command of Pope Gregory

XIII. ; and to it is prefixed his bull. "Gregorius XIII. Ad futuram rei memoriam ; or the everlasting memorial of the matters." In that rescript, Gregory expressly declares ; that "his design in causing the former editions of the Corpus Juris Canonici to be revised, corrected and amended, was for ever after to preserve the Papists in the true Roman faith ; and to remove from them every occasion of wandering out of the way." Hence, it follows that all which is contained and enjoined in the canon law, respecting faith or morals, is the true authentic doctrine of the Romish community. Rainald. An. 1351. Decret. Pars. 1 Dist. 19. Caus. quest. 1.

II. PAPAL EXACTIONS. Earthly dominion requires riches, and the ambition, magnificence, and avarice of the Pontifical hierarchy advanced with equal progression. All their movements, and the various changes in their doctrines, ceremonies, discipline, and government, were contrived to enhance power or increase wealth. Every innovation was merely an additional mode to tax their votaries under the name and forms of religion, until a large proportion of the national possessions in Europe was at the Pope's disposal. An accurate idea may be formed of the immense sums of money which were constantly flowing towards Rome, when we consider, that there was a constant traffic in images, purgatory, relics, pilgrimages, indulgences, jubilees, canonizations, miracles, masses, tithes, annats, Peter's pence, investitures, appeals, reservations, bulls, and expectatives, which ever drained the impoverished people. The manufacture of a new saint costs 100,000 crowns. An archbishop's pall, a small white woollen rag not worth five cents, costs about 5500 dollars—but in the year 1250, the Archbishop of York paid 1000 pounds for the pall ; which, reckoning the difference in the value of money, would amount to nearly 500,000 dollars. In reference to that foolery, the poet Baptist Mantuan said :

" Si quid Roma dabit, nugas dabit, accipit aurum,
 Verba dat : heu Romæ nunc sola pecunia regnat.
 Rome gives trifles, and words ; and receives gold.
 Money alone rules at Rome.

The money thus drained from the various nations, by the Papal robbers, called priests and friars, amounted to almost double of all the other national expenditures. The harvest at Rome was in exact proportion to the credulity, superstition, and wickedness of mankind. It is, therefore, easily understood, how much those profitable delinquencies would be encouraged, and how eagerly such capital stock would be improved by those, who traded in the Popish merchandize of "the souls of men." Revelation 18: 11-13. Ridley's life of Ridley. Hist. du droit Eccles., France, Tom. 2, Page 293. Puffendorf. Introd. Hist. Europ. Cap. 12.

But the most interesting passage upon the subject of the Papal robberies, is found in the Chronolog. Hist. of the Abbas Urspergensis. It is an address several hundred years old, "to the mother of harlots and abominations of the earth"—and could not be surpassed in caustic sarcasm, by any sturdy anti-Papist even of the sixteenth century, or of the present day in the United States. "Gaude mater nostra Roma, &c., said the old Abbot, Rejoice, Mother Rome, because the flood-gates of earthly treasures are opened, and the streams and hills of wealth copiously flow to thee. Exult in the iniquity of men, because as the recompense of so many evils, the price is given to thee. Be joyful over thy helper, Discord, who has come from the bottom of the infernal abyss, that much wealth might be accumulated for thee. Thou now hast what thou hast always thirsted for; shout aloud thy song, because thou hast conquered the world, not by thy religion, but through human wickedness. Not devotion and conscience, but the perpetration of innumerable sins, and the decision of quarrels purchased at thy price, draw men to thee." Conrad. Abb. Urspergensis.

III. THE CRUSADES. By the artifices of the Roman Court, and the superstitious mania of the European nations, eight different expeditions were directed against the Saracens. The history of those *croisades*, which were so denominated from the sign of the cross that those fanatical marauders wore, comprises one of the most astonishing proofs of the liability of the human

mind to be crazed by a sudden fantastic excitement ; and is also irrefragable evidence of the transcendent height of the Papal supremacy, which they powerfully aided both to increase and consolidate.

After the Mohammedans, during nearly four centuries, had retained undisturbed possession of the Eastern part of the ancient Roman empire, a plan was formed to recover the land of Judea from the Arabians. It was declared reproachful to the Christian nations, that the enemies of the cross should rule over the country hallowed by the birth, ministry, passion, and triumph of Immanuel ; and it was pronounced just and necessary in the nominal professors of Christianity, to retort upon the Moslems the injuries and calamities with which the Eastern believers in Jesus had been tortured by their desolating conquerors. The first effort was made about the year 1000 by Pope Silvester ; but his attempts to inflame the European nations against the Mohammedans, at that period, was nugatory. Afterwards, Pope Gregory VII., the most audacious tyrant who ever ruled either in Church or State, resolved in person to conduct a war for the extension of the Roman ecclesiastical dominion in Asia. Political occurrences having forced him to postpone the execution of his design ; it remained dormant until the year 1093, when all Europe was almost instantaneously electrified to the utmost elevation of enthusiastic rage, by the preaching and exertions of Peter the Hermit. He had witnessed the agonies and indignities to which the pilgrims who visited Jerusalem were continually subject. On his return to Constantinople, he had ineffectually invoked the interference of the Patriarch there, and also at Rome, of Urban then Pope. Instead of feeling any discouragement at their repulses, he began to peregrinate through all the countries of Europe, inciting a holy war against the infidels ; and pretended to exhibit a letter from heaven, addressed to all true Christians, to deliver their brethren, galled by Mohammedan oppressions. Thus was formed and prepared the bold and apparently impracticable design, to conduct into Asia, even from the utmost western extremities of Europe, a force sufficient to extir-

pate, and for ever to exclude the sanguinary devotees of the Impostor of Mecca from the land of Judea.

When the epidemic madness thus excited, had raged during a short season, and a universal, simultaneous, and most vehement desire was exhibited for the conquest of Palestine, and the carnage of its infidel inhabitants; Pope Urban discovering that all the materials were ready prepared for the long meditated expedition, assembled at Placentia, in 1095, a council consisting of more than three hundred thousand persons; on which occasion, Urban and Peter endeavored with all their zeal and ingenuity to excite the multitudes to the conflict. After a short interval, a second and more numerous assembly was held at Clermont, which included a large proportion of the princes, prelates, and nobles, resident within the ten horns of the beast. Urban and the Hermit there renewed their inflammatory appeals to the infuriated passions of the people, until at length the whole assembly, as if impelled by an irresistible simultaneous energy, exclaimed, "It is the will of God!" Those words became afterwards the signal of battle, while the cross was the distinctive badge, which every volunteer in the cause wore, both for his ornament and protection.

Ignorance and superstition at that period were so profound, that aided by the private military spirit which was universally extended, "all Europe was torn from its foundation, and seemed ready to precipitate itself in one united body upon Asia." The discontented nobles, the oppressed artisans, the impoverished peasants, and the restless monks, all enrolled themselves for that service; to decline which was infamy, being branded as cowardly and impious. A considerable proportion of the most valuable European possessions, lands, houses, gold and silver, was transferred to the Church; either as bequests in case of death, or as a commutation for the pardon and guarantee of heaven, which the Pope and his agents assured to all who died during the crusade. "Old and young, men and women, priests and soldiers, monks and merchants, peasants and mechanics, all eagerly assumed the cross, as an expiation for all crimes." All the pre-

paratory arrangements having been completed, a motley half crazy multitude of 300,000 enthusiastic bigots, commenced their desolating pilgrimage, "during the course of which the most enormous disorders were committed by men inured to wickedness, encouraged by example, and impelled by necessity." Comanded by Peter the Hermit, they proceeded towards Constantinople; and trusting to Heaven for supernatural supplies, as they had made no provision for their subsistence on their route, "were finally obliged to obtain by plunder, that which they vainly expected from a ceaseless miracle." That pillage enraged the inhabitants of the different countries through which they travelled, until they eventually assailed the disorderly licentious multitude, and slaughtered myriads of them almost without resistance. The more disciplined forces followed; and having passed the straits of Constantinople, united with the others, and encamped on the plains of Asia, an army of 700,000 croisading warriors.

The rage for the conquest of Judea continued during nearly two centuries, and involved eight successive croisades. Two millions of people are calculated to have perished in those various attempts to overthrow the Mohammedans in Judea.

The conduct which those croisaders exhibited must unavoidably have ruined even the best cause. They were in one ceaseless internal feud and dissension; and "the horrid cruelties which they committed, must have inspired the Turks with the most invincible hatred," and rendered their resistance furiously obstinate. When Jerusalem was captured, all the inhabitants of both sexes and every age, were massacred without mercy and without distinction. Barbarians alone inflamed with religious enthusiasm could have acted like them. After the most terrible slaughter, "they marched over heaps of dead bodies towards the fictitious sepulchre, and while their hands were polluted with innocent blood, sung anthems to the Prince of Peace; and their infatuation overcame their fury, for those ferocious victors wept aloud before the supposititious tomb of the Redeemer of Mankind. But in 1204, still greater absurdity and wickedness were displayed. The croisading frenzy infected the children,

thousands of whom were conducted from the houses of their parents, of whom a part perished in the utmost misery, and the rest were sold by their pretended guardians as slaves to the Mohammedans.

At the mandate of the Pope, the national chiefs, from the princes through all the degrees of their aristocracies, with their vassals, marched away to perish in the east, without any prospect of advantage. Thus the secular power was weakened, and the ecclesiastical tyranny was strengthened and extended. Enthusiasm, penance, indulgences, and excommunication, all combined their influence to coerce men to take upon them the croisading badge. The daring princes who unwillingly submitted to the Papal exactions, thus were removed; the sway of the nations was virtually confided to the Romish Priesthood; and the treasures of the people were transferred to Rome as a faithful depository. The Papal legates received all the offerings and bequests which were made for the expedition; and by the same process, the civil power of the nations was enfeebled, while the Pontifical aggrandizements were equally incessant and unrestricted. Spondan. Epis. Moreri. Dict. Hist. Tom. 3. Innet's Origines Anglicanæ, Vol. 2, Page 103.

Notwithstanding all the augmentation of opulence and power that the Pontifical hierarchy received from the transfer of their wealth, which the deluded hosts confided either to the protection or the support of their spiritual despots; and although in the plenitude of its dominion, nothing appeared capable of diminishing its boundless sway, yet the result of the croisades after the final expulsion of the Europeans and their descendants from Syria, by the capture of Acre, was in many respects favorable to the western nations. The Arabians of that period, were refined and polished in their manners and in their style of living, when contrasted with the degraded and impoverished mode of existence at that period general throughout Europe; and from that era, may be dated a considerable improvement in the character and condition of the inhabitants who resided in the ten kingdoms of the east.

IV. THE PAPAL INTERDICTS. Of all the extraordinary and gratuitous injustice and cruelty with which the Papacy is chargeable, probably the interdict is the most atrocious. It equally involved the innocent and the guilty; punished the servile people for the fancied faults of their rulers; and without scriptural sanction, or any precedent in antiquity, included the infliction of misery which appears solely to belong to the decisions and government of Omnipotence. The interdict was the masterpiece of "the son of perdition," to render ecclesiastical anathemas inexpressibly formidable; to sustain the prelatial usurpations; and to appal the temporal potentates. In periods of superstitious ignorance, it is evident that revolts and insurrections would speedily attend the execution of an interdict. By its fearful operation, all ceremonies, masses, marriages, festivals, confession, and absolution, except to the dying, ceased. The temples of idolatry were closed. Every ornament from the altars was removed. The bells were silenced. The dead were not buried in the grave yards, but thrown out in fields or the highways. Universal terror and consternation ensued, which the Popish priests constantly aggravated.

Those dreadful scourges of kings and people were often applied by the Popes and prelates to districts and to whole nations; and the Papal interdicts have been sanctioned as of divine right by every portion in the Roman community. The council of Lateran formally approved of them, and prescribed the manner in which an interdict was to be enforced and executed. England, during the time of king John, because he would not submit to the Papal usurpations and plunders, was under the Papal interdict during six years, and suffered indescribable anguish. After he had reluctantly submitted to the Pope, he was poisoned by a monk who had been specially absolved by his abbot to perpetrate that regicide. Henry II., king of England, in consequence of his dispute with that *Traitor Saint* Thomas Becket, to save his people from an interdict, was obliged to ratify the most degrading conditions imposed by the Pope's legate; and

afterwards to walk barefooted above three miles in penance over sharp stones. He also received eighty strokes for a scourging, from the hands of several priests and monks, before the tomb and image of the ecclesiastical rebel, as an expiation for his atrocious sin in opposing the universal civil supremacy of the Roman pontiff and his hierarchy. Sleidan's Key to History, page 289. Hist. of England. Henry II.

V. HAUGHTINESS AND CRUELTY OF THE POPES. Raymond of Toulouse, in France, was excommunicated by Pope Innocent III., as a favorer of the Albigenses. His subjects were also discharged from their allegiance, and his lands given to the first person who could seize them. To obtain that prize, 500,000 greedy Papists were speedily embodied. To rescue his people from massacre, he submitted to the Pope; who ordered him to be dreadfully lacerated with rods at the door of a mass-house, and then to be dragged about with a rope around his neck. After which, the Pope made him join the plunderers who spread universal devastation through his dominions, and murdered 60,000 persons in the city of Beziers. Horsden. Barenius.

Dandolo the Venetian was appointed ambassador to Pope Clement V. That he more effectually might appease his wrath, he appeared before him carrying an iron chain. In that state, he was fastened to the table, and the Pope ordered him to lie down under it like a dog. Sabellicus.

One of the British earls had imprisoned a prelate. He was eventually surprised and captured. Pope Silvester II. ordered the earl to be tied to two wild horses; and his mangled corpse was afterwards exposed on the public road without sepulture. Innet's Origines Anglicanæ, Vol. 2.

These facts are fully confirmed by the declaration of a famous Popish author, Augustus Triumphus; who in his Pref. Sum. to John XXII. used these words: "The Pope's power is infinite; for great is the Lord, and great is his power, and of his greatness there is no end." The Romish parasite could not thus blasphemously have magnified the pontifical beneficence.

VI. INVESTITURES. The subject of investitures is of great

importance in correctly understanding the usurpations of the papacy. The sole cause of the protracted and wrathful disputes which flowed from that source, was this;—that the Romish ecclesiastics might be freed from the temporal jurisdiction; that they might acquire the uncontrolled disposal of the property obtained for their orders exempt from taxation by the civil authorities; and that they might be enabled without restriction to augment their inordinate wealth, without any obstruction from the vigilance and opposition of the monarchs in whose dominions their ungodly system was executed. Through the deadly superstition which the Roman priests taught and promoted, the pall, the staff, and the ring, which were the heathenish badges of the prelacy, were adjudged too sacred for the interference of the civil power. It was therefore claimed by the Popes, as their inherent prerogative; that no prelate or metropolitan should receive those symbols of office but from their hands, and by their mandamus.

The pall is nothing but a small piece of white woollen rag worn upon the shoulders of the prelates with pendants; and for which, sums of money to almost an incredible amount were demanded and received by the Pontiffs; and to acquire that plunder from the people through the instrumentality of the subordinate ecclesiastic, was one of the two grand designs in that crafty but childish and Pagan contrivance.

Another chief object was this; to transfer the homage and fealty of all the ecclesiastics of every name and rank from the civil potentates to the haughty hierarch at Rome. At the period of investiture with office by the monarchs and princes, the prelates, abbots, &c. had been accustomed to perform all the feudal customs of homage, and to take the oath of fidelity and allegiance to them as their rightful sovereigns. Through the grasp of that power of investiture by the court of Rome, the homage and oaths and obedience were transferred to the Italian Pontiffs; and canons were enacted by which the ecclesiastics were prohibited from acknowledging the authority of the temporal governors.

The fifteenth canon of the council of Clermont commands ecclesiastics not to receive benefices from the laity. The sixteenth canon prohibits kings and princes to grant investiture to prelates. The seventeenth canon enjoined upon prelates and priests not to take the oath of fidelity to any temporal jurisdiction. Other canons were promulged of a similar character. In a council held at Rome, in the year 1098, all ecclesiastics were pronounced excommunicated, who infringed upon those ungodly inhibitions.

When Anselm, the English Metropolitan, and a minion of the Pope, was summoned to perform the usual homage to king Henry I. after his coronation, he indignantly refused; and declared with great contempt, that he neither could nor would do homage to the king. "I am forbidden so to do," said that haughty prelate, "by the council of Rome." To which he tauntingly added—"if the king will receive and observe the decrees of that council, we may live in friendship together, but if not, I cannot in honor stay in England: and I have no intention to stay, if the king will not yield obedience to the Pope. Therefore, I desire the king to declare his mind, that I may know what I have to do." Dupin. *Bibliothèque*, Tom. 8. page 75. Eadmer's *Hist. lib. 3.* page 56.

VII. PRIESTLY CELIBACY. Puffendorf, in his *Introduction to the History of Europe*, Cap. 12, sect. 32, illustrates the prohibition of marriage to priests in this forcible language. "The Ecclesiastics being freed from the care of wives and children, are more devoted to the interest of the Papacy. By their celibacy, they are not tempted to attach themselves to the sovereigns in whose dominions they reside; they have no excuse for appropriating any part of the ecclesiastical spoils for the subsistence of their families; and they are better qualified, and always ready to execute the orders of the Pope, particularly against their own sovereigns, whose displeasure they dread not, when they can so easily remove from their jurisdiction. Thus having no care but for themselves and their order, the Pope has taught them to abandon all the associations of life without feeling, and

has released them from all secular power and jurisdiction, that he might more securely retain them as his own vassals."

The law of priestly celibacy, we are assured by the Apostle Paul, 1 Timothy 4: 1-3, is "the doctrine of devils," which never was enforced, until the hierarchy became too powerful to be resisted. That unholy machination, which has always and universally been the source of the most scandalous disorders and turpitude, has ever been held as the most inviolable and essential part of the Papal system. Any Divine precept may be violated with impunity by the Popish ecclesiastics; but to comply with the ordinance of matrimony is the unpardonable sin at Rome. No dispensation can be obtained for marriage. Open concubinage is allowed; flagrant adultery tolerated; and the forcible violation of females accounted as scarcely a venial fault. "Magis peccare," says Panormitan, Comment., Lin. Amo., Pag. 71, "censetur laicus fornicans, quam clericus adulterans, hac ratione, quod laicus alio remedio uti possit, quo clerico interdictum est. An unchaste laic is adjudged to sin more than an adulterous priest, for this reason, because a laic may use that remedy which is prohibited to an ecclesiastic." Even the odious accursed sin, Leviticus 20: 13, is counted as a small and venial transgression; for Cardinal Casa, a Papal favorite, published a book entitled, *Le capitolo del forno*, filled with incredible wickedness; and Pope Sixtus V. granted to the cardinal of St. Lucia a dispensation, to live habitually in that awful sin, during three months of the year. Jurieu, Apolog. pour la Reform. Tom. 1, Page 148.

John Pye Smith thus writes. The forced celibacy of the priesthood "grows immediately out of ecclesiastical usurpation. This, in combination with private confession, proves the occasion of criminalities which poison the very springs of domestic virtue, and which the degraded state of public morals in the countries where they prevail, scarcely urges to disguise. By the decrees of councils, by the dispensations of Popes, and by the general practice of Rome, the concubinage of priests is a less offence than marriage. At the close of the council of Trent, a

remonstrance was presented to Pope Pius IV., by the Roman priests of Germany, which was supported by the Emperor and the Elector of Bavaria. Among many other reasons against the law of celibacy, it alleged, "che di 50 sacerdoti catolici, a pena se ne trovà uno che non sia notorio fornicario. Seave Polano, Conc. Trid. Pag. 840. Of fifty Popish priests, scarcely one can be found who is not a notorious fornicator." The Pope's advisers represented the danger of discussion; and the subject was obliterated. "But why is this anti-scriptural and iniquitous law permitted to pollute the Papacy? Because it cuts off the priesthood from family attachments and patriotic connections; it more closely intertwines their personal feelings with the interest of their order; it thus makes them an army of devoted janizaries of the Pope; and powerfully attracts into the coffers of the Church, whatever property the individual priests may acquire. Can such a system fail to be the fruitful parent of all immorality?" Reasons of the Prot. Rel.

The corruptions which have flowed from the prohibition of marriage among the Papal ecclesiastics surpass all description, and even almost credibility. A few extracts from Papal authors will verify, that it ever has been the overflowing stream of all abominations.

Claude d'Espence de continentia, Lib. 2, Cap. 7, thus writes: "Pro puro mundoque celibatu, &c. Instead of the pure and clean celibate, there hath succeeded an impure and unclean concubinate." Bernard de Persecut. Cap. 29: "which neither can be concealed, it is so frequent; nor does it seek to be concealed, it is so impudent." "That toleration or indulgence prevails among the priests, who have permission given unto them to cohabit with their concubines upon the payment of a yearly sum of money. In Germany, those who are continent are forced to pay the annual rent; which being paid, they may choose whether they will keep a concubine or not." Upon the Epistle to Titus, he thus comments. "Prelates, archdeacons, and officials, ride about, not to deter the wicked from their vices; but to defraud the priests and people of their money; whom upon the payment of

a yearly revenue they permit to cohabit with concubines. This revenue they receive also from the chaste, for they say, he may keep a concubine if he please. Are priests punished for uncleanness? Not at all."

Nicholas Clemangis, a Popish archdeacon, who lived in the fifteenth century, wrote a volume, "De corrupto statu ecclesie;" in which he delineates the extremely inordinate sensuality of all orders of the Popedom.

1. *Cardinals.* "Nec enumerare volo, &c. I will not enumerate their adulteries, rapes, and fornications, by which the Cardinals pollute the Court of Rome, nor describe the most obscene lives of their families, exactly conformed to the manners of their masters." Chap. 12.

2. *Prelates.* "Qui totos in aucupio, &c. They spend their days in fowling and hunting; and being effeminate, pass their nights in dancing and lasciviousness with girls; and by their filthy example, lead the people by a devious course to the precipice." Chap. 19.

3. *Regular Priests.* "Ebrios, incontinentissimos, &c. They are drunkards, most lecherous, who every where and shamelessly keep concubines in their houses. Who will call them regulars?" Chap. 20.

4. *Monks.* "Pro labore, &c. Sloth, and pride, and lust, govern them; instead of labor, rectitude, and chastity." Chap. 21.

5. *Mendicant Friars.* "At non hi lupi rapaces, &c. Are not these men ravening wolves in sheep's clothing; who, like the priests of Baal, in concealment devour what is offered, with the wives of other men and their own offspring; greedily feasting themselves with wine and costly luxuries, and defiling all places with their voluptuousness, and filthy, burning lusts!" Chap. 22.

6. *Nuns.* "De his plura dicere verecundia prohibet, &c. Modesty forbids to speak more concerning them. Instead of describing societies of virgins devoted unto God; we should delineate brothels, with all the deceptions and wantonness of harlots, rapes, and incests. For what other are nunneries at

this period, but execrable abodes of licentiousness devoted to Venus; and receptacles in which lascivious youth fulfil their impetuous libidinousness? So that it is the same thing to place a girl in a convent, and publicly to doom her to the vilest prostitution." Chap. 23.

A few additional testimonies will verify that the corruption which flowed from the celibacy of the Popish priesthood was not less complete than universal. That the system is unchangeable is demonstrated in "Secrets of Nunneries Disclosed." "Relicto usu matrimonii, &c. Having relinquished matrimony, the ecclesiastics gratify every unlawful lust; and transform lawful marriage into adultery." *Belga Schism. et Concil. Schism.* 14. "Flagitiose stupri, sodomitæ, bestialitatis plures rei sunt. Et omnes in supradictis sævient sceleribus. All are guilty of those flagitious crimes." *Hilderic Epist. advers. constit. Cleric. Celib.*

According to the order of *Saint Bridget*, monks and nuns resided in the same house. A prelate, who was confessor, persuaded the nuns that they were innocent before God, notwithstanding the frequency of their sins, if they immediately confessed and received his absolution. *Fuller's Church Hist.* book 6.

"Vix centesimum invenias, &c., scarcely one priest out of a hundred is chaste." *Cassander Consult. Artic.* 23.

Cardinal *Campeggius* decided, "Sacerdotes fiant mariti, &c. A priest becoming married commits a much more heinous sin, than if he associates with many harlots." *Sleidan, Com.* 1524.

Cardinal *Hosius* wrote—"Pighius non vere magis, quam pie, &c. Pighius affirmed not less truly than piously, that a priest sins less who is habitually unclean, than if he contracted marriage."

"*Archiepiscopus Beneventanus, &c.* The archbishop of *Beneventum* wrote a book, than which nothing can be conceived more filthy; and he was not ashamed to eulogize the most basely atrocious crime." *Sleidan Comment. Lib.* 2. page 652.

During the thirteenth century a Papal council was held at *Lyons*. At the dissolution of that wicked assembly, cardinal *Hugo*, the Pope's legate, and president of that body of ecclesiastics

tics, characterized the Roman cardinals, prelates, priests, monks, and nuns. In his farewell address to the magistrates and inhabitants of that city, he thus displayed his own matchless audacity, and the unparalleled filthiness of the Papal hierarchy. "Amici, magnam fecimus, &c. Friends, since we arrived in this city we have performed for you a most useful service. At our first coming we found but three or four brothels; and now at our departure we leave only one; but that extends without interruption from the eastern to the western gate of the city." Mat. Paris, Hist. An. 1251.

This was in exact conformity with the blasphemous canon of Thomas Aquinas. "Ex mandato Dei, &c. By the command of God, it is lawful to murder the innocent, to rob, and to commit all lewdness; and thus to fulfil his commandment is our duty." Sum. Theolog. Compend. Quest. 34.

Properly therefore might the poet describe Rome as one vast brothel to be execrated by all the world. After his visit, he thus wrote his farewell.

"Roma vale! vidi, satis est vidisse, revertar
Cum leno; aut meretrix, scurra, cinædus ero."

VIII. OATHS OF ROMISH PRELATES. To establish and secure the ecclesiastical monarchy, Pope Gregory VII. changed the ancient profession of canonical obedience, into the form of an oath similar to that required by the emperor and other monarchs of their feudal vassals. It was imposed with dreadful imprecations annexed to it.

The two following oaths now comprise the permanent canonical obligations of the Papal ecclesiastics.

OATHS OF POPIISH PRELATES AND PRIESTS.

I, N. elect of the Church of N. from henceforward will be faithful and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the lord N. Pope N. and to his successors, canonically coming in. I will neither advise, consent, or do any thing that they may lose life or member, or that their persons may be seized, or hands anywise laid upon.

them, or any injuries offered to them, under any pretence whatsoever. The counsel which they shall intrust me withal, by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman papacy, and the royalties of St. Peter, saving my order, against all men. The legate of the apostolic see, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges, and authority of the holy Roman Church, of our lord the Pope, and his aforesaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any counsel, action, or treaty, in which shall be plotted against our said lord, and the said Roman Church, any thing to the hurt or prejudice of their persons, right, honor, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and as soon as I can will signify it to our said lord, or to some other, by whom it may come to his knowledge. The rules of the holy Fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. Heretics, schismatics, and rebels to our said lord, or his foresaid successors, I will to my power persecute and oppose. I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the Apostles every three years; and give an account to our lord and his foresaid successors of all my pastoral office, and of all things anywise belonging to the state of my Church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage; or in default of those, by a priest of the diocess; or in default of one of the clergy, of the diocess by some other secular or regular priest of approved integrity and

religion, fully instructed in all things above-mentioned. And such impediment I will make out by lawful proofs to be transmitted by the foresaid messenger to the cardinal proponent of the holy Roman Church in the congregation of the sacred council. The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, not even with the consent of the chapter of my Church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God and these holy Gospels of God!"—Barrow's *Supremacy of the Pope*, page 42-44.

JESUIT'S OATH OF SECRECY.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John Baptist, the Holy apostles St. Peter and St. Paul, and the Saints and Sacred Host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his holiness Pope Urban is Christ's vicar-general, and is the true and only head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed: therefore to the utmost of my power I shall and will defend this doctrine, and his Holiness' rights and customs against all usurpers of the heretical or *Protestant* authority whatsoever: especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother-church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Hugo.

nots, and of others of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his Holiness' agents in any place, wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom, I shall come to; and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother-church's interest, to keep secret and private all her agent's counsels from time to time, as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstance, whatsoever; but to execute all what shall be proposed, given in charge, or discovered unto me by you my ghostly father, or by any of this sacred convent. All which I, A. B. do swear by the blessed Trinity, and blessed Sacrament, which I now am to receive, to perform, and on my part to keep inviolably. And do call all the heavenly and glorious host of heaven to witness these my real intentions, and to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist: and witness the same further with my hand and seal in the face of this holy convent." —Foxes and Firebrands. Usher.

The antiquated form, which is of similar import, can be found in Baronius, who thus concludes his account of it. "Hactenus juramentum, &c. That is the oath which to that period all the prelates used to take." An. 723, and 1079. Lab. Concil. Tom. 10, Page 1504; and Tom. 11, Page 1565.

IX. EXEMPTION OF ROMAN PRIESTS.—1. *From the civil jurisdiction.* Pope Lucius III. issued the following decree. "De omni crimine clericus debeat coram ecclesiastico iudice conveniri. A priest, for any crime, must appear before the ecclesiastical judge." The third Lateran council sternly forbid all laymen from coercing ecclesiastics to appear before a secular tribunal. A council was held in London, An. 1142, who confirmed that canon, and the clergy were declared exempt from the

secular power. Every violence or outrage to their persons, to the mass houses and grave yards, was declared an offence from which the Pope alone could absolve the guilty; or the absolution must be granted in the presence of the Pontiff. From the primary declaration of that arrogance, until the consent of the European monarchs was fully obtained, there was a constant strife between the priests and their deluded votaries, and the reigning monarchs. King Henry II. of England, engaged to the Pope's legate; "That no priests should be carried before any secular judge for any crime or transgression; and persons who should confess, or be convicted of killing a priest, should be punished before the bishop." *Innet's Origin. Anglican.* Vol. II. Page 249, 319. But that proceeding finally injured the priesthood; for as they had withdrawn from all obedience to the civil laws, so they derived little protection from the civil government.

The Metropolitan of Canterbury complained, that for the murder of a priest, there was no temporal punishment awarded: *Concil. Brit.* Vol. 2. "The stealing of a sheep or a goat," affirmed that hierarch, "is punished in a heavier manner than the murder of a priest. We have deserved this evil by our ambitious usurpation of the authority which does not belong to us; for by that accursed jurisdiction, which we have so presumptuously assumed, we have provoked God and the king; and have opened a safe way to the laity to wreak their vengeance upon the priests." Henry II. King of England, ascertained that within a short period after his accession to the throne, more than a hundred persons had been murdered by Roman priests, of whom not one had been censured according to the canons. That monarch's determination to reform that monstrous evil, produced the collision with *Saint Thomas Becket.* *Decret. Greg. Extravag.* Jud. Tit. 1, Chap. 8.

2. *For their mass-houses.* Popish asylums are the offspring of Paganism. The ancient Heathens transformed the temples dedicated to their fantastic divinities into secure refuges for malefactors, and guaranteed to them safety at the altars, tombs,

and statues of their idol demigods. Popery to assert its power over the civil jurisdiction, declared all the altars, crosses, and consecrated places of every kind, sacred ground, which should protect transgressors from the arm of justice. Thus daring ruffians mocked at the laws, and defied the magistracy. The councils of Clermont of 1095, the third of Lateran, and many others, formed canons for perpetuating the privilege, and pronounced their anathema against every violator of their enactments. Some extended the safeguard to thirty paces around the place. By the twenty-ninth and thirtieth canons of the Clermont Council, it was decreed, that they who sheltered themselves beside a cross, should be in equal safety as if they had taken sanctuary within the walls, and that they should not be delivered up unless by the guarantee that capital punishment should not be inflicted.

Those peculiar immunities subsist, even in the nineteenth century, in many parts of the Beast's dominions, and especially in Italy. *Secrets of Nunneries disclosed, by Scipio de Ricci.* The disorders which originated in them, and the wickedness which they so evidently authorized, have long demanded, that the existence of asylums should for ever be abrogated. Cardinal Alberoni proposed, that the cardinals should solicit the Pope for an entire overthrow of that nefarious immunity for crimes, but they rejected the proposition. In reply, he exclaimed—"I wish that some miscreant would kill one of you, and that he would take refuge in a church under my protection. Instead of delivering him up to justice, though the whole body of cardinals should demand him, I would do my utmost to facilitate his escape." *Mem. du Bar. de Polu. Tom. 3, Page 25.*

Pope Clement XII., was inclined to abolish the immunity, so far as it adverted to *assassins*; but he did not dare to undertake it. The monks find, that it excessively promotes their interest to preserve those asylums. "Those privileges draw to them the people's respect, and the veneration of the rabble." *Platina. Dupin. Hist. du Droit. Eccles. France, Tom. 1, Page 57.*

3. *From Taxation.* The third Council of Lateran, with the severest penalties, prohibited all civil officers from collecting

any taxes from the ecclesiastics or their possessions, unless in great emergency they granted a voluntary subsidy to supply the necessities of the government. The fourth Lateran Council confirmed the decree, with the additional proviso, that the grant should not be made by the prelates, priests, abbots, and monks, without the Pope's consent first obtained. Pope Boniface VIII ratified the act of the councils by his bull, in which he declared—“The laity have no power over the persons or goods of ecclesiastics. We ordain that all prelates and other ecclesiastics, who shall pay to laymen any part of their revenues, without our authority; and all kings, princes, and magistrates, who shall impose taxes upon ecclesiastics, or who shall give aid or counsel for that purpose, shall forthwith incur excommunication; the absolution from which shall be reserved to the Pope alone.” The Council of Trent most amply corroborated all that which the prior Popes and councils had decreed concerning the ecclesiastical immunities. Consequently, the full exemption of the Roman priesthood from the civil jurisdiction, in their persons, residences, and taxation, is still as much a part of the doctrine and practice of the Papal court, wherever the claim can be asserted and enforced, as it was prior to the Reformation of the sixteenth century. Dupin's Hist. Vol. 9. Polanus, Hist. du Conc. de Trente; Book 8.

X. MONASTIC POSSESSIONS. From a comparison of various statistical accounts, where they were preserved most accurately; it is evident, that the ecclesiastics at the commencement of the sixteenth century, must have been possessed of at least one half of all the ten kingdoms of the Beast.

The Intendant of Lisle reported, that within the extent of fifty miles around that city, the income of the priests and monks amounted to ten millions, seven hundred thousand livres. In the province of Cambresis, the ecclesiastics had grasped fourteen parts out of seventeen of the whole. Hist. du Droit., Tom. 1. Page 207. About the year 1700, there was in France, 18 archbishops, 109 prelates, 16 generals of religious orders, 257 commanderies of Malta, 556 abbey nunneries, 1356 abbey mo-

nasteries, 700 convents of cordeliers, 1240 priories, 14,077 convents of all orders. There were 122,600 monks, and 82,000 nuns. Their whole revenue was calculated at 26 millions sterling, or nearly 125 millions of dollars. Half the kingdom was in the hands of the priests and monks. *Bleau. Atlas. Historiq.*

In Sweden, the hierarchy possessed more of the landed property, than the monarch and all his lay subjects. *Vertot Revol. de Suede, Tom. 1, Page 6.*

In England, notwithstanding the act of mortmain, which hindered the transfer of estates to the priesthood or friars, during the reign of Henry VIII., the law suppressed 645 monasteries, the yearly income of which amounted to about twelve millions of dollars, besides immense quantities of gold, silver, and jewels. The scandalous iniquities of all orders of the monks and nuns, still remain on record in the preface to the British Act of Parliament, in justification of the proceedings by which those institutions were authoritatively suppressed. *Echard's Hist. Burnet's Hist. of the Reform. Warner's Eccles. Hist. Keith's Hist. of Religious Houses.*

In Scotland also, the costly abodes of superstition were erected, as a sacrifice to prelatical and monastic folly: and the proportion of ecclesiastical wealth was greater even than in England. But as one of the Scotch writers powerfully remarks—“Those defiled abodes of midnight riot, superstition, and debauchery, by the righteous judgment of heaven, are become ruinous heaps, and the haunts of owls and venomous creatures; which are a striking comment upon the prophecy respecting the fall of Babylon, and portending the final desolation of the Papal system; for ‘the wild beasts of the desert are there, and the houses are full of doleful creatures, and owls dwell there, and satyrs dance there. Her time is near come, and her days shall not be prolonged.’” *Isaiah 13: 21, 22. Revelation 18: 2.*

XI. PAPAL TRADITIONS. Romanists maintain, that the Bible has no authority except that which it derives from the Church, nor any sense but that which the Church appoints: hence it is a common declaration that “the Holy Scriptures, in

themselves, are nothing but a dead letter and a dumb rule." Pope Clement VI. thus decreed—"It belongs to the Pope alone to make general canons. The Pontifical authority is not subject to the imperial, regal, or any power upon earth. The Pope's determinations are authentic concerning faith; so that is true which he determines to be so, and that is false and heretical which he judges to be erroneous." Decret., Par. 1, Dist. 19, Cap. 1; and Caus. 2, Quest. 1.

In conformity with that decretal, Tetzels, Cardinal Eckius, and Sylvester Prierias, maintained, in opposition to Luther—"The word of God derives all its authority from the Church and the Pope, and to deny that proposition is heresy. Indulgences were established by an authority greater than that of the Scripture, because the Church and the Pope appointed them." Basnage Hist. de la Relig., Tom. 2, Lib. 4, Cap. 1. Sylvester Prierias, Dial. Luth. Op., Tom. 1, Page 159, 166.

The council of Rome, held by Gregory VII., in 1076, ordained—"No chapter or book shall be held as canonical without the Pope's authority." Baronius, An. 1076. In the Glossa upon those decrees, it is contended, that "the Pope can dispense with the Scripture by his interpretation." In his Epist. Lib. 7, Epist. 7, Pope Gregory VII. thus wrote to the King of Bohemia, who wished that the ceremonies should be performed in the common tongue. "I will never consent that the service should be performed in the Sclavonian tongue, for God intended that his Scripture should be concealed. I will oppose it by the authority of Peter, and you must resist them with all your might."

In the Council of Trent, Richard du Mans asserted—"The Scripture is become useless since the schoolmen have established the truth of all doctrines. Though it was formerly read in the Church for popular instruction, yet now it ought not to be made a study, because the Protestants gain all those who read it." Fra Paolo, Hist. du Conc. de Trente, Lib. 2, Page 178.

Arnaud Defense de Ver. Page 63, demands the most absolute submission to the traditions of the Church, because otherwise, the Scripture, in whatever language it is read, can only be

the occasion of making the gospel of Jesus Christ, the gospel of the Devil. With which agrees Baillet, the Jesuit, who averred—
 “Without the authority of the Church, I would believe Matthew no more than Titus Livius, the historian.” The comparison of Bellarmin is equally derogatory to Divine Revelation. He contrasts the internal testimony of the Divinity of the Scriptures, with the interior evidence which the Koran of Mohammed presents of its descent from heaven, and places both volumes on a level, in respect to the value of their claims to be a Divine Revelation, except that the Papacy have confirmed the gospel. De Verb. Dei non Script., Lib. I, Cap. 4.

The Council of Trent, Session 4, Chap. 2, thus decreed—
 “The Holy Scripture shall not be expounded or interpreted contrary to the sense followed by the Holy Mother Church, nor contrary to the uniform consent of the Fathers, even though there should be an intention of keeping such expositions secret; and the offenders against this canon shall be punished by the ordinaries.”

The following article is part of the creed of Pope Pius, which is now the belief of every Papist. “I receive the Holy Scripture according to that sense which Holy Mother Church, to whom it belongeth to judge of the true sense of the Holy Scriptures, hath held and doth hold; nor will I ever receive and interpret it otherwise than according to the unanimous consent of the Fathers.” Paolo Hist. du Conc., Lib. 2.

The second Council of Nice pronounced those who despised traditions, excommunicated. Conc. Nice. 2. Tom. 7. Pope Nicholas I. decreed—“It would be an abomination to suffer the traditions received from the Fathers to be abolished; and also, that the laws of the emperors can never be brought into comparison with the canonical decrees of apostolical and evangelical traditions.” Decret. Dist. 10, Cap. 1; and Dist. 12, Cap. 5.

The Council of Trent, Session 4, enacted—“That all should receive, with equal reverence, the books of the Old and New Testament, and the traditions concerning faith and manners, as proceeding from the mouth of Christ, or inspired by the Holy

Ghost, and preserved in the Catholic Church; and whosoever knowingly, and of deliberate purpose, shall despise traditions, shall be *anathema*." The creed established by that Council, includes this article. "I do most firmly receive and embrace the ecclesiastical traditions, and other usages of the Roman Church." Fra Paolo, Hist. du Concil., Vol. 2.

Those traditions contain nothing in reference to Christianity; but they are all respecting the rights and power of the Popes and prelates; and were only invented to promote superstition, heresies, and the Pontifical despotism.

XII. PAPAL INFALLIBILITY. Ecclesiastical history attests, that during one thousand years after the closing of the Sacred Canon, or the Apostolic Age; the infallibility of the Court of Rome was neither mentioned nor invented. It was a Satanic device of the darkest period, to sanctify the Pontifical usurpations, and to establish the universal supremacy of the great heresiarch of Babylon. They continued however to claim it, until the Councils of Constance and Basle assumed their nominal superiority of control. The arrogated infallibility of Popes, had been fully announced nearly three hundred years before the ecclesiastical councils impiously advanced their paramount title to that Divine attribute.

The Decretals maintain—"The Pope can be judged of none. Their judgment, whether regarding faith, manners, or discipline, ought to be preferred to all things, and even to councils. There is nothing true, but what they approve; and every thing condemned by them, is false." Decret., Pars 1, Dist. 19, Cap. 1, 2. Lib. 3, Tit. 42, Cap. 3.

Pope Leo IX. declared—"The councils and all the fathers regarded the Church of Rome as the sovereign mistress, to whom the judgments of all the other churches belong. All difficult questions must be decided by the successors of Peter, because they have never lost the faith, and it will remain with them to the end of the world." Leo Epist. 1, 4, 5.

Pope Gregory VII. decided in council—"The Church of

Rome never erred, and never shall err, according to the testimony of Scripture." Cochleus Conc. Vol. 8.

Bernard expressly affirms—"The faith cannot possibly perish in the Court of Rome." Dupin Discour. Eccles., Diss. 5. Cap. 2.

Thomas Aquinas, in his Sum. Theolog., with all the schoolmen, asserts the same "doctrine of devils."

Lewis Capsensis de Fid. Disput. 2, Sect. 6, affirms—"We can believe nothing, if we do not believe with a Divine faith, that the Pope is the successor of Peter, and infallible."

Rhodium de Fid., Quest. 3, Sect. 1, contends, that—"The infallibility of the Pope is an essential article, and to deny it is heresy."

Among the scandalous and heretical opinions which Pope Leo X., in his bull, alleged against Luther, is the following sentence. "A man may maintain a doctrine opposite to the Pope, while he is waiting for the decision of a general council." That iniquitous position and practice of Leo is adopted among the Protestants, through the remains of Popery still infesting the Reformed Churches, who contend, that the sentence of the inferior body shall take effect, although an appeal has been taken to the higher assembly. That genuine Popish practice is equally contrary to reason, equity, and religion.

Bellarmin avers—"The Pope when he instructs the whole Church in things concerning the faith, cannot possibly err; and whether he be a heretic himself or not, he can, by no means, define any thing heretical to be believed by the whole Church. The Pope is absolutely above the whole Church, and above a general council, so that he has no judge above him on earth." De Rom. Pontif. Lib. 3, Cap. 2; and Lib. 4, Cap. 6; and De Conc. 217.

Jacob. de Concil., Lib. 10, declares—"The very doubt whether a council be greater than the Pope is absurd, because it involves this contradiction, that the supreme Pontiff is not supreme. He cannot err, he cannot be deceived. It must be conceived concerning him, that he knows all things."

Maurus, a Prelate of Bitonto, Epist. ad Roman. Cap. 14, thus impiously exclaims—"O Rome! to whom shall we go for Divine counsels, unless to those persons to whose trust the dispensation of the Divine mysteries hath been committed? We are therefore to hear him, who is to us instead of God, as God himself. In things that belong to the mysteries of faith, I would rather believe one Pope than a thousand Augustins, Jeroms, and Gregories; for the Pope cannot err in matters of faith, because the authority and right of determining whatever relates to the faith, resides in the Pope."

The cardinals, prelates, and ecclesiastical dignitaries of France, who assembled in 1625, declared—"The Pope is above the reach of calumny, and his faith out of the reach of error." *Basnage Hist.*, Lib. 4, Cap. 4. Vol. 2.

The Jesuits in the College of Clermont, maintained this thesis—"Christ hath so committed the government of his Church to the Popes, that he hath conferred on them the same infallibility which he had himself, when they speak *ex cathedra*, from their chair. Therefore, there is in the Church of Rome an infallible judge of controversies of faith, even without a general council, both in matters of right and of fact." *Turret. Theolog.*, Vol. 3, Loc. 18, Quest. 11.

The Councils of Florence and the Lateran ascribed infallibility to the Pope.

The Council of Trent, which is now the great Papal authority, also virtually enacted the same blasphemy. In that most unholy assembly, the Popes by their legates, declared that "they would rather shed their blood than part with their rights, which had been established upon the doctrine of the Church, and the blood of martyrs." The cardinal legates were commanded, not to permit the council to discuss and decide the question of infallibility; and therefore they proclaimed, that "they would rather lose their lives than permit so certain a truth to be disputed." The prelate of Granada openly maintained before that council, that "the Pope is God upon earth, and therefore, he is not subject to a council." To verify which in-

ious dogma, the council at their concluding session, implored the Roman Pontiff to ratify their decrees. Paolo Hist. du Conc. de Trent. Palavicin Ist. del Conc. di Trent., Lib. 12, Cap. 15; Lib. 19, Cap. 14, 15; Lib. 21, Cap. 3.

In the Examin. Princip. Fid. Page 110, many modern Romanist writers are quoted; all of whom contend, that the doctrine of the personal infallibility of the Pope, is the common and true sentiment of the Papacy: and Bellarmin, the present oracle of the Roman court, categorically decides, that "although the contrary opinion, which is an error, is tolerated in the Church, it approaches very near to heresy."

In reference to general councils, Gerson Exam. Doct. Consid. Vol. 1., Num. 18, endeavored to prove, that being the last resort of the Church, they cannot err. The Council of Constance, Sess. 4, 5, thus decreed—"The general council, representing the Catholic militant Church, hath power immediately from Christ, to which every one, Popes not excepted, are bound to submit in things pertaining to faith, manners, and reformation of the Church, in its head and members." All are subject to punishment who refuse to obey it, of whatever rank or degree they may be, even though they are invested with the Papal dignity.

The Council of Basle, Ep. Synod. Concil. Basle, also determined—"A general council is above the Pope, and consequently he ought to be punished if he does not obey their decrees." To establish their own pre-eminence, they also declare themselves infallible, and thus announced—"It is blasphemy to doubt whether the Holy Spirit dictated the resolutions, decrees, and canons of that council."

The boasted unity of the Papal hierarchy may accurately be comprehended when we remember, that the Councils of Florence, Lateran, and Trent, and the Jesuits, condemn the Council of Basle and Constance, and the Jansenists, upon that essential topic.

But the university of Vienna seem to have surpassed the other objectors in their opposition to the official infallibility of the

Roman Pontiff. In their protestation, which was sent to the arch-bishop of Salzburg, they profess—"It is a manifest contempt of the Divine Majesty, and also idolatry, to appeal from a council to the Pope in matters of faith; for that is to appeal from God, who is acknowledged to preside in a council, to a mere man." *Basnage Hist. des dogm. de l'eglis. Romaine. Vol. 2.*

The Papal infallibility has been a prolific, continuous, and universal source of contention among the Romanists, who have not only quarrelled with each other in endeavoring to define and embody it, but also often contradict themselves. A few examples of this versatility and oppugnation will amply demonstrate that Protestant arguments against the arrogated infallibility are altogether superfluous.

Baronius, An. 373, asserts—"It depends on the pleasure of the Pope to ratify decrees, and to alter them when ratified."

Bellarmin thus writes, *De Concil., Lib. 2., Cap. 2,* in direct opposition to himself—"The whole authority of the Church resides formally in the prelates alone; as the sight of the whole body is formally in the head only. Therefore, to say that the Church cannot err in defining matters of faith, is the same as to say that the bishops cannot err." All Papists "constantly teach, that general councils confirmed by the Pope cannot err; and that the Pope, with a general council, cannot err in establishing articles of faith, or general precepts of manners." In his work, *De Eccles. Lib. 3, Cap. 14,* Bellarmin thus states the sentiments of Romanists upon the subject of infallibility. "The Church cannot absolutely err, either in things absolutely necessary, or in others which she proposes to be believed or performed by us. When we say that the Church cannot err, we understand it both of the universality of the faithful, and the universality of bishops; so that the sense of the proposition, 'the Church cannot err,' may be this; that what all the faithful are bound to believe is true and faithful, and what all the prelates teach as belonging to faith, is true, and according to the faith."

In thus founding their boasted infallibility upon the successive unchangeableness and the universal identity of prelatical in-

structions and popular faith, Bellarmin has evidently obliterated every particle of infallibility from among mankind, as completely as Zuingle, Calvin or Knox would have extirpated that blasphemous infatuation. To reconcile these last extracts with the prior quotations from his works is totally impossible.

Tuberville in his Catechism, affirms—"The holding of the infallibility of the Church and general councils, in delivering and defining points of faith, is the thing in which the unity of the Church consists, for it is a *high fundamental*."

Bossuet Hist. des Variat. des Eglis. Prot. Liv. 15, Tom. 2, thus states the grand principles of modern Romanism. The doctrine concerning the Roman hierarchy "consists in four points, of which the connection is inviolable. 1. The Church is visible. 2. She always subsists. 3. The truth of the gospel is professed by the whole society. 4. There is no permission to depart from her doctrine, or in other words, she is infallible. From the three first articles, the fourth follows; that it is not allowable to say that the Church may be in an error, nor to forsake her doctrine."

Chillingworth, in his Religion of Protestants, Chap. 1, Sect. 9, 10; and Chap. 2, Sect. 2; and Chap. 3, Sect. 19; proves that the following principles combine modern Popery. "The denial of the Church's infallibility is the capital and mother heresy, from which all others of course must follow. There must be some external, visible, public, and living judge, to whom all persons, without danger of error, may have recourse, and in whose judgment they may rest." This judge is called the Church, but it evidently means the Pope, as head and representative of the papacy. Hence it is clear, that all the disputation respecting "the Infallible," is a mere fallacy; for the Pope is that living Judge to whom all the controvertists appeal. "This declaration therefore comprises all points held to be necessary to salvation. We are obliged, under pain of damnation, to believe whatsoever the Church proposeth, as revealed by Almighty God."

In the glossa on the Canons, Caus. 24, Quest. 1. Chap. 9, it is said—"What Church do you refer to, when you say it cannot err? The Pope is not infallible; you must understand the assembly of the faithful."

Pope Martin V., by a bull, approved the works of Thomas Waldensis; who in his *Doctrin. Fid.* Tom. 1, Lib. 2. Cap. 19, remarks—"The Church which is infallible, is not that of Africa, nor that of Rome, nor that Church-representative a council, for councils often have erred; what then is that Church which ought to define matters of faith? Is it the priests, or the prelates, or the Church assembled in a general council? No; for those have often fallen into error."

Cardinal Cusa, *Concord. Cath.* Lib. 2, Cap. 3, 4, affirms—"It is confirmed by experience, that a general Council may err, and many councils have actually erred in their decisions." The infallibility of Popes, general councils, and the Roman hierarchy, is rejected by Cardinal Alliac, *Author. Eccl.* Par. 3, Cap. 3; by Clemangis, Panormitan, Jacobatius, and Occam; *Dialog.* Par. 1, Lib. 6, Chap. 26; and Par. 2, Lib. 5, Cap. 1—by Cardinal Turrecremata, Durand, *Saint Anthony*, and by Mirandola; *De Fid. et Ord. Theor.* 4.

The whole system of Romanism depends upon the Papal infallibility. If that lofty claim can be demonstrated, every article which the Papists teach must be received without scruple; because it is not less wicked than absurd to hesitate respecting that instruction which is perfectly devoid of error. But until the Popes, cardinals, councils, and hierarchy, have proved their title and possession of that godlike attribute; and until they have discovered where and with whom that superhuman prerogative is vested; Protestants may rationally and evangelically deny the impious pretensions of the Roman Pontiffs and their ecclesiastical emissaries; discard that "all deceivableness of unrighteousness;" compassionate their "lying wonders and strong delusion;" and "in the whole armor of God," defy and withstand that "working of Satan."

NOTES.

I.—PAPAL SUPREMACY AND INFALLIBILITY.

THE canons, decretals, bulls, and rescripts of every kind which are issued by the Popes and Councils, are always considered to be of the same authority and immutability, as "the law of the Medes and Persians, which altereth not;" so that it is a fundamental axiom of the Papacy—"No decree or statute which" the Pope and General Councils "establish, may be changed." It is therefore of the highest importance, accurately to comprehend the genuine attributes of those claims which the Popes so arrogantly usurp, and the abandonment of which would cause the immediate extinction of "Babylon the Great."

There is a very ponderous volume entitled "*Corpus Juris Canonici, emendatum et notis illustratum, Gregorii XIII. Pont. Max. jussu editum. Cum licentia.*" To that digest of the entire canons and pontifical laws, is prefixed the ratification of the Pope, Gregorius Papa XIII—"Ad futuram rei memoriam." Which volume, that Pope proclaimed, he commanded to be published for the convenience of all the Papists throughout the world, that all Roman Priests may know their duty to the Pontiff; and urging all the secular authorities to enforce his assumed power and prerogatives. It should be remembered that not one jot or tittle of the whole farrago of impiety and despotism has ever been denied or rescinded; and that the whole is uniformly taught by every Roman Priest to his votaries, and constantly exacted in all places and periods, when it can be done with the certainty of success. The following condensed catalogue of the Papal usurpations, depicts the very image of Antichrist, as "exalted in the Temple of God, above all that is called God, and that is worshipped."

The references are minutely given, so that all persons can verify the truth of the quotations without difficulty.

1. It standeth upon necessity of salvation, for every human creature to be subject unto the Pope of Rome.—Boniface VIII. *Extravag. de Majorit. et Obedient. Cap. Unum.*

2. The institution of the Papacy began in the Old Testament, and was consummated and finished in the New; for my Priesthood was prefigured by Aaron; and other Prelates under me were prefigured by the Sons of Aaron under him.—Distinct. 12. *Cap. Decretis.*

3. The primacy of Rome hath not been preserved by any general council, but was obtained by the voice of the Gospel and the mouth of the Saviour.—Pelagius, Distinct. 21. *Cap. Quamvis.*

4. The Popedom hath neither spot nor wrinkle, nor any such thing.—Pelagius, *Distinct.* 21.

5. All other seats are inferior to the Pope's; and, as they cannot absolve him, so they have no power to bind or stand against him, no more than the ax hath power to stand or presume above him who heweth with it, or the saw to presume above him that ruleth it.—Nicholas, *Distinct.* 21. *Cap. Inferior.*

6. The Papacy is the holy and apostolic mother-church of all other churches of Christ; from whose rules no persons should deviate; but like as the Son of God came to do the will of his Father, so must you do the will of your mother the church, the head whereof is Rome: and if any persons shall err from the said church, let them be admonished, or else their names be taken, to be known that they swerve from the Romish customs.—Lucius, *Dist.* 24. *Quest.* 1. *Cap. Recta.*—Calixtus, *Dist.* 12. *Cap. Non decet.*—Innocent, *Dist.* 11. *Cap. Quis.*

7. The Church of Rome, of which the Pope is Governor, is set up to the whole world for a glass and example; therefore reason proclaims, that whatsoever that Church determineth and ordaineth, should be received of all men for a general and perpetual rule. Wherefore is verified that which was predicted by Jeremiah i. 10. "I have set thee over nations and kingdoms, to pull down, to build," &c.—Stephen, *Distinct.* 19. *Cap. Enim vero.*—Boniface VIII. *Extravag. Cap. Unam sanctam.*—John XXII. *Extravag. Cap. Super gentes.*

8. Whoso understandeth not the prerogatives of the Roman Priesthood, let him look to the Firmament, where he may see the two great lights, the Sun ruling by day, and the Moon over the night. So in the firmament of the church, God hath set two great dignities—the authority of the Pope and of the Emperor. Of which the Pope's is the weightier, as they have to give account to God for kings of the earth and the laws of men; wherefore Emperors depend upon the Pope's judgment, and the Pope must not be reduced to the Emperor's will. For what difference there is between the Sun and Moon, so great is the power of the Pope over Prelates and Priests, as that of Emperors and Kings who rule over the Laity.—Pope Innocent III. *Artic. De Major. et Obed. Cap. Solita.*—Gelasius, *Dist.* 96. *Cap. Duo.*

9. *The Earth is seven times bigger than the Moon; and the Sun is eight times greater than the Earth; therefore the Pope's dignity doth surmount that of the Emperor fifty-six times!* Whence Constantine did wrong in setting the Patriarch of Constantinople on his left at his feet.—Innocent III. *De Major. et Obed. Cap. Solita;* and the *Glossa.*

10. Emperors receive of the Pope their approbation, unction, consecration, and imperial crown, and therefore must submit their heads

under me, and swear their allegiance.—Clement V. De iurejurando. Cap. Romani.

11. Princes should bow and submit their heads unto Prelates, and not proceed in judgment against Prelates.—Pope John, Dist. 96. Cap. Nunquam.

12. As reverence and submission were usually given to prelates, how much more ought all persons to submit their heads to the Pope, who is superior not only to Kings but to Emperors? because, the Pope has the title of Succession to the Empire when the throne is vacant, and because Christ, the King of kings, and Lord of Lords, hath given it to the Pope through Peter.—Clement V. De Sententia et de rejud. pastoral.

13. The Pope's power is not of man but from God, who hath appointed him Master and Governor over the universal church. It is his office, therefore, to look upon every mortal sin of all men; whereby all criminal offences of kings and others are subject to his censure; so that all persons, at any time and in every case, either before or after trial and sentence, may appeal to the Pope.—Innocent III. De iudiciis. Cap. Novit.—Marcellus, Caus. 2. Quest. 6. Cap. Ad Romanam.

14. As Kings and Princes must submit themselves to the Pope's judgment, therefore all must be judged by the Pope, but he can be judged by no man. Though by his negligence or evil actions he should draw with him innumerable souls to hell, yet no mortal may be so presumptuous as to reprove him, or to say—"Domine, cur ita facis?—why do you thus?" For although Balaam was rebuked by his Ass, and by the Ass the Papal subjects, and by Balaam the Roman Prelates and Priests are signified, yet the Laity must not rebuke their Priests.—Innocent III. De iudiciis, Cap. Novit ille.—Boniface, Dist. 40. Cap. Si Papa.—Glossa Extrava. De Sed. Vacant. Cap. Ad Apostolatus.—Leo, Caus. 2. Quest. 7. Cap. Nos.

15. Who hath authority to accuse Peter's seat? If it be said that Paul reprehended Peter, and therefore they were equal; it is answered, that Peter and Paul were not equal in office of dignity, but in pureness of conversation; for Peter gave Paul his licence to preach by the authority of God.—Gregory II. Quest. 7. Cap. Petrus.—Nicholas, Dist. 21. Cap. In cantum.—Jerom, Caus. 2. Quest. 7. Cap. Paulus; with the Glossa, Dist. 11. Cap. Quis.

16. Be it known to all men, that Rome is the Prince and Head of all nations; the Mother of faith; the cardinal foundation whereupon all churches do depend, as the door upon its hinges; the first of all seats, without spot or blemish; the Lady, Mistress, and Instructor of all churches; and a glass and spectacle to all men to be followed in every thing which the Roman Pontiff observes and ordains.—Caus. 2. Quest. 7.

Cap. *Bonif.*—Nicholas, Dist. 22. Cap. *Omnes.*—Anacletus, Dist. 22. Cap. *Sacrosancta.*—Pelagius, Dist. 21. Cap. *Quamvis.*—Nicholas, Dist. 21. Cap. *Denique.*—Stephen, Dist. 19. Cap. *Enim vero.*

17. The Court of Rome never was found to slide or decline from the faith of apostolical tradition, or to be entangled with any novel heresy.—Pope Lucius, Dist. 24. Quest. 1. Cap. *Arct.*

18. Whosoever speaketh against the papacy is a heretic, a Pagan, a witch, an Idolater, and an Infidel.—Nicholas, Dist. 22. Cap. *Omnes.*—Gregory, Dist. 81. Cap. *Si qui.*

19. The Papacy possesses fulness of power to rule, decide, absolve, condemn, cast out, and receive.—Pope Leo, Caus. 3. Quest. 6. Cap. *Multum.*—Distinct. 20. Cap. *Decretales.*

20. Appeals to the Pope should be made by all churches; for it is by his authority alone that all decrees of councils and synods stand confirmed. To him belongs full power to make new laws and decrees, to alter statutes, privileges, rights, or documents; to separate things joined; and to join things separated, in whole or in part, personally or generally.—Caus. 2. Quest. 6. Cap. *Arguta.* Cap. *Ad Romanam.* Caus. 2. Quest. 6. Cap. *Placuit.* Glossa, Cap. *Nisi.*—Gelasius, Dist. 25. Quest. 1. Cap. *Confidimus.*—Urban, Dist. 25. Quest. 1. Cap. *Sunt.*—Pelagius, Dist. 25. Quest. 2. Cap. *Posteaquam.*

21. The Pope is Head of the church of Rome, as a king is over his judges; for he is Peter's Vicar and Successor; Vicar of Christ; Rector and Director of the Universal church; Chief Magistrate of the whole world; Head and chief of the Apostolic church; Universal Pope and Diocesan; Most mighty Priest; living law on the earth, having all laws in his breast; bearing not the place of man only; neither God nor man, but between both, the admiration of the universe; having both swords of temporal and spiritual jurisdiction; and so far surmounting the authority of the Emperor, that of his own power alone, without a council, the Pope has authority to depose the Emperor, and transfer his dominions.—Bulla Donationis, Dist. 96. Cap. *Constantin.*—Paschalis, Dist. 63. Cap. *Ego.*—Clement V. Cap. *Romani*; Glossa.—Boniface VIII. Sixt. Decret. Cap. *Ubi.*—Boniface, Prohem. Cap. *Sacrosancta.*—Anacletus, Dist. 22. Cap. *Sacrosancta.*—Boniface IV. Sixt. Decret. De Penit. et Remis. Cap. 5. Glossa.—Alexander IV. Sixt. Decret. Cap. 4. Glossa.—Hilarius, Dist. 25. Quest. 1. *Nulli.*—Sixt. Decret. Cap. *Ad Arbitris.* Glossa.—Boniface Sixt. Decret. De Const. Cap. *Licet.*—Innocent III. De Trans. Cap. *Quanto.*—Prohem. Clement. Glossa. "*Papa Stupor Mundi. Nec Deus; nec homo, quasi neuter es inter utrumque.*"—Boniface Extravag. De Majorit. et Obed. Cap. *Unam.* Dist. 22. Cap. *Omnes.*—Sixt. Decret. De Senten. et Re. Cap. *Ad Apostoli*; and the Glossa.

22. What power or potentate in all the world is comparable to me,

who have authority to bind and loose both in heaven and on earth; who have power both of heavenly and temporal things; to whom Emperors and Kings are inferior, as lead is inferior to gold? for the necks of kings and princes bend under his knees, and are happy to kiss his hands.—*Nicholas*, Dist. 22. Cap. *Omnes*.—*Glossa*.—*Gelasius*, Dist. 96. Cap. *Duo*. Cap. *Ibid*.

23. If the Pope has power to bind and loose in Heaven, how much more to loose Empires, Kingdoms, Dukedoms, and whatsoever else mortal man may have, and to give them where he will: and if he have authority over Angels, who be Governors of Princes, what then may he not do upon their inferiors and servants?—*Gregory VII*.—*Platina*.

24. The power of the Pope is greater than Angels in jurisdiction; in administration of Sacraments; in knowledge; and in reward. Does he not command the Angels to absolve the soul out of Purgatory, and carry it into the glory of Paradise?—*Antoninus*, Pars 3. Summæ majoris. *Bulla Clementis*.

25. Who translated the empire from the Greeks to the Germans? The Pope. Who, when the empire is vacant, is Emperor, and has the full right to dispose of all ecclesiastical benefices? The Pope. Who put down Childeric and set up Pepin? Who appointed the king of Sicily? Who stirred up Rudolph against Henry IV.? Who made Henry rebel against his Father the Emperor? Who forced Henry II. of England to go barefoot to the tomb of Becket? Who caused John to kneel and offer his crown to Pandulph the Legate? Who prostrated Hugo of Italy, and absolved his subjects from their allegiance? Who excommunicated Henry V., and obtained all his rights? Who placed England under interdicts? Who put his foot upon the neck of the Emperor Frederick, and reproved him for holding the wrong stirrup of the horse? Who excommunicated Emperors and Kings, and laid their dominions under interdicts? The *Popes*.—*Innocent*, Elect. Cap. *Venerabilem*. Extravag. *Execrabilis*.—*Zachary*, Caus. 15. Quest. 6. Cap. *Alius*.—*Gregory VII*. *Clement*. Cap. *Pastoralis*.—*Platina*.—*Nauclerus*.—*Polydore Virgil*.—*Urban*, Caus. 15. Ques. 6. Cap. *Juratos*.—*Alexander III*. Spons. et Mat. Cap. *Non est*.—*Adrian*, Vit. Rom. Pont. *Bulla Adriani*. *Fox*, *Acts and Monuments*.

26. Who is able to comprehend the greatness of the Pope's power and seat? By him only, councils have their confirmation and their interpretation. By him, the works of all writers are reprov'd or allowed. All the letters and decretals of the Pope are equivalent with those of general councils.—*Marcellus*, Dist. 17. Cap. *Synodum*. Dist. 20. Decretals. *Nicholas*, Dist. 19. Cap. *Si Romanorum*.

27. God hath reserved the Pope from the judgment of man to his own judgment.—*Symmachus*, Caus. 9. Quest. 3. Cap. *Aliorum*.

28. The Pope, who is Judge of all, can be judged of none; neither Emperor nor Priests, nor Kings, nor People. Who hath power to judge his judges? The Pope has power over councils; but councils have no power over the Pope, on account of his pre-eminence.—*Innocent*, Caus. 6. Quest. 3. Cap. *Nemo*.—*Gelasius*, Caus. 9. Ques. 3. Cap. *Euncta*.

29. All sentences and judgments of councils, and persons, ought to be examined, because they may be corrupted by fear, gifts, hatred, favor. Only the Pope's sentence must stand as given from Heaven, which no man may break, retract, dispute, or doubt.—*Anastasius*, Ques. 3. Cap. *Antiquis*.—*Gregory*, Quest. 3. Cap. *Quot*.—*Agatho*, Dist. 19. Cap. *Sic omnes*.—*Nicholas*, Quest. 3. Cap. *Palet*.—*Innocent II.*, Art. 17. Ques. 4. Cap. *Siquis*.

30. If the Pope's judgment, statute, or yoke, cannot be borne, yet for remembrance of Peter it must be obeyed; for the Pope is not a mere man.—Dist. 19. Cap. *In memoriam*.—*Glossa*. Extravag. Verb. *Signific*.

31. The dignity of the Pope is to be revered through the whole world.—*Symmachus*, Caus. 9. Ques. 3. Cap. *Aliorum*.

32. If Prelates are neither to be judged, nor reprehended, nor exacted, how much less the Pope, who is head of Prelates?—*Urban*, Caus. Quest. 33. Cap. *Quamvis*.—*Benedict*, Extravag. De Auct. et Usu Pallii, Cap. *Sanct*.

33. There are three kinds of power on earth. *Immediate*; which is that of the Pope from God. *Derived*; to other prelates from the Pope. *Ministering*; belonging to Emperors and Princes to minister for the Pope.—*Sum. Maj. Pars 3. Antonini*. Pope *Innocent III.* Sac. Unct. Cap. *Qui venisset*.

34. The orders of Priests, Prelates, Archbishops, Patriarchs, as most convenient, the church of Rome hath instituted, following therein the example of the Angelical army in heaven, and of the Apostles; among whom there was not a uniform equality, but a distinction of power: for it was granted to Peter, themselves agreeing to the same, that he should bear superiority and dominion over all the other Apostles; and therefore he had his name Cephas, that is, head or beginning of the Apostleship.—*Nicholas*, Dist. 23. Cap. *Omnes*.—*Clement*, Dist. 80. Cap. *In illis*.—*Anacletus*, Dist. 22. Cap. *Sacrosancta*. "Quasi vero Petrus non a Petra sed κεφας απο της κεφαλης ducatur. Peter is not derived from petra a rock, but Cephas is derived from κεφαλης, the head."

35. The order of the New Testament Priesthood first began in Peter; and as the authority given to Peter belongs to his successor; who therefore, in all the world, ought not to be subject to the Pope's decrees, which have such power in heaven, in hell, and upon earth, with the quick and also the dead?—Dist. 21. Cap. *In novo*.—Dist. 21. Cap. *De*

cretis.—*Leo*, Dist. 19. Cap. *Be Dominus.*—*Nicholas*, Dist. 22. Cap. *Antantum.*

36. The Papal Bull granted to all who died on their pilgrimages to *Rimini*, that the pains of hell should not touch them; and that all who took the holy cross should not only be delivered himself from Purgatory, but that he should also release any three or four souls whom he named.—*Clement's* Bull, *Scrin. Privileg.*

37. Having the assurance that the Pope's faith shall not fail, who will not believe his doctrine? for all persons who will not obey the decrees, or believe the doctrines, or who withstand the privileges of the church of Rome, are condemned as heretics; because he goeth against the Mother of Faith.—*Dist.* 21. Cap. *Decretis.*—*Anacleus*, Dist. 22. Cap. *Sacroscritta.*—*Damasus*, *Quest.* 25. Cap. *Omnia*—*Gregory*, Dist. 19. Cap. *Nihilus.*—*Nicholas*, Dist. 22. Cap. *Omnes.*

38. The power of the keys is given to the Pope immediately from Christ. By the jurisdiction of which keys of binding and loosing, and dominion, the fulness of Papal power is so great, that even Emperors and all others are subjects to the Pope, and ought to submit their acts to him.—*Dist.* 19. Cap. *Si Romanorum.*—*Gab. Biel. Lib.* 4.—*Dist.* 19.—*Petrus de Palude.*—*Dist.* 95. Cap. *Imperator.*

39. The Pope is subject to no creature, not even to himself, except he submits himself to his confessor, as a sinner, but not as a Pope. So that the papal majesty ever remains unpunished; superior to all men; whom all persons must obey, and follow; and whom no man must judge or accuse of any crime, or dethrone, or excommunicate, or deceive; for whoever falsifies to the Pope, is a church robber; and whoever obeyeth not him is a heretic, and excommunicated.—*Dist.* 95. Cap. *Imperator.*—*Gab. Biel. Lib.* 4.—*Dist.* 19.—*Nicholas*, Dist. Cap. *Si Romanorum*; *Glossa.*—*Quest.* 24. Cap. 1. *Hæc est.*—*Dist.* 40. Cap. *Si Papa.*—*Quest.* 2. Cap. 7. *Nos si*; *Glossa.*—*Extravag. De Unct.* Cap. *Innotuit.*—*Extravag. Dist.* 1. *De penitentia.* Cap. *Serpens*; *Glossa.*—*Dist.* 19. Cap. *Nulli.*

40. All persons are bound to obey Christ's Lieutenant on earth. *August. de Ancho.*—*Deuteronomy* 17. He who denies to the High Priest obedience, is under the sentence of condemnation, as much as he who denies to God his omnipotence.—*Glossa. Ordinar.*

41. The greatness of the Pope's priesthood began in *Melchisedec*, was solemnized in *Aaron*, was continued in *Aaron's* sons, was made perfect in *Christ*, was represented in *Peter*, was exalted in the pontifical universal jurisdiction, and was manifested in *Silvester* and his successors.—*Antonin.*

42. That pre-eminence of priesthood by which all things are subject to

the Pope, verifies in him what was spoken of Christ, Psalm 8: 6—8. In which psalm, "Oxen" mean Jews and Heretics; and "Cattle of the fields" signify Pagans: for although they are without the use of the keys of binding and loosing, yet they are not out of the pontifical jurisdiction. By "sheep and all cattle" are meant all christians, Emperors, Princes, Prelates, and others. By "Birds of the air" may be understood the Angels and Potentates of heaven, all of whom are subject to the Pope, for he is greater than Angels; because he has power to bind and loose in heaven, and to give heaven to them that fight in the Pope's wars. By "Fishes in the sea" are signified the souls departed, who are in hell or in purgatory. For Pope Gregory delivered the soul of Trajan out of hell, and every Pope has the same power. The souls in purgatory stand in need of other men's help, and as they are yet "Viatores et de foro Papæ, Passengers and belonging to the Pope's court," therefore they can be relieved out of the storehouse of the church, by the participation of the papal indulgences.—Antoninus. Summa Majoris. Pars 3. Dist. 22.—Quest. 23. Cap. *Omnium*.—August. de Ancho. Them. Pars 4. Quest. "*An Papa possit totum purgatorium expoliare? Can the Pope empty purgatory?*"

43. The Pope is the Vicar of Jesus Christ throughout the whole world, in the stead of the living God. He hath that dominion and lordship which Christ, when he was upon earth, would not assume; that is, the universal jurisdiction of all things, both spiritual and temporal; which double jurisdiction was signified by the two swords in the gospel, and by the offering of the wise men, who offered not only incense, to signify the spiritual dominion, but also gold, to point out the temporal dominion as belonging to Christ and his Vicar the Pope. We read that "the earth is the Lord's and the fulness thereof;" and Christ said, "All power is given to me in heaven and earth"—so it may be affirmed, that the Vicar of Christ hath power over all things Celestial, Terrestrial, and Infernal. That power he received immediately from Christ; but all others take power directly from Peter and the Pope. Those who say that the Pope hath dominion only over spiritual things in the world, are like the Councillors of the kings of Syria, 1 Kings 20: 23; "Their gods are gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and we shall be stronger than they." Thus evil counsellors now, through their pestiferous flattery, deceive Kings and Princes; maintaining that Popes and Prelates are gods of mountains, that is, of spiritual things, but they are not gods of valleys, that is, they have no dominion over temporal things, and therefore let us fight with them in the valleys for the power of the temporal possessions, and so we shall prevail over them. But what saith the sentence of God to them? 1 Kings 20: 28; "Because the Syrians have said, the Lord is

God of the hills, but he is not God of the Valleys, therefore will I deliver all this great multitude into your hands, and you shall know that I am the Lord." What can be more effectually spoken to set forth the Majesty of the papal jurisdiction which was received immediately from the Lord?—Dreido, de eccles. Scriptur. et dogmat.—Pewel. cont. Luther.—Eckius in Euchir.—Gratianus Decret.—Gerson de Eccles. Potestate.—Hugo Cardinal. in Postilla.—Johan. Cremata de Ecclesia summa.—Lanfranc cont. Wicliff.—Ockam, Dialog. Pars I. Lib. 5.

44. Emperors owe obedience to the Pope as their Superior. In their consecration they are anointed on the arm, the Pope receives the unction on his head. As the Pope is superior to them, so he is superior to all laws, and free from all constitutions. Equity, according to the Pope's interpretation, is preferable to the written law; and whatsoever the Pope enacts, approves, or disapproves, all men ought to allow or reject, without judging, disputing, doubting, or retracting.—Scotus.—Thom. Aquinas.—Walden, Confessio, et de Sacramentis.

45. Such privileges were granted by Christ to the Court of Rome, that unless Prelates and Ministers of every country take their origin and ordination from the Pope, they are not counted of the true church.—Dreido de Dogmat. Var. Lib. 4.

46. The Pope is to be presumed to be always good and holy; and though he be not holy, and be destitute of merit, yet the merits of Peter, his predecessor, are sufficient for him, who hath bequeathed a perpetual inheritance of merits and dowry of innocence to his posterity; so that although the Pope should be guilty of Homicide, Adultery, and all other sins, he may be excused, by the murders of Samson, the thefts of the Hebrews, and the adultery of Jacob.—Hugo, Dist. 40. Cap. *Non nos*; Glossa.—Caus. 12. Quest. 3. Cap. *Absis*. *And if any Priest shall be found embracing a woman, it must be expounded that he doth it to bless her!*

47. The Pope hath all dignities and all power of all patriarchs. In his primacy, he is Abel. In government, the ark of Noah. In Patriarchdom, Abraham. In order, Melchisedec. In dignity, Aaron. In authority, Moses. In seat judicial, Samuel. In zeal, Elijah. In *zealness*, David. In power, Peter. In unction, Christ! The power of the Pope is greater than all the saints: what he confirms none should alter; he favors whom he pleases; he can take from one and give to another; and all persons ought to eschew his enemies.—Caus. 11. Quest. 3. Cap. *Su inimicus*; Glossa.

48. All the Earth is the Pope's diocess; and he has the authority of the King of all kings over their subjects.—Caus. 11. Quest. 3. Cap. *Su inimicus*; Glossa.

49. The Pope is all in all, and above all; so that God himself and the Pope, the Vicar of God, are but one consistency; for he is able to do al-

most that God can do, *Clave non errante, without error.*—Hostiensis, *Cap. Quanto de translat. preb.*—Baptist. *Summa Casuum.*

50. The Pope has a heavenly arbitrament, and therefore he is able to change the nature of things, *substantialia unius applicando alteri*; and of nothing, to make things to be; and of a sentence that is nothing, to make it stand in effect. The Pope's will stands for reason. He can dispense above the law; and of wrong make right, by correcting and changing laws.—Pope Nicholas, *Dist. 96. Cap. Satis.*—*Dist. 12. Caus. 11. Quest. 1. Cap. Sacerdotibus.*—*Caus. 12. Quest. 1. Cap. Futurum.*

51. God, not Man, separateth that which the Pope dissolves; therefore what can you make of the Pope but that he is God? The Emperor Constantine, at the council of Nice, called all Prelates gods; therefore the Pope, being above all prelates, is above all gods. Wherefore, the Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ.—*Decretal. De Translat. Episcop. Cap. Quanto.*

52. The Pope has authority, and has often exercised it, to dispense with the commands of Christ respecting War, Marriage, Divorce, Revenge, Swearing, Usury, Homicide, Perjury, and Uneleanness.—Pope Nicholas, *Caus. 15. Quest. 6. Cap. Auctoritatem.*—Martin, *Dist. 14. Cap. Lector.*—Gregory, *Dist. 33. Quest. 7. Cap. Quod proponisti.*—Innocent IV. *Sixt. Decret. De Sentent. Excommun. Cap. Dilecto.*—Alexander III. *De decimis. Cap. Ex parte.*—*De Elect. et Elect. Potestate. Cap. Significasti; Glossa.*—Baptista de *Sum. Cas.*—Innocent IV. *De Elect. Cap. Venerabilem.*—*Extravag. de Jurejurando, Cap. Venientes.*—Martin V. *Extravag. Cap. Regimini Universal. Eccles.*—Urban II. *Caus. 23. Quest. 3. Cap. Excommunicatorum.*

53. The Pope can dispense against the law of nature, against the Apostles, and against the universal state of the church.—Pope Nicholas, *Caus. 15. Quest. 6. Cap. Auctoritatem.*—*Dist. 82. Quest. 1. Cap. Presbyter.*—Pelagius, *Dist. 34. Cap. Fraternalitatis.*—Baptista in *Sum. Cas.*

54. Fifty-one cases are reserved to the Pope for his own dispensation, and none can dispense for them except by special license from the Roman Pontiff. Among those cases the following are enumerated:—

Doubts and questions belonging to faith.—*Caus. 26. Quest. 1. Cap. Quoties.*

Dispensation for vowing to go to the Holy Land.—*Extravag. De vota.*

Dispensation for the vow of Chastity or Orders.—*Extravag. De Statu Menachi.*

Dispensation against a lawful oath or vow.—*Extravag. De juramento. Cap. Venientes.*

Dispensation for crimes greater than adultery.—*Extravag. De judicio. Cap. Ac si clerici.*

Dispensation ~~for~~ murder, and maiming the human body.—Dist. 50. *Mirror*.

Dispensation in degrees of consanguinity and affinity.—Extravag. De prescript. Cap. *Ultim.*—De judicio. Cap. *Novit*.

Dispensation to abolish laws, both civil and canonical.

Dispensation for general Indulgences.—Thomas.

Dispensation for new religion, and new rules, new ordinances, and new ceremonies.—Extravag. Qui si sint legit. Cap. *Per venerabilem*.—Petrus de Palud. Lib. 4.

Dispensation for disobeying all precepts and statutes.—Thomas, Dist. 4. Caus. 7. Quest. 3. Cap. *Per principalem*.—Dist. 40. Cap. *Si Papa*.

Dispensation for discharging persons from their oaths of allegiance, or any other obligation, to any person.

Dispensation for a common Priest to confirm infants, give the lower ecclesiastical orders, hallow churches, and consecrate Virgins.—Dist. 32. Cap. *Verum*.

55. The Pope is free from all laws, so that he cannot incur any sentence of Irregularity, Suspension, or Excommunication, or penalty, for any crime.—Dist. 40. Cap. *Si Papa*.—Thomas, Quest. 3. Cap. *Per principalem*.

56. Thus the Pope hath all power in Earth, Purgatory, Hell, and Heaven, to bind, loose, command, permit, elect, confirm, depose, dispense, do, and undo—therefore, it is concluded, commanded, declared, and pronounced, to stand upon necessity of salvation, for every human creature to be subject to the Pontiff of Rome.—Sixt. Decret. Cap. *Felicis*; Glossa.—Boniface VIII. Extravag. De Majorit. et Obed. Cap. *Unam Sanctam*.

The above summary exhibits a mere outline of the impiety and despotism which are embodied in all the authorized Papal documents and writers. All the modern rescripts which have been promulgated by the Roman court, inculcate the same unholy assumptions; although the language is more equivocal, and the poison is concealed by the very perfection of Jesuitical artifice.

“All those decretals,” says Barkovich, “were compiled to invest the spiritual power with absolute and arbitrary authority; a despotism more horrible than was ever witnessed in any eastern monarchy.

“During the eleventh century, those false decretals were published. Besides the independence of the Priesthood of the temporal government, it was distinctly inculcated, that the orders of the Roman court should be every where obeyed, and by all classes of persons, without delay or contradiction; that no civil law had any force or authority against the Papal canons and decrees; that the tribunal of the church is superior to that of the sovereign; and that the laws of the state ought only to be

obeyed when they are not contrary to those of the church."—*Secrets of Nunneries Disclosed*, Page 166.

The above dogmas destroy every natural and social right, and overturn the foundations of human society, by the power which they give to the Roman Priest to excite sedition, rebellion, and wars; and the encouragement which it affords to fanaticism and every species of crime. By the practical application of those doctrines, monarchs have violated the most solemn treaties which had been ratified even with oaths. In truth, the Roman Priests are nothing else than "a bold and enterprising military force, animated by a voluptuous fanaticism, cupidity, ferocious ambition, and self-aggrandizement. They are bound by vows and solemn contracts to excite rebellion and insurrection, and therefore ought to be watched with alarm, dread, mistrust, and jealousy, as the most dangerous enemies to every civil government. For the oath taken by the Popish prelates and Priests to the court of Rome, is *an express and solemn promise to betray their respective governments and countries where they reside; and each clause of their canonical oath imposes an obligation upon every Papist, if he can execute it, to commit high treason!*"

II.—PAPAL FEROCITY; OR THE BULL "IN CENA DOMINI"

THE ensuing papal bull is extracted from that famous book entitled "Bullarium Magnum Romanum." It embodies the substance of the papal doctrines, spirit, and acts; which are always displayed when feasible; and which excommunication is regularly enforced in all parts of the world, by the priest in the confessional, as well as amid the more appalling ceremonies and intimidating superstitions which are used to excite the vengeance, and to terrify the minds of the enslaved devotees who witness the shocking rites attending its annunciation. To the last Papal authentic copy is prefixed the following notice; from which it appears that more than *twenty Popes* have ratified all its sanguinary principles and menaced damnation.

"This is the excommunication and anathema of all heretics whatsoever, and their favorers and schismatics; and of those who violate ecclesiastical privileges, or in any mode infringe upon this bull, which is always published '*in cena Domini*, at the *supper of the Lord*,' or on the Thursday before Easter. Almost all the chapters of this bull were ordained before by Popes Urban V., by Julius II., by Paul III., and by Gregory XIII. The popes have made some variations in them, according to the exigencies of the times."

Pope Nicholas III. issued the first section by a particular edict. Pius

II. adopted the second clause. The fourth was enacted by Pius V. The seventh was approved by Nicholas V. Calixtus furnished the tenth, in the form of a canon. Leo X. and Pius V. sustained the eleventh section. The twelfth was authorized by Alexander VI. To the fourteenth section is appended the sanction of Martin V., and Innocent VIII., and Leo X., and Clement VII., and Gregory XIII. The canon law and Martin V. ratify the fifteenth clause. Urban VI. authorized the nineteenth. John XXII., and Clement VI., and Leo X., and Paul IV., all confirm the twentieth section. To which must be subjoined, in the blasphemous words of the Popish editor of the *Bullarium Magnum Romanum*, in the sixty-second papal constitution, "*Sancti Domini Nostri*, of our Holy Lord," Pope Urban VIII., almost the same excommunication was annually published on that appointed day.

BULLA IN CŒNA DOMINI. *This Bull against heretics, and against all other infringers of Roman ecclesiastical privileges, is always pronounced at Rome, and by all Roman priests, in every place, on the Thursday before Easter.*

"PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, IN PERPETUAL MEMORY OF THE THING NOW DECREED.

1. "The pastoral vigilance and care of the Roman pontiff, by the duty of his office, being continually employed in procuring, by all means, the peace and tranquillity of Christendom, is more especially eminent in retaining and preserving the unity and integrity of the Catholic faith; so that the faithful of Christ may not be as children, wavering, nor be carried about with every wind of doctrine, by the cunning craft of men, whereby they lie in wait to deceive; but that all may meet in the unity of the faith, and the knowledge of the Son of God, unto a perfect man. For which causes the Roman Pontiffs, Peter's successors, upon this day, which is dedicated to the anniversary commemoration of our Lord's supper, have been used solemnly to exercise the spiritual sword of ecclesiastical discipline, and wholesome weapons of justice, by the ministry of the supreme apostolate to the glory of God, and the salvation of souls! We, therefore, desiring to preserve inviolable the integrity of faith, public peace, and justice, follow that ancient and solemn custom.

2. "In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles, Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wiclifites, Lutherans, Zuinghians, Calvinists, Huguenots, Anabaptists, Trinitarians, and other apostates, from the faith; and all other heretics, by whatsoever name they are called, or of whatever sect they be. And also their adherents, receivers, favorers, and generally, any defenders of them: with all who, without our authority, or that of the apostolic see, knowingly read

or retain, or in any way, or from any cause, publicly or privately, or from any pretext, defend their books containing heresy, or treating of religion; as also schismatics, and those who withdraw themselves, or recede obstinately from their obedience to us, or the existing Roman Pontiff.

3. "We excommunicate and anathematize all and singular, of whatever station, degree, or condition they be; and we interdict all universities, colleges, and chapters, by whatsoever name they are called, who appeal from our orders or decrees, or of the Popes of Rome for the time being, to a future general council; and also those by whose aid and favor that appeal shall be made.

4. "This clause excommunicates all pirates and corsairs.

5. "This section anathematizes all those who plunder shipwrecked goods.

6. "This paragraph utterly curses all the civil powers 'who impose new taxes without the consent of the Roman court.'

7. "We excommunicate and anathematize all forgers of apostolic letters; and of supplications respecting indulgence or justice signed by the Roman Pontiff, or by the vice chancellors of the Roman see, or by their deputies, or by the command of the pope: and also all those who falsely publish apostolic letters; and those who falsely sign such supplications in the name of the Roman Pontiff, or the vice chancellor, or their deputies.

8. "This clause curses all those 'who supply materials of war to Saracens, or Turks, or to those who are expressly denounced as Heretics.'

9. "This section excommunicates all those 'who prohibit the transportation of things necessary for the use of the court of Rome.'

10, 11. "These two paragraphs anathematize all those 'who interrupt, or injure, or rob, or kill pilgrims going to Rome, or returning from it.'

12. "We excommunicate and anathematize all those who slay, wound, maim, strike, apprehend, imprison, detain, or in hostile manner pursue, the Cardinals, Archbishops, Bishops, Legates, or Nuncios of Rome; and those who drive them from their diocess, lands, and dominions; and those who command or allow those things to be done, or who aid, counsel, and favor them.

13. "We excommunicate and anathematize all those who personally, or by others, slay, strike, or despoil any ecclesiastical or secular persons who have recourse to the court of Rome for their causes and affairs; or the auditors and judges deputed to hear those causes; and this curse extends to all who directly or indirectly act, procure, aid, counsel, and favor them.

14. "The fourteenth section curses all persons, ecclesiastics and secular, who appeal from the execution of the pontifical briefs, indulgences,

and any of their other decrees; and all those who have recourse for redress from the Roman jurisdiction to secular courts; and all those who hinder or forbid the publication and execution of those letters and decrees; and all those who molest, imprison, terrify, and threaten, those who execute the commands of the Roman court; and all those who forbid persons from having recourse to the Roman court for indulgences, and letters, and affairs of any kind.

15. "The fifteenth clause anathematizes 'all persons, emperors, kings, parliaments, dukes, and every other temporal ruler, with archbishops, and all ecclesiastics, down to vicars, who take away the jurisdiction of any benefice, tithes, or other spiritual causes, from the cognizance of the court of Rome.'

16. "The sixteenth paragraph curses all those who draw ecclesiastical persons, colleges, convents, &c., before their tribunal, against the rules of the canon law; and also those 'who enact or publish any statutes, or orders, or decrees, by which the ecclesiastical liberty is violated; or whereby our rights and those of our see, and of any other Roman churches, are in any way, directly or indirectly, prejudged.'

17. "The seventeenth section excommunicates all those who 'hinder Roman prelates and other ecclesiastical judges, from exerting their ecclesiastical jurisdiction against any persons according to the canons and decrees of general councils, and especially of the council of Trent; and all those who, after their sentence or decree, elude the judgment of the ecclesiastical court, by having recourse to secular courts to procure prohibitions and penal mandates against the said ecclesiastical jurisdiction; and also all those who make and execute those decrees, and who aid, counsel, countenance, or favor them.

18. "We excommunicate and anathematize all those who usurp any jurisdictions, fruits, revenues, and emoluments, belonging to us or the apostolic see, or any ecclesiastical persons, upon account of any churches, monasteries, or other ecclesiastical benefices; or who, upon any occasion or cause, sequester the said revenues, without the express leave of the Bishop of Rome, or others having lawful power to grant such permission.

19. "The nineteenth article curses all those who, 'without special and express license from the Roman Pontiff, impose taxes or tributes upon Roman prelates, priests, and other ecclesiastics; monasteries, churches, and other ecclesiastical benefices; and all who execute, procure, aid, counsel, or favor them—emperors, kings, &c.; and all other potentates whatsoever, presidents of kingdoms, &c., although invested even with pontifical dignity. *Renewing decrees formerly set forth concerning those matters by the canons, as well in the last council of Lateran, as in other general councils, with all the censures and punishments contained in them.'*

20. " We excommunicate and anathematize all and every, the magistrates, judges, notaries, &c., who intrude themselves in capital or criminal causes, against ecclesiastical persons, by processing, apprehending, or banishing them, or pronouncing or executing any sentences against them, without the special, particular, and express license of this Roman see; and also all those who extend such licenses to persons or cases not expressed; or any other way abuse them, although the offenders should be counsellors, senators, chancellors, or entitled by any other name.

21. " The twenty-first clause curses all those ' who invade, destroy, seize, and detain the city of Rome, and any territories, lands, places, or rights, belonging to the court of Rome.' It particularly enumerates ' Sicily, Sardinia, Corsica, *Peter's patrimony in Tuscany, &c.*; and also all those who adhere, favor, defend, counsel, or assist them.'

22. " *Our present process, and all and every thing contained in these letters, shall continue in force, and be put in execution, till other processes of this kind be made and published by us, and the pope of Rome, for the time being.*

23. " None may be absolved from the aforesaid censures by any other than by the Roman Pontiff, unless he be at the point of death; nor even then unless he gives caution to stand to the commands of the church, and give satisfaction. In all other cases, *none* shall be absolved, not even under any pretence of any faculties or indulgences granted and renewed by us.

24. " If against these presents any persons shall presume to bestow absolution upon any of them who are involved in excommunication and anathema, we include them in the sentence of excommunication, and shall afterwards proceed more severely against them, both by spiritual and temporal punishments, as we shall deem most convenient.

25. " We declare and protest, that no absolution, *however solemnly made by us*, shall in any way avail the aforesaid excommunicated persons, unless they desist from the premises with a firm purpose of never committing the like action; nor those who have made statutes against the ecclesiastical immunities, unless they shall first publicly revoke those statutes, orders, and decrees, and cause them to be blotted out and expunged from their archives and registers, and certify us of their revocation.

26. " Notwithstanding any privileges, indulgences, grants, and letters general or special, granted by the court of Rome to any of the aforesaid persons, or any others of whatsoever order, quality, condition, dignity, and pre-eminence they be; although they should be bishops, kings, emperors, or in any other ecclesiastical or secular dignity, *even by contract or for reward*; all which grants we utterly abolish and wholly revoke, notwithstanding any pleas which may be alleged to the contrary.

27. "The twenty-seventh paragraph provides for the publication of the bull, so that no 'persons concerned may pretend excuse, nor allege ignorance, as if it had not come to their knowledge.'

28. "Moreover, that these processes and letters, and all and every thing contained in them, may become more manifest, by being published in all cities and places, in virtue of their obedience, we strictly charge and command all and singular patriarchs, primafes, archbishops, bishops, ordinaries, and prelates, that by themselves or some others, they solemnly publish these present decrees in all their churches, every where, once per year, or oftener if they see convenient, when the greater part of the people shall be met for the celebration of mass; and that they put the people in mind of them and declare them.

29. "All patriarchs, archbishops, bishops, and prelates, as also all rectors, and others having cure of souls, and priests, secular and regular, of whatever orders, deputed by any authority to hear confession of sins, shall have a transcript of these present letters by them, and shall diligently study to read and understand them.

30. "The thirtieth section provides that 'regularly attested copies of this bull shall possess equal authority with the original.' 11

31. "Let no man infringe or boldly and rashly oppose this our excommunication, anathematization, interdict, command, and pleasure. If any one shall presume to attempt it, let him know that he will incur the displeasure of Almighty God, and of his blessed apostles Peter and Paul.

"Romæ apud Petrum, Anno 1610. In the eighth year of the popedom of our *Most Holy Father in Christ*, and our Lord Paul V., Pope, the aforesaid letters were affixed and published at the doors of John Lateran, and of Peter, and in the field of Flora.

"JAC. BAMBILLA, *Mag. Curs.*

"BALTHASAR VACHA, and BRANDIMAS LATINI, *Cursores.*"

In the "Secrets of Nunneries Disclosed," Chapter III., is a memorial by Rucellai, who was Secretary to the government of Tuscany, concerning the bull "In Cœna Domini." That antisocial bull is manifestly destructive of all civil governments. If it could be fully enforced, the Pope of Rome would be sole master of the actions, conscience, person, and property, of every human being. The court of Rome delegates authority for granting absolution in those cases which it has reserved in the bull "In Cœna Domini;" and the Papal priests who reside under Protestant governments, are not only furnished with that authority, but also exercise it without hesitation.

Rucellai, the Tuscan Secretary, thus illustrates the character and operation of the preceding bull.

"Every government, for the sake of its own dignity and justice, should defend itself and its rights against the invasions of the bull *In Cœna*, and their subjects against its menaced measures. That bull is a summary of all those ecclesiastical laws which tend to establish the despotism of Rome: a despotism which is begrimed with the blood of many millions of human creatures, founded on the spoils of many debased sovereigns, and raised on the ruins of many overturned thrones.

"All Roman Priests ought to be punished as transgressors of national laws. Their obedience to the bull *In Cœna Domini*, should not operate as an excuse for them. That bull is constantly published every where; and its accursed principles are taught in all the schools, and are inculcated on every penitent by their Confessors. It is not only most unrighteous in its claims and denunciations, but demonstrably subversive of all the rights of government, of law, of good order, of social decorum, and of public tranquillity.

"The Papal Priests are the principal executive administrators of the bull *In Cœna Domini* in the penitentiary chair; where they always decide according to the orders of their bishop. But the prelate is only the instrument of the Roman court, and the wretched slave of their tyrannic caprice. Ever since, by forged and false decretals, they succeeded in changing into an oath of fidelity and feudal vassalage, that profession of faith which is made before being admitted a member of the church.

"That oath which the Roman Prelates and Priests now take, of unreserved allegiance to the Pope alone, is in fact a solemn promise, not only to be unfaithful to every lawful government, but also to betray it, as often as the interests of the Court of Rome may render it necessary.

"Governments, by allowing any persons who reside within their jurisdiction to take such an oath, thereby recognise it as obligatory. All Roman priests who observe that oath, by putting in force the bull *In Cœna*, and by refusing absolution to those who violate it, or who do not repent of having violated it, are rebels to the government of their country which has proscribed it; and those who do not observe it, are necessarily perjured.

"Wherefore, the bull *In Cœna* should be unequivocally denounced as an unjust civil law, which has been enacted by the Pope, and which he will always execute in all other dominions than his own, when it can be accomplished with safety and success; and consequently, the enforcement of the preceding bull, either directly or indirectly, in private or in public, should authoritatively and universally be prohibited, and should also condignly be punished."

CHAPTER III

THE "DAMNABLE HERESIES" OF POPERY.

Discipline—Canonical Satisfaction—Indulgences—Auricular Confession—Merits—Good Works—Supererogation—Purgatory—The Ransom of Christ—Necessity of Baptism—Baptismal Regeneration—Free will—Evangelical Perfection—"Popish Errors and Heresies"—The Romish Doctrines contrary to "the Faith which was once delivered to the Saints," and derogatory to the glory of Christ.

THE anti-christian errors that strictly belong to the faith, originated in the discipline of the churches in early ages, which was a subject then very inadequately understood. But now, such is their relation to the pontifical system, that they are perceived to be exactly adapted to establish their fundamental hypothesis—that grand delusion, the supreme dominion of the Pope in the Church of God. Many of the Romish prominent heresies existed long before they were embodied in a system; but it is remarkable, that the primary design, and the natural tendency of all those aberrations from pure Christianity, constantly aided the superstructure of Babylon the Great.

The extreme rigor of the discipline which was enforced in the primitive churches, arose from the fact, that the first believers had no civil jurisdiction to which to appeal; from the Pagan calumnies against the "Nazarenes;" and also from the persecutions with which they were tortured.

As there were no Christian magistrates to whom delinquents could be referred for the judgment and punishment of crimes, the censure of the churches was more inflexibly severe towards offenders against the morality of the gospel.

The calumnies and cavils which were promulged against the innocent disciples, concerning promiscuous sexual intercourse, incests, infanticides, nocturnal conspiracies, eating of human flesh, and numberless others, flowed from the misrepresentations.

of evangelical institutes, and from the nefarious turpitude of some of the heretics, which was falsely ascribed to the true disciples of Jesus. Whence, the believers, who were anxious that no just cause of offence and reproach should be given to their enemies, but rather that they might be convinced by holy actions, were induced to enforce a very exact discipline, and especially when the crimes imputed to avowed Christians in any measure adverted to the imperial authority. Justin Martyr Dialog. cum Tryphon—Tertullian Apolog. Cap. 39.—Cyprian cont. Demetrium.—Epiphanius Heres. Lib. 1. Cap. 68.

The terrific persecutions also with which the followers of Jesus of Nazareth were afflicted, were another cause of that strict discipline: for it was deemed essential to provide against the backsliding of the weaker disciples, who from dread of torture might be induced to deny their holy religion.

The persons who were the subjects of that discipline were generally divided into two classes—of which the higher crimes were numbered, as adultery, homicide, idolatry, and apostacy.

Apostacy, or the denial of Christ, was exemplified by three classes of offenders. 1. *Sacrificati*; persons who sacrificed to idols, or who tasted of the things which were immolated. 2. *Thurificati*; those who burnt incense to the idols. 3. *Libellatici*; persons who either affirmed by a writing presented to the governor or judge, that they were not Christians; or to whom a writing was falsely given by the magistrate for a sum of money, that they had sacrificed, that they might be exempt from persecution. 4. *Traditores*; persons who delivered to their persecutors the sacred oracles to be burnt.—*Cyprian*. Those who thus were among the lapsed, were either suspended or ejected. At first they were prohibited from the eucharist; but as the rigor of discipline increased, they were excluded even from the public prayers and the hearing of the word.

The period for which the excommunication continued was gradually prolonged. In the commencement, it was appointed only until the time of manifest repentance, but afterwards it was protracted during the lives of the backsliders.

Sometimes reconciliation was given, when the excommunicated, by the help of Divine grace, exemplified their godly sorrow; at which time they were admitted openly to declare their penitence in public; the first step of which was *confession*; not in private or secret, but public. *Tertullian, Penitent. Cap. 9.* "The penitents were brought forward by the presbyters, kneeling around the beloved servants of God, and united their supplications with all the brethren." *Cyprian, Epist. 10,* vehemently censures those persons who offered peace and administered the communion to the backsliders; before they had made a public confession of their most grievous fault, and had been restored to the fellowship of the Church.

Canonical satisfaction followed confession. That satisfaction was imposed by the senior members of the church, that the restored brethren might testify their repentance and renovation, by certain works, and give external signs of their sincerity. They remained prostrate without the doors of the temple in mourning apparel, clothed in hair cloth, sprinkled with ashes, with tears and fasting, and implored peace with the believers. Those exactions, however, in the fourth century, and by the Nicene canons, gradually became less rigorous; although many public expressions of compunction were required, and much humiliation was experienced by the offender, before he was reconciled to the Church, and re-admitted to the Lord's Supper.

Besides the above recited works of satisfaction; during the times of persecution, it was required; chiefly of the *Thurificati*, those who burned incense to idols; that they should effuse their prayers in public around the tombs of the martyrs, by which they might recall their offering of incense, seek from God more constancy in braving persecutions, and give public evidence, after the example of the martyr interred in that place, that they were fully prepared to suffer martyrdom. After the excommunicated had proved their contrition by those external signs and evidences, the elders deliberated whether the penitential works were sufficient to satisfy the requisite discipline of the Church;

and if it was decided in the affirmative, absolution and imposition of hands succeeded.

Those requisitions and ceremonies referred not to the remission of sin before the tribunal of God, but to the remission of ecclesiastical punishment, by which the penitent, having completed the period of repentance, was reconciled to the Church. The declarations of two of the ancient casuists upon this topic are very important; because they show that the absolution which was pronounced by the primitive churches, however incompatible many of its adjuncts were with the simplicity of the gospel, was totally different from the remission of sin which the Roman priests now blasphemously pretend to bestow. "We do not decide in anticipation of God, who will judge; much less that we have discovered the full and true penitence of the sinner, for then it might be supposed, that his pardon had been established by us."—*Cyprian*. "Not as if they had obtained forgiveness of sins from us, but that by us they may be turned to the understanding of their transgressions."—*Firmilianus*.

That absolution was public; for during the first three centuries there is no mention of private absolution. Cyprian, who lived in the middle of the third century, says in his sixth Epistle, that he had resolved from the commencement of his ministry, to do nothing of his own private opinion, or "sine consilio et consensu plebis, without the counsel and consent of the people." In his ninth Epistle he declares, that penitents shall come to confession at the proper time, according to the discipline of the Church, and shall receive the right of communion by imposition of the hands of the ministry. In Epistle the twenty-eighth, he remarks—"The affairs of the Church must be discussed, and the reason for every thing more amply corrected, not only in the college, but with the whole multitude of the people, that the affairs may be determined and announced with all duly pondered moderation, so that it may serve for an example in future to the ministers of the Church." In other parts of his writings Cyprian appeals to the same practice as the custom of the Church universal; whence it appears, that every act was decided not by

the rulers of the Church exclusively, but by the whole society of Christians.

The period for the penitence was different. In the fourth century, the council of Ancyra decreed, that backsliders should be placed during one year among the auditors; that they should kneel for three years; that they might join in prayer after two years, and then they might be admitted to the grace of perfection.

But the rigor of the discipline was diminished, and *indulgence* granted for several causes: disease, infirmity, or the approach of death, lest in despair they should fall into the great temptations of the devil. From martyrs and confessors also in prison, backsliders importunately craved the writing of reconciliation; through whose intercession, peace was granted to the penitent, the rigor of the canonical law was cancelled, and they were restored to the Church. *Tertullian*, in his work *Ad Martyr.*, often adverts to that topic; and *Cyprian*, *Epist.* 29, 30, very lucidly depicts the great abuses which proceeded from those writings. Others, also, who had deserved well of the Church, were sometimes admitted to obtain absolution for their friends, and to submit to punishment for them by performing some work of repentance. All which errors, in posterior ages, combined to sustain the grand working of Satan, in the unlimited despotic authority of the Beast and the False Prophet.

The previous delineation adverts to the Church during the persecutions and the supremacy of the Heathen emperors. Very different was its aspect under the Christian rulers: for the ministers instantly began to advance themselves above their congregations. Hilary or Ambrose, commenting on 1 Timothy 5: 14-17, thus complains—"The synagogue, and afterwards the Church, had their elders; without whose counsel nothing was transacted; which course has become obsolete, by whose negligence I know not; unless by the sloth, or rather the pride of the teachers, who alone wish to be seen." Jerom also, expounding Matthew 18: 17; "Tell it to the Church;" remarks—"That the bishops and presbyters, interpreting that place, from the pride of the Pharisees assumed it to themselves; so they thought that

they might condemn the innocent, and release themselves, being guilty. "We read," said they, "in Leviticus, concerning the lepers, where they were commanded to show themselves to the priests, that the leper might be pronounced clean or unclean, so the bishops or presbyters bind and loose."

Thus the public acknowledgment was changed into a private confession of sins. Whence, in the Church at Constantinople, a special officer was appointed, although his functions afterwards were abrogated. "It was the duty of the Penitentiarius to hear the confession of great crimes and sins, to which at that time confession was restricted." *Socrates*, Hist. Eccles. Lib. 4, Cap. 19. *Sozomen*, Lib. 7, Cap. 16. However, both that confession and the confessor soon became obsolete in the Eastern churches.

But among the Latins that practice was introduced; and confession extended so rapidly, that the power of hearing confessions was granted to all priests; whence arose *auricular confession*, which the Romanists pronounce to be necessary to salvation. That ceremony was afterwards transformed into a sacrament; and gradually became the grand instrument to promote the domination of the Papal court, and the avarice, with the profligacy of the Roman priesthood.

Not only was there a departure from the primitive custom in that stage of the penitence, but that discipline was applied to every species of backsliding and sin. Many were the fictitious works of repentance; and in the subsequent ages of ignorance, that canonical satisfaction was considered not only as adverting to ecclesiastical discipline, for the scandal committed, but also as removing the sin itself; for those penitential acts, to the great detriment of Christianity, were held to be satisfactory even at "the judgment seat of Christ," by which Divine justice was appeased, and remission of sin meritoriously acquired.

From that dreadful delusion proceeded the corrupt opinions concerning the *merit of good works*, and justification through inherent righteousness. Thus the Synod of Trent decreed—"Good works truly deserve everlasting life, and the attainment of that life eternal, with the increase of glory." *Bellarmin* also says—

“Eternal life, in its first step, as well as in its progress, is granted to the meritorious works of the sons of God.” But the Romanists at the same time assure us, that the acquisition depends upon the will and pleasure of the Roman Pontiff.

From that ignorant confounding of works of penitential chastisement which satisfied the Church, according to the ancient discipline, with the punishment of sin which is due to Divine justice, another opinion arose. According to the economy of grace, the Papists said, the guilt of sin and the punishment of eternal destruction can be forgiven to the justified only; in that sense, that to them, for the temporal punishment of all sins committed after baptism, Divine justice must be satisfied in this life by the penitential works and mortifications which are prescribed by the “*Sacrificulis*,” *Mass-priests*. Which doctrine equally tended to aggrandize the Roman power, and to fill the ecclesiastical treasury with the spoils of deluded souls.

But if any person neglected to excel in this life, the *very benevolent* priests were unwilling to adjudge him to eternal anguish; they therefore appointed a method by which he might repair his loss and obviate his neglect, by the invention of *Purgatory*, which fabulous world, Bellarmin thus describes:—“By common consent, the schoolmen agreed, that there is within the earth four gulfs, or one divided into four parts. The lowest for the damned, the next for purgatory, the third for infants who die without baptism, and the fourth for the righteous who died before the sufferings of Christ, which now remains vacant.” *De Purgat. Lib. 2, Cap. 6.*

The fathers of the primitive ages knew it not, nor did their immediate successors mention it. That error first arose in the Church about the time of Gregory I. It was propagated in the west by Bede, fostered and preserved in the times of ignorance, and ratified as infallible by the Council of Florence, in the year 1439. The error concerning the remission of guilt became the foundation of *Purgatory*; for, they said, all punishment is not cancelled for venial offences; the satisfaction of Christ being restricted by them to mortal sins. Bellarmin, in

his treatise upon Purgatory, adduces Plato's *Phædon*; Cicero's *Somnium Scipionis*; and the sixth book of Virgil's *Æneid*; and cites those three authors expressly to prove that Purgatory is a Christian doctrine.

Thence flowed suffrages, orisons, oblations, penal works of the living, masses to help the dead, and Papal indulgences, by which pains and griefs are mitigated. Purgatory is the inexhaustible gold mine of Roman priests and monks, and a powerful buttress of the towers of Babylon.

But since that dogma of human merit cannot be reconciled with the perfect satisfaction of Jesus, they have divided the work of salvation between man and Christ; and thence they have distinguished the ransom of Christ by its sufficiency and efficacy. Sins also are subdivided into mortal and venial, and those before and after baptism. They likewise contend that Christ paid a sufficient price; but that God denies the application of it, except for mortal sins, and transgressions which were prior to baptism. For the rest, the man himself must satisfy.

Another erroneous principle followed respecting the efficacy of baptism. They pretended that the merit of Christ was applied only for sins committed before baptism. Hence, they ascribed the application of it to baptism; when they affirmed, that under the Old Testament, "ex opere operantis, by the work of the agent," but under the New Testament, "ex opere operato, by the work wrought," man is justified by baptism, which is the first justification; so that baptism is the physical, and not a moral conveyance of grace.

To that fallacy succeeded the opinion, that baptism is absolutely essential. Wherefore, in case of extreme necessity, the Papists permit not only laymen, but also women to administer baptism. Some Romanists contend, that all who die without baptism, even infants, are absolutely damned, and are deprived both of natural and celestial blessedness; because, without baptism, the grace, neither of remission of sins nor of true regeneration, can be conferred.

But as human salvation was thus divided between Christ and

man; the sound doctrine of faith and justification was changed and perverted; because they pretended that by baptism the merits of Christ were applied to mankind. They had previously declared that the good works of righteous men truly and properly deserve eternal life; but since a perfect keeping of the divine law is required to the attainment of everlasting happiness, they promulgated, that man in this life perfectly and absolutely could fulfil the law of God. Hence they deny, lest it might be considered impossible to keep the law, that *concupiscence*, or the primary natural emotions which are found in baptized and justified persons, are properly sin. "That concupiscence which the Apostle calls sin, the Synod declares, the Catholic church never understood to be called sin truly and properly in the regenerate; but because it proceeds from sin and inclines to sin—if any person shall think otherwise, let him be anathema." *Concil. Trident. Sess. v. 5.*

Those are part of the errors which originated in the doctrine of the primitive discipline inaccurately understood. It already has been stated, that it was enjoined upon the excommunicated, and especially upon those who had burnt incense, that they should pray for greater constancy upon the tombs of the Martyrs, and there testify, that impelled by the remembrance of them, they also were prepared to suffer death for the name of Jesus.

That apparently harmless custom produced the appointment of religious peregrinations to sacred places for the sake of worship, which peculiarly contributed to augment the ecclesiastical opulence and the pontifical power.

From which custom, with extravagant superstition, and the belief that the saints were present at their tombs, the Invocation of them flowed. That error, the oratorical apostrophes of Basil, Nyssen, Nazianzen, &c. favored. They were very eloquent speakers, and used various rhetorical figures, and as they addressed the dead martyrs as if they were present, they gradually sought their suffrages and mediation.

But as satisfaction for sin was referred to the divine tribunal, so the notion of absolution was corrupted, by which the penitent

sinner formerly was reconciled to the church; for gradually it was perverted into the remission and absolution of sins at the divine tribunal.

That absolution had been effected from the beginning by the prayer of the priest in a certain form. *Gregory I.* Book 12, Epist. 32, says—"Sinners are reconciled to the church by the prayers of the Priests." He proves that absolution was pronounced by the prayer of the Priests during many ages, with imposition of hands. "For what is imposition of hands but prayer over the man?" *Augustin*, Book 3. Cap. 30. In the age of Charlemagne and Lewis, the form was by petition, and not judicial, because it was thus supplicatory—"May God put away all thy sins, and deliver thee from all evil!" *Bibliothec. Patrum*.

In the Lateran council, held in the year 1215, the judicial power of the Ministers, notwithstanding much opposition, was obtruded upon the people, and was thus confirmed by the Council of Trent, Session 6, Canon 14. "Priestly absolution is not the mere ministry of announcing the gospel, or of declaring the remission of sins; but it is a judicial act, by which, as by a judge, sentence is pronounced." The ninth canon also declares—"If any person shall say that priestly absolution is not a judicial act, but the mere ministerial declaration that sins are remitted to the confessing penitent, that he may believe that he is absolved, let him be anathema." That impious principle became the strong support of the pontifical domination, because the Roman Priests taught, that crimes are expiated by forms of prayer, pilgrimages, fastings, bodily lacerations, and if those punishments seem too grievous, that they might be commuted for money.

It is also a wondrous anomaly, that Popish Priests should use the judicial form in the sacerdotal absolution, and nevertheless, at their Extreme Unction, where there is the greatest need of the definitive sentence, they retain the ancient form of invocation.

The rigor of discipline in the ancient church had been relaxed through favor granted to the intercession of a Martyr or Con-

fessor, and by degrees, that kindness was imbodied in the Papal Indulgences. They had been admitted as Mediators in respect to ecclesiastical discipline; and subsequently, not only Martyrs, but all who had peculiarly benefited the Church, both the living and the dead, were esteemed as Mediators with God. Hence arose the unholy distinction between the Mediator of Redemption and Intercession; the first, second, and *more* excellent Mediator; and the Mediator of participation.—*Bellarmin*, Lib. 1. De Sancto. Beatit. Cap. 20. To sustain that error, the Papists teach, that a mere man could be Mediator; and that Christ was not a Mediator, unless according to human nature. “*Nulla pacto convenit Christo esse Mediatorem, in quantum Deus est, sed in quantum homo. Christ could not be a Mediator as God, but as man.*”—*Thomas*, Pars III. Quest. 26. Art. 2. Whence it follows, that as Christ did not visit, according to his human nature, during the dispensation of the Old Testament, and consequently, could not fulfil the duty of a Mediator, a Mediator was wanting to the Patriarchs. Thus they say, that the Fathers who died before the advent of Messias, were not taken up to the celestial glory, but resided in the place which they call *Limbus Patrum*. To which they subjoined another error, that the soul of Christ, when separated from the body, descended to hell, that he might liberate and bring away the souls of the Fathers of the ancient economy who were dwelling in the *Limbus* adjoining the infernal region.

Sometimes those who by the ancient discipline had been excommunicated, were again restored to the communion through the intercession of Martyrs or other benefactors of the church. Thus as one was admitted to obtain absolution for another, so one performed the works of penitence for another, to satisfy the ecclesiastical authority; whence the meaning of the term satisfaction being perverted, the error of works of supererogation followed. Hence they decreed, that temporary punishments which sinners incurred after baptism could obtain remission, not only by their own satisfaction, but by that of others, as by meritorious penitential works of piety undertaken for another's sake, as

alms, pilgrimages, masses, &c. For that purpose, they promulged that there was a treasury in the church, which consisted not only of the merits of Christ, but also of the supererogatory works of holy men, from which indulgences and pardons can be dispensed by the Roman Pontiff, or by the Priests by the Pope's authority, which has peculiarly subserved the interests of the Papal hierarchy.

That men might perform that supererogatory work, it was also necessary, that they should be able to do something more than the law of God required, or which they were not bound to perform. Hence they declared, that besides the common perfection enjoined by Christ and his Apostles, to which all Christians are bound, there is a more glorious state, which they call evangelical perfection, in obedience to their "*consilia evangelica*."

That perfection, they assert, consists in twelve traditions, which they do not consider as mandates by which man is obligated, but only as counsels, that it is in the power of man to omit or fulfil. Those are self-denial; chastity; voluntary poverty; intermission of the oath; sacrifice of revenge; patience under injury; almsgiving; intention to perform good works; solicitude for worldly supplies; avoiding occasions of evil; fraternal correction; and agreement of words with actions. All which the Papists reduce to three principal counsels—voluntary poverty; perpetual celibacy; and obedience to the ecclesiastical Superior either in the Convent, or to the priestly Confessor. Thus they proclaim, that they who live in those states are more holy than common Christians; and not only are thought to live more excellently than is sufficient to satisfy God; but that from their superabundance, they can also expiate the crimes of other miserable sinners, by their works of supererogation.

Willet, in his survey of "Popish Errors and Heresies," thus enumerates the principal "strong delusions" of the mystical Babylon:-

I. INVOCATION AND HONORS TO ANGELS AND DEPARTED SAINTS.

1. *Angels.* The Papists affirm, that there are nine orders of

Angels.—Rhemish Test. Ephesians 1. That Angels offer up our prayers unto God.—Rhemish Test. Revelation 8. That Angels and other celestial spirits, the Saints, know our hearts and inward repentance.—Rhemish Test. Luke 15. That religious reverence, honor, and adoration are to be given to Angels and Saints.—Rhemish Test. Revelation 19. That Angels are our advocates and protectors, and therefore it is lawful to direct our prayers to them.—Rhemish Test. Colossians 2; and 1 John 2.

2. *Purgatory.* There are four infernal, or subterrestrial places—Hell; Purgatory; Limbus Infantum for children who die without Baptism; and Limbus Patrum, where the Patriarchs were before Christ's incarnation. In Hell and Purgatory there are, *pœnam damni et pœnam sensus*, punishments of loss and pain. The two Limbi are only dungeons of darkness, without torment, except absence from God. They also affirm, that Hell and the Limbus Infantum continue for ever; but that Limbus Patrum was dissolved at the resurrection of Christ, and Purgatory will cease at the day of judgment.—*Bellarmin De Purgat.* Book 2. Cap 6.

Purgatory is an infernal prison in the earth, where the souls which were not fully cleansed in this life, are purified by fire, before they are admitted into heaven.—*Bellarmin, De Purgat.* Book 1. Cap. 1; and 2: 6.—Rhemish Test. Matthew 12.

Upon that doctrine, Augustin affirms—"Non est ulli ullus medius locus, ut possit esse nisi cum diabolo, qui non est cum Christo. There is no middle place; but he who is not with Christ is with the Devil."—"Tertium locum penitus ignoramus, imo nec esse in Scripturis sanctis invenimus. We are utterly ignorant of any third place, for we find it not in Scripture."—*De Peccator. Remiss.* Book 1, Cap. 28.

Espencæus, a Papist, also declares—"Animarum post dissolutionem carnis suam quæque statum immutabilem sortiuntur. Every soul, after the dissolution of the flesh, enters into its immutable state."—*Comment.* 2 Timothy, page 144.

Papists say, that he who believeth not that there is a Purga-

tory will surely go to hell. They only go to Purgatory who die in venial sin, or whose sins are remitted, but the punishment not satisfied. The souls in Purgatory neither sin nor merit any more; and are certain of their final salvation.—*Bellarmin De Purgat.* Book 1. Cap. 11; and Book 2. Cap. 1, 2, 4.

Papists teach, that the prayers of the living avail neither for the Saints in heaven nor for the damned in hell, but only for those who are in Purgatory, who find great ease from them, and therefore we ought to pray for them.—*Bellarmin De Purgat.* Book 2. Cap. 15, 18.—*Rhemish Test.* 2 Thessalonians 2.

3. *Canonization of Saints.* Canonization is the sentence of the Church, that the men who are dead are Saints, and worthy of honor and worship. Prayer may be offered to them; Temples and Altars may be set up in their names; Festivals may be appointed for their honor; and their relics should be adored; all which are lawful, profitable, and expedient.—It belongs to the Pope to canonize Saints, and in that act he cannot err.—*Bellarmin De Sanctis.* Book 1. Cap. 7, 8, 9, 10.

4. *Adoration of Saints.* Religious worship is due both to God and the Saints; herein only is the difference; the more religious worship belongeth only to God, and the less unto the Saints.—*Bellarmin De Sancto. Beatit.* Book 1. Cap. 12.

Vows may be made to Saints as well as prayers, and it is lawful to swear by the name of Saints.—*Rhemish Test.* Matthew 21.

That worship which is proper to God is expressed by the Greek word *λατρεία*. The other word *δουλεία* is used for all kinds of service, both of God and men; so that the religious worship which is called *λατρεία* is given to God only; but *δουλεία* may be attributed to Angels and Saints.—*Bellarmin De Sanct.* Book 1. Cap. 12.

Kissing of the feet of Popes is a sign of reverence done to Christ.—*Rhemish Test.* Acts 4.

Papists declare, that it is lawful and godly to pray unto departed Saints.—*Rhemish Test.* 1 Timothy 2.—*Bellarmin De Sancto. Beat.* Book 1. Cap. 19.

Saints in heaven pray particularly for us.—Rhemish Test. 2 Peter 1: 15. For they know our hearts;—they have power to help us, and are such patrons of men, that they have the government of the world so committed unto them, that they may receive others into heaven; and the Saints at their pleasure can be present with their bodies, and be among us and hear our prayers.—*Bellarmin De Sanctor. Beatit. Book 1, Chapters 18, and 20.*

5. *Relics.* The relics of Saints, their bodies, bones, and sepulchres, are to be adored and revered.—*Council of Trent, Session 25.*—*Bellarmin De Reliq. Sanctor. Book 2. Chapter 21.* Peter's chair at Rome; the Prison where Paul was kept in Malta; the chain with which Paul was bound at Rome; and the stone which struck Stephen upon the elbow, preserved at Ancona.—Rhemish Test. Romans, chapter 16, 6. Acts, chapters 28; and 27; and 7.

Relics, bones, &c. may endure for a long time.—Rhemish Test. Hebrews 9. Miracles are wrought by them.—Rhemish Test. John 14; and 2 Corinthians 12. They are seen in visions and apparitions.—Rhemish Test. Hebrews 13; and Acts 10. Papists trust in the miracles wrought by the relics of Saints.—Rhemish Test. Acts 19.

6. *Images.* Images are to be revered and worshipped. Conc. Trent, Sess. 25. With the same worship which belongeth to the Saints. *Bellarmin Imag. Sanct. Lib. 2. Cap. 21, 23:*

The wood of the cross is worthy of great worship and reverence. Rhemish Annotat. John 19. The image of Christ upon the cross is to be honored by kneeling before it and adoring it. Rhemish Annotat. Hebrews 11.

It is holy and venerable to cross the forehead, and their meats, &c. Rhemish Annotat. Luke 24. The sign of the cross drives away devils, heals diseases, and sanctifies creatures. Rhemish Annotat. 1 Timothy 4. *Bellarmin Imag. Cap. 30.*

7. *Pilgrimages and processions.* Pilgrimages to Rome, &c. and processions in memory of Saints, are godly works. Concil. Trent. Sess. 25.

8. *Festivals.* Holy days are more sacred than others; and the memorial of them is necessary. Holy days must be dedicated unto Saints for their worship; and must be kept the same as the Lord's day. Rhemish Annotat. Galatians 4.

9. *The Virgin Mary.* The Virgin Mary was born without sin; vowed virginity before annunciation; her body was assumed into heaven; receives the highest kind of religious honor. Fulke's Annotat. Luke 1.

II. INTERCESSION AND MEDIATION OF CHRIST. They unite the Virgin Mary and all Saints, as inferior Mediators with the only Advocate Jesus Christ the righteous.

III. THE SACRAMENTS.

1. *Sacraments are not seals.* The Romanists deny that Sacraments are pledges of the promises of God. Bellar. Sacram. Lib. 1. Cap. 14.

2. *Opus Operatum.* Sacraments give grace by the work wrought; and justification. Rhemish Annotat. Hebrews 10.

3. *Sacraments indelible.* There is a spiritual mark imprinted in the souls of the receivers, which never can be blotted out by sin, apostacy, or heresy, by the Sacraments of Baptism, Confirmation, and Orders. Rhemish Annotat. 2 Corinthians 1.—Concil. Trent. Sess. 7. Can. 9.—Bellarmin Sacram. Lib. 2. Cap. 19.

4. *Number of the Sacraments.* The Papists contend that in addition to Baptism and the Lord's Supper, there are five Sacraments, Confirmation, Penance, Matrimony, Orders, and Extreme Unction; and if any man say that they are not of Christ's institution, he is accursed. Concil. Trent, Sess. 7. Can. 1.

5. *Baptism.* The Romanists define Baptism to be actual Regeneration. Baptism is necessary to salvation. In case of necessity, Laymen, women, and even unbaptized Pagans may baptize. Bells must be baptized. All sins are pardoned and eradicated at Baptism. Concil. Trent, Sess. 5.

6. *The Lord's supper.* In the Eucharist, under the forms of bread and wine, by the efficacy of the words spoken by the Priest, is really, verily, and substantially present, the natural body and blood of Christ. Rhemish Annotat. Matthew 26.—The substance

of bread and wine remaineth not after the consecration. The bread once consecrated, however long preserved, is the very body and blood of Christ. Concil. Trent, Sess. 13. Can. 1, 2, 4.

7. *Sacrament in one kind.* Christians are not bound to receive the Sacrament in both kinds. Concil. Trent, Sess. 21, Can. 2. Rhemish Annotat. John 6.

8. *Adoration of the Mass wafer.* The Eucharist must receive the worship which is due to the true God. Concil. Trent, Sess. 13. Can. 6.

9. *The Mass.* Christ offered up his own body and blood in sacrifice, under the forms of bread and wine to God his Father. Concil. Trent, Sess. 22. Cap. 1.—The mass is a propitiatory sacrifice, available, *ex opere operato*, by the very work wrought, for pardon of all sins. Concil. Trent, Sess. 22. Can. 3.—Mass may be said for all the living, Pagans, Infidels, the present and absent. Rhemish Annotat. 1 Timothy 2.—Private Masses are lawful. Concil. Trent, Sess. 22. Can. 8.—The Mass must be said in the Latin tongue, and with a very low voice. Bellarmin *Missa*, Cap. 11, 12.—The canon of the Mass is filled with idolatry and worship of saints; containing forty direct blasphemies; and five absolute practical contradictions to the Scriptures, with eight cautionary mandates not less impious than absurd. Canon of the Mass.

10. *Penance.* Christ instituted the sacrament of Penance. Rhemish Annotat. John 20. Penance is appointed as a remedy for sins after baptism.—The form of Penance consists in the words of absolution pronounced by the Priest; the matter of it is the contrition, confession, and satisfaction of the penitent. All mortal sins must be confessed secretly to the Priest. Concil. Trent, Sess. 14. Cap. 2, 3, 6. God forgives the sin, but reserves the punishment, which may be redeemed by good works here, or by the pains of purgatory, or by penance enjoined by the Priest, or by the good works of others on our behalf. Rhemish Annotat. Colossians 1.—Repentance and amendment are not sufficient to obtain reconciliation with God without outward correction; and penal satisfactory good works. The Pope,

Romish Prelates and Priests, have power to grant pardons and indulgences. Rhemish Annotat. 2 Corinthians 2. Concil. Trent, Sess. 25.

11. *Matrimony.* Matrimony is a Sacrament instituted by God. The Pope can dispense with the divine law respecting marriages forbidden by consanguinity and affinity, and also enact other relationships which may be precluded from intermarriage. Concil. Trent, Sess. 24. Can. 3.

Virginity is preferable to marriage. Rhemish Annotat. 1 Corinthians 7.

12. *Confirmation.* Confirmation is a Sacrament. Concil. Trent, Sess. 7. Can. 1. The matter of it is oil mixed with balm put upon the forehead. Rhemish Annotat. Acts 8. The form of it is the sign of the cross. The minister of it is the Prelate. The efficacy of it is this, that it gives confirmation and increase of grace. The ceremonies of confirmation are these. The Prelate breathes upon the pot of chrism; then he salutes it, "Ave sanctum Chrisma!" next he kisses it; after which he strikes the confirmed person with his hand to teach him patience; then his forehead is bound up, that the chrism may not run off, and the subject lose the grace of God. The person *must not wash his head or face for seven days* after the ceremony. Bellarmin Confirmat. Cap. 13.

13. *Orders.* Holy Orders are a Sacrament of seven degrees. The Priesthood; Deaconship; Sub-deaconship; Exorcist; Acoluthus; Reader; and Ostiary. A Priest once ordained can never lose his orders. Concil. Trent, Sess. 23. Can. 3. Sess. 24. Can. 4. They are not Priests or Deacons who are not ordained by Prelates. Bellarmin Sacram. Ord. Cap. 11. The hands of persons ordained are anointed with oil; and their crowns shaved. The space of the shaven crown must be enlarged according to the order of the priesthood. Bellarmin Cap. 12.

14. *Extreme Unction.* Extreme Unction is a Sacrament. Concil. Trent, Sess. 14. Can. 1. The matter is olive oil consecrated by the prelate; which giveth health of body; and wipes

away the remains of sin. The Priest must anoint the five senses; the veins; and the feet. Bellarmin Cap. 7, 8, 10.

IV. BENEFITS OF REDEMPTION.

1. *Faith.* Faith doth not justify as an instrument; but as a proper and true cause, by the dignity, worthiness, and meritorious work. Rhemish Annotat. Romans 3. Faith is not the only cause of justification, but also hope, charity, alms deeds, and other virtues. Rhemish Annotat. Romans 8.

2. *Justification.* Men are not justified by the righteousness of Christ and the remission of sin. Concil. Trent, Sess. 6. Can. 11. Confidence in God's grace and Salvation is the faith of Devils, and not of Apostles. Rhemish Annotat. 1 Corinthians 9.

3. *Good Works.* If any man say that the precepts of God are impossible to be kept, let him be accursed. Concil. Trent, Sess. 6. Can. 18. The Papists make but three commandments in the first table, expressly to exclude the second. Catharinus says, that the second commandment was but temporary, and to continue only for a time. Opuscul. de Imagin. Men can do more than is prescribed, and may give to others their works of supererogation. Rhemish Annotat. 1 Corinthians 9. Good works are necessary as efficient causes with faith of our salvation. A man by good works is justified. A just man in good works doth not sin venially. By the good works appointed by the church, men are justified. Concil. Trent, Sess. 6. Cap. 10, Can. 25. Good works obtain the merits of Christ; purge our sins; and are meritorious. Rhemish Annotat. Colossians 1. 1 Peter 4. Romans 2. There are two kinds of merit of congruity and condignity. Rhemish Annotat. Acts 10. Good works merit eternal life in the highest degree. Bellarmin, Cap. 16.

4. *Indulgences and Pardons of Jubilee.* Indulgence signifies the pardon of sins which remain after the remission of faults. The sufferings and satisfactions of the Saints may be applied to others, by the Priests, who dispense that spiritual treasure, and thereby absolve from all sins and the punishment of them; and also change oaths, vows, and laws, if they will. Indulgence

liberates men from the guilt and punishment of sin, before both God and men. Bellarmin Indulg. Cap. 7. Prop. 4.

There are five kinds of Indulgences. 1. A release of penance for forty days. 2. An indulgence or ransom of the punishment for the third or fourth part of sins. 3. Indulgence for the whole punishment; and for ten or twenty thousand years. Every mortal sin requires a penance of three or seven years, so that many men must undergo penance for many thousands of years; which may be satisfied by the pains of Purgatory in a short time. 4. Indulgences may be granted during any time of life, or at the point of death. 5. Some are temporary in duration; and others are perpetual in reference to certain places, altars, &c. or to certain things, rosaries, relics, and other similar articles. Bellarmin, Cap. 7.

Indulgences may be granted to a sinner in a state of sin; and are profitable to those who will not perform the penance and works enjoined, and who rest in the satisfaction of others. Bellarmin, Cap. 13. Quest 1, 5.

Indulgences profit the dead; for the Pope may absolve the souls in purgatory, because they belong to his jurisdiction. Medina Disput. Indulg. Cap. 34. Indulgences only profit the dead for whom they are particularly intended. Bellarmin, Cap. 14. Quest. 6. The Pope can release a living man from the purgatory to which he would otherwise be subject. Bellarmin, Cap. 6. The voluntary punishment of this life is more effectual to expiate sin, than the most grievous pains of purgatory. 2r. Peter Soto. Dist. 21. Quest. 2. Artic. 1.

Latimer offered this characteristic argument against Romish indulgences and purgatory; proving that they were both a delusive cheat. That renowned Martyr told his sanguinary persecutors, that he would rather be in purgatory than in the Lollard's Tower, that doleful place of anguish in which Bonner incarcerated his christian victims.

Latimer gave the following reasons for preferring purgatory to the Popish Prelate's dungeon. In Bonner's castle of misery, said the old Reformer—"I might die for want of food and drink;

I should receive no kindness; I might lose my patience; I should be in peril of death and without surety of salvation; I might murmur against God, and displease him; I might be condemned to perpetual prison; and be made to carry a fagot; I might be separated from Christ, be a member of the devil, and an inheritor of hell. Now if I were in Purgatory none of those things could befall me. Besides, when I was in the Lollard's tower, my *Lord Bishop* and his chaplains could manacle me by night, strangle me, and say I hanged myself; drag me to their tribunal, and judge and condemn me after their fashion. None of which evils could do they unto me if I were in Purgatory; and therefore I would rather be in purgatory than in Bonner's prison the Lollards' Tower."

From this concise exposition of the "damnable heresies" of Popery, two inferences are deducible.

1. The dogmas of Romanism are contrary to the especial design of the Gospel.

One object of the gospel is this; to discover to sinful men, how God may be glorified in human salvation, and by what means the sinner may become a partaker of it. In the holy scriptures it is constantly and every where inculcated, that Jesus Christ is the only and perfect cause of our salvation. Isaiah 45: 21—25. Matthew 11: 28. John 3: 16, 36. Acts 4: 12, and 16: 31. Romans 10: 9. 1 John 2: 1, 2. The Papists affirm that Christ did not make plenary satisfaction for all the sins of the saved; and that the merit of works is established. They ascribe works of supererogation to some persons, which they assert it is the prerogative of the Roman Pontiff to dispense at his pleasure, by granting indulgences. They attribute the full cleansing of the soul from sins, not to the blood and spirit of Christ, but to the fire of purgatory, and they acknowledge other intercessors or mediators whom they invoke besides Christ. Thus the Romanists do not acknowledge the Lord Jesus Christ to be the only and exclusive cause of eternal salvation; and therefore their doctrine is contrary to the essential design of the

Gospel, because they have devised other means of redeeming sinful men than Christ and genuine faith in him.

Another design of the Gospel includes the application of the Redeemer's salvation to mankind, for which, illumination of the mind and a changed and holy will are requisite. The former is indispensable, because without it man can neither apprehend correctly, nor be convinced, that a knowledge of those celestial truths is requisite to salvation. Ephesians 1: 17, 18. Psalm 19: 8, 9. 2 Peter 1: 19. But the Romish Hierarchy interdict the perusal of the Sacred Scriptures, which is the only means of attaining the knowledge of those truths which God has revealed. Wherefore the Roman Pontiff has so acted, that ignorance is universal throughout his dominions; which is the cause why implicit faith only is required to procure salvation. Hence it is evident that the doctrines of Popery are adverse to illumination.

Nor is a changed and holy will less necessary to the sinner, if he would partake of eternal salvation; whence that is also one design of the Gospel, to restore not only the intellect but the will of the sinner to the divine image; otherwise no man can enter the kingdom of heaven. Ephesians 4: 21, 24. The Holy Spirit also operates upon the sinner by the word of God; John 17: 17. 2 Timothy 3: 16, 17. John 8: 31, 32. Psalm 119. From which testimonies of the sacred oracles, it is evident, that the use of the divine word is essential to the true sanctification of men. Therefore as the Popes prohibit all persons from the perusal of the Scriptures, they thereby evince, that their doctrine is opposed to human holiness; because by grasping and concealing the divine word, they deprive men of the true law of their sanctification. How can man conform his life to that most perfect divine law; and how can he walk in the footsteps of Christ, who hath left his immaculate life to us as an example; if the book is taken away, in which the most holy will of God is revealed, and the whole history of Christ is narrated? But as the rule of true sanctification is taken away from man by the Romish Priesthood, it follows that they counteract evangelical holiness.

The holy Scriptures not only teach the absolute necessity of holiness, but also require a constant progression in it. Hebrews 12: 14. Titus 2: 12. 2 Corinthians 7: 1. But those claims are totally abrogated by the merely external and momentary purity which Romanism enjoins. If Papists who profess to receive the doctrines of the Pope were convinced, that true faith in Christ, and increasing purity of heart, and the sanctification of the whole man, body and soul, were the only means to obtain eternal salvation, they would not vainly squander their money for indulgences, and absolutions, and pilgrimages, and pay the price for deceitful soul-masses! Men would easily then acknowledge, that those qualifications which the Papacy holds to be sufficient for the acquisition of eternal life, confession of sin, and attrition of heart before a Priest, with his absolution, cannot insure an entrance into the heavenly kingdom. Therefore as the Roman priests urge their devotees neither to know the true method to obtain salvation, nor to obtain genuine internal sanctification of heart, and amendment of life, flowing from faith in Jesus, according to the only rule of the holy scriptures, divine perfection, and Christ's example; it follows, that the Papal doctrines are altogether opposed, not only to christian sanctification, but also to that progressive holiness which the Gospel demands. Thus it is evident, that the Roman Priesthood do not acknowledge the Lord Jesus Christ as the only and very perfect cause of eternal salvation; that their doctrine is opposed to mental illumination; that Popery counteracts personal holiness; and consequently, that the doctrines of Romanism are directly contrary to the especial design of "the glorious Gospel of the one blessed God."

2. Popery is altogether derogatory to the glory of Christ.

The gracious Redeemer, in his mediatorial work for the children of men, has exemplified his infinite love, goodness, all-sufficiency, and power; whoever therefore teaches or does any thing by which those perfections of the mighty Saviour are not acknowledged, or rather are denied, such doctrine or act is injurious to the Saviour's honor and majesty.

By those perfections, the Lord Jesus holds the relation of

Head and Governor to his Church, who acknowledge him as their Sovereign: for justice and power appertain to him in a manner which no mortal can claim; hence they who derogate from his rights and power in the church, divest him of his inherent glory.

The prophetic, sacerdotal, and regal offices, belong exclusively to Christ, and by the exercise of them he is absolutely a most perfect Saviour.

Jesus Christ is the supreme Teacher in his church. In contradiction to which evangelical axiom; the Romanists affirm, that faith depends upon the authority of the church, that the interpretation of the Sacred Scriptures belongs only to the Pope and a General council; that the Scriptures are not a perfect rule of faith and holiness; and that they are not sufficiently clear to make known all things necessary to salvation. Thus the Romanists deny the perfection of "the only and perfect oracles of God."

The Papists also detract from the priesthood of Christ: for they join man to Christ in the work of salvation; they add the purgatorial sin to the cleansing of the blood of Jesus; they abrogate the one sacrifice of Christ by their offering of the Mass; they exterminate the all-sufficiency of Christ's merits by their works of supererogation; they obliterate the sole mediatorship of Christ by their Saints, whom they worship and invoke; and they efface the doctrine of justification by faith in Immanuel, by their vows of poverty, chastity, and blind obedience to the Priesthood; by their fasting and almsgivings, and other works which they proclaim to be meritorious of the divine favor and of heavenly joy.

The kingly office of Christ is equally usurped by the Pope; who arrogates to be the Vicegerent of God on earth, and who by his combined supremacy and infallibility, in former ages, did appear to exercise the attributes of the Godhead. Wherefore those doctrines and acts which thus attach to the Roman Pontiff the attributes of "Jesus, the Son of God," are derogatory to the Redeemer's glory; and consequently, the cardinal doctrines of

Popery are the "damnable heresies of false teachers, denying the Lord who bought them; 2 Peter 2: 1; who shall bring upon themselves swift destruction."

NOTES.

CREEED OF POPE PIUS IV.

"In December, 1564, Pope Pius IV. issued a brief summary of the doctrinal decisions of the council of Trent, in the form of a creed, usually called, after himself, 'Pope Pius's Creed.' Since that time, it has been considered in every part of the world, as an accurate and explicit summary of the Roman faith. Papists publicly repeat and testify their assent to it, without restriction or qualification." It is thus expressed,

"I, N. believe and profess, with a firm faith, all, and every one of the things which are contained in the symbol of faith, which is used in the holy Roman church.

"I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God; *born of the Father before all worlds; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate, suffered, and was buried, and rose again the third day, according to the scriptures, and ascended into heaven; sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end: and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and glorified, who spoke by the prophets: and one holy catholic and apostolic church. I confess one baptism for the remission of sins; and I expect the resurrection of the body, of the dead—*mortuorum*, and the life of the world. Amen.*

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church.

"I also admit the sacred scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy scriptures: nor will I ever take or interpret them otherwise, than according to the unanimous consent of the Fathers.

" I profess also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one: baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony, and that they confer grace; and of these, baptism, confirmation, and order, cannot be reiterated without sacrilege.

" I also receive and admit the ceremonies of the Catholic church, received and approved in the solemn administration of all the above said sacraments.

" I receive and embrace all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification.

" I profess likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

" I confess also, that under either kind alone, whole and entire, Christ and a true sacrament is received.

" I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

" Likewise, that the saints reigning together with Christ, are to be honored and invocated, that they offer prayers to God for us, and that their relics are to be venerated.

" I most firmly assert, that the image of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained: and that due honour and veneration are to be given them.

" I also affirm, that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

" I acknowledge the holy Catholic and apostolical Roman church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

" I also profess and undoubtedly receive, all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, *rejected*, and anathematized by the church.

" This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I, N. promise, vow, and swear, most

constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life: and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care, by virtue of my office. So help me God, and these holy gospels of God."

"In this creed, which is merely the echo of the council, two things are observable, 1. *Its intolerant principle*, utterly denying salvation to all who differ from the Church of Rome. 2. *The unrestricted adherence avowed to the institutes of preceding councils*. To all their canons and decrees, as well as to those published at Trent, the Papist promises his obedience, a sweeping declaration, which binds him, in the nineteenth century, to admit the revolting absurdities and iniquitous enactments of the dark ages. It requires of him to maintain, that all *oaths which oppose the utility of the church, and the constitutions of the fathers, should rather be called perjuries than oaths*, and that *heretics are not only to be anathematized, but deprived of all property, and civil rights, and delivered over to the secular power, to be punished and extirpated*. Such are the unrepealed decisions of general councils, which every Papist, in every country, "professes, and undoubtedly receives."

POPISH EXORCISM.

The ordinances of Christianity are divine appointments, instituted to enlighten and to sustain the church, which Jesus the Son of God, its exalted head, has purchased with his own blood. To desecrate them, dishonours the supreme Legislator. The celebration of them in their purity and strictness, is obligatory upon every Christian disciple. They are designed practically to illustrate, and to preserve in lasting remembrance, by symbols, the cardinal doctrines of revealed theology. Hence, the perversion of them, or the making of the commandments of God of none effect by human traditions, is a transgression condemned by the Judge of the quick and the dead.

Baptism and the eucharist are the only authoritative symbolical institutions of our Lord Jesus Christ. Our present inquiry is restricted to the Lord's injunction, which he gave to his Apostles—"Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From which command, the Papists affirm, that in baptism there is an implicit vow of obedience to the Pope of Rome. This requirement of abject submission to the Papal jurisdiction, irrespective of all evangelical authority, totally invalidates the Romish ceremonies, as having any connexion with the Christian ordinance.

The question for decision is this: Shall the ceremonies of the Roman Priests be acknowledged as Christian baptism? or in other words--Did

the Lord Jesus Christ enact that the sign of the cross should be marked upon the forehead, accompanied with the anointing of oil, and the rubbing of a Priest's spittle, united with the holding of wax tapers, upon the promise of sponsors? In reply we observe, that these offensive rites are not derived from the Saviour's institution; and that they do not symbolically develop the doctrines especially comprised in the baptism instituted by the New Testament.

Wherein do the Roman ceremonies disclose their essential distinctions from the gracious Redeemer's prescription?

Pure water is the only element or material which appertains to the evangelical ordinance. John "came baptizing with *water*." In the centurion's house, Peter said: "Can any man forbid *water*, that these should be baptized?" In opposition to this simple form, the Papists have enacted a great variety of absurd and superstitious customs.

The first is the *Exorcism*, to drive the Devil out of the person baptized. To effect which expulsion, the Priest breathes three times upon the subject's face, as they say, to blow Satan away and, most impious fallacy! to inflate the child or the adult with the Holy Ghost, instead of the Devil, whom they have expelled. The Priest then makes the sign of a cross with his *dry* thumb both on the forehead and breast. Then he puts some salt into the mouth, commands Satan to come out; and makes another sign of the cross on the forehead. After which superstitious observances, the Priest again exorcises the evil spirit, and next rubs the mouth, ears, and nostrils, with his saliva.

The Priest then proceeds to the font, and taking up the consecrated water, as it is called, pours it on the head three times in the form of a cross; which is followed by making a cross with oil on the top of the head; and placing a lighted taper in the hand of an adult, or into the hand of the infant's sponsors. These acts are a little varied in reference to a person of mature age, for he receives the sign of the cross, which is the apocalyptic mark of the Roman Beast, on his forehead, ears, eyes, nostrils, mouth, breast, shoulders, and three others also over his whole person.

With these external ceremonies is conjoined a most marvellous and incredible doctrine; without the belief and operation of which, as the Romanists say, their whole ritual is not only vitiated, but nullified. It is one of the corner-stones which supports that haughty, but tottering superstructure, "Babylon the Great;" that the "efficacy of every Sacrament depends upon the intention of the officiating Priest," for the councils of Florence and Trent thus decreed—"If any man shall say that when the Priests make and confer the Sacraments, the intention of doing what the Church does, be not required, let him be anathema."

The abridgment of the Christian doctrine, a volume of paramount

authority among the Romanists, thus explains this wonderful assumption, concerning that particular superstition. *Question.* Is the intention of the Priest to do what Christ ordained a condition, without which, the Sacrament subsisteth not? *Answer.* It is; as also the intention of the receiver, to receive what Christ ordained, if he be at years of understanding. *Question.* Why do you say if he be at years of understanding? *Answer.* Because for infants, in the Sacrament of baptism, the intention of the church sufficeth."

In contradiction to this practice and to this canon, it is an obvious sensible fact, cognizable by the eyes and ears, that neither in the spirit, letter, form, element, meaning, or design of the Popish superstitious ritual, is the appointment of our Lord Jesus Christ exemplified.

Ought those Romish ceremonies to be acknowledged as the evangelical ordinance?

Jesus Christ is sole and supreme Lawgiver to his church; and any potentate who arrogates the prerogative to change, amend, or add to his laws, or annul them, makes an antichristian assumption. That the Roman rites of exorcism, with the sign of the cross, are no part of the original institution by Jesus the Lord of all, requires only an examination of the New Testament to verify; because, neither in the sacred volume, nor in primitive ecclesiastical history, is there any mention of their practice, or even an allusion to their existence.

From the falsifications, erasures, and forgeries, made in the records of antiquity by the Monks of the dark ages to sanction the Papal usurpations; it is extremely difficult to ascertain correctly the precise era when many of the idolatrous and superstitious rites of Popery were first introduced. It seems, however, that the present universally practised mode of using and affixing the sign of the cross upon the inhabitants of Babylon the Great, was contrived about the time when Cyprian flourished; at which period the church had become essentially deteriorated. It is, therefore, ample cause for rejecting the Romish institution, that it is not a part of the original appointment of Christ.

But there is a standing query retorted against the general position, that the Papal exorcism is not the christian ordinance. As the Church of Rome in the apostolic age was a renowned and integral portion of the whole christian world, it is asked—when did that community lose its relationship? and at what period did it become totally divested of its prior character, so that all its acts are antichristian and condemned?

This question presupposes the melancholy truth—that there may be such an apostacy from the faith, and devotion, and obedience, which Jehovah enjoins, that every pretension to Christianity by the backslider who is guilty of that dereliction, would be equally incorrect and invalid—and it also implies, that the ancient church of Rome has thus departed

from the living God. The precise time of that defection cannot now be determined by us; yet it appears to be undeniable, that the commencement of the mysterious 1260 years, when the "Beast" assumed the seat and authority of the Dragon, and also drove the true church into the wilderness, is that definite period.

An example from the Old Testament will lucidly unfold this subject. All the twelve tribes of Israel were the subjects of God's covenant; but the instructive query is this—Did they continue in that relation? If not, when did they cease to constitute a part of the Lord's people? We speak of the body politic, not of isolated individuals; and we are assured by the Prophets, not only of the melancholy fact, but also that the irrecoverable alienation commenced and was decisive, when the calves were set up for idol-worship in Bethel and Dan.

The question is not; whether there are nominal Papists who will have their part in the inheritance among the sanctified; because they are addressed Revelation 18: 4; and urged to withdraw from all communion with Babylon the Great; but this is the true inquiry—Is the idolatrous ritual of Popery an integral part of Christianity?

Many Israelites belonged to the Lord God of their Fathers; and even in the days of Elijah, seven thousand of them did not bow the knee to Baal; but the impious superstitions of the calves, and of the Zidonians, were directly opposed to the temple worship; and it is believed, that there is not a single instance discoverable in the history of the ten tribes after their separation from Judah and Benjamin; in which one of those false sacrificers was recognized as a true Priest, or his ministrations were characterized, otherwise than as gross idolatry.

Thus, the Christian church constantly became more corrupted by human traditions and ecclesiastical assumptions, all originating in priestcraft: Gradually, the Roman pontiff usurped a godlike sway over sacred laws, times, and worship; and arrogated to himself a controlling direction of the consciences of Christians. That ungodly power was augmented by the convulsions of the Roman empire; until the full evolution of the papal claims appeared in the pontificate of Boniface. Then was fully developed at Rome, that "working of Satan, and the mystery of iniquity:" and from that era, the Romish system has been marked by all the loathsome attributes of that Mother of Harlots and abominations of the earth which John in Patmos saw, and which Popery has always and universally exemplified. Hence, if Romanism be a system of idolatry, with all its inseparable wickedness, it is no more possible that a practitioner of its impious rites can be a Christian, than that a priest of Baal could have been a copyist of Aaron, Phinehas, and Zadok.

But another question is asked—What church regularly excommuni-

cated the Romanists? and if that has not been done, how can the validity of their ceremonial exorcism, which they denominate Baptism, be disputed?

This question involves many perplexing topics connected with modern ecclesiastical government and discipline. Two preliminary points, however, demand notice. Which was the true church subsequent to the full development of the Papal usurpations, the Roman priesthood and their idolatrous devotees, or the various Protestants of every age from the seventh century, who are generically included under the title of the Lord's "two witnesses, that prophesy 1260 years clothed in sackcloth?" At the period of the Reformation, was the domain of the Beast, as the Papists mendaciously assume, the only, and the whole true church of God, or was the Roman community, as then and now constituted, no part of the Saviour's mystical body? This is the grand principle of the whole investigation, and the test by which all controversies between Protestants and Papists must finally be decided.

"The testimony of Jesus, which is the spirit of prophecy," emphatically declares; that Popery is the seven headed and ten horned beast, who "opens his mouth in blasphemy, and who makes war with the saints, and that all worship him," except the sincere followers of the Lamb. Revelation 13: 1, 6—8. The servants of that ferocious deputy of the Dragon are known by the mark of the Beast; and Popery is symbolized by the scarlet-colored *Mystery*, as a meretricious woman drunk with the blood of prophets, saints, and the martyrs of Jesus. Revelation 17: 6; and 18: 24. All those woful prophetic pictures are corroborated by the unvarying testimony of nearly 1200 years. They are faithful delineations of the Popish hierarchy; and exact descriptions as attested by their own artists and historians.

Therefore this is the essential inquiry, Were those Monks and Friars of all dignities and orders the true church of Christ? In the language of the original Reformers, we reply: *They were, and are, "the Synagogue of Satan."* This answer is sustained by that remarkable vision of the Apostle John, recorded in the eighteenth chapter of the Revelation; where the destruction of Babylon is disclosed in all the extent and certainty of its accomplishment; and the voice from heaven was heard commanding the people of God to "come out of her," that they might neither partake of her sins, nor receive of her plagues. We cannot believe that the Lord's people would be required to withdraw from a true church, or that a genuine church of Christ can be accursed to utter extermination.

This opinion is sanctioned by a review of the seven churches of Asia. Their imperfections were rebuked, and they were urged to repent and reform—but until their candlestick was removed out of its place, like

that of the church of Ephesus, or until, like the Laodiceans, they were cast off as utterly loathsome; they remained a part of the Lord's mystical body. Their rejection by Christ was followed by their extinction. A similar menaced curse and doom, and the same agonizing catastrophe, await the apostate church of Rome.

This decision is also justified by our most erudite Theologians. *Bale* declares—"Neither the vows nor yet the priesthood of the Papists, are of the gospel, but of Antichrist." *Whittingham* asks—"How can God's glory be advanced by those things which antichristian superstition has invented to maintain and beautify idolatry? what agreement can the superstitious inventions of men have with the pure word of God?" *Turretin* thus writes of the corruptions in the Roman ceremonies—"In reference to their rites, we deny that the true doctrine of Baptism remains. They favour grave errors, which corrupt the ordinance of baptism, substituting, in the place of a moral and mystical efficacy, the opus operatum and physical efficiency; and because they practically err, by the use of a foreign language, and by various superstitions, and useless and impious rites which they have introduced, besides the institution of Christ, and which make a part" of their exorcism. He states four arguments against those Popish incantations. "The silence of scripture. The simplicity of the Christian institution. The silence of the ancient writers. The testimony of Romanists against the antiquity and propriety of them. Those rites of the Papists are mixed with impiety and superstition; and contain idle follies which serve not for edification, but transform the holy symbol into a theatrical exhibition."

The fifth canon of the council of Trent concerning baptism, is in these words—"If any man shall say, that in the Roman church, which is the mother and mistress of all, there is not the true doctrine of Baptism, let him be anathema." As all the acts of that council were framed with direct reference to the opposing sentiments of the Reformers, it is evident from that canon, that the early Protestants did deny the scriptural character and authority of the Popish rites called Baptism. Upon that decretal, that master Theologian *Chemnicus* thus writes. "The principal part of the ministry is doctrine. Hence when the true doctrine is so depraved, and corrupt opinions established, the ministry itself is changed; and the ministry of them who corrupt doctrine must be relinquished, because it is written, Beware of false prophets!" But the abandonment of the instructions of Roman Priests as grievous wolves, devouring the flock by their damnable heresies; and the admission of their defiling superstitions, equally impious and idolatrous, because they are craftily disguised under a Christian name, are a self-evident and mischievous absurdity.

Heidan, who was styled, "the incomparable," thus lectures. "Roman

exorcism is a rite by which the Exorcist commands the evil spirit to depart from the subject; and which was not instituted by Christ, nor by his Apostles, nor by any of their immediate successors; and it is not an indifferent ceremony; for it is vain, disgraceful to the church, false, and impious. It is *vain*, for it neither perfects nor adorns baptism; and is ineffectual, destitute of natural cause, and the command and promise of God. It is *disgraceful to the church*, as if the church generated persons possessed with the devil. Adjurations are addressed to persons, not to *sins*; and therefore it is a great and dangerous vanity. The rite is *deceptive*, for the exorcising Priest arrogates the power to eject Satan, which he possesses not. It is *impious*, for it is a flagrant abuse and dishonour to God."

Voetius says;—"In the first 600 years after Christ—*no one church, not one martyr, no one confessor, no one family, not one member of the church in any age, or in any part of the world, was properly and formally a Papist.*"

Jewel also presented the same testimony, and both declared to the Jesuits whom they opposed, that if they could prove the contrary, they "would immediately become Papists."

Richard Baxter declares—"The Papacy, as such, is false and anti-christian, and no true church of Jesus Christ. As soon as I shall see any certain proof, that the Catholic church has successively, from age to age, been Papists, I will turn Papist without delay. But it is most evident in all antiquity, that for many hundred years after Christ, there was no church in being or known, which was centred in the Pope as Head or universal Governor; or in Rome as their Mistress."

Two objections are offered to those unequivocal testimonies. It is alleged, that the Reformers admitted the validity of the Roman ceremonial as the Christian ordinance; and also, that if the Popish rite be not of evangelical authority, then the Reformers themselves were not baptized; and the Protestants would, in fact, be divested of their character as a legitimate part of the visible church.

To the averment, that the Reformers of the sixteenth century admitted the validity of the Roman exorcism as Christian baptism, it may be replied, that the evidence already adduced does not sanction that opinion. Besides, those revered Christians are not our infallibly inspired Teachers; and we must follow them no further than they followed Christ. They are not unerring guides; and cannot, therefore, be recognized as oracular Expositors of Christian theology.

In reference, however, to the baptism of the Reformers themselves, and the chasm which it is supposed a denial of the validity of the Roman exorcism would make between the primitive and the modern churches, the objection is altogether inefficient. That pretended difficulty implies that

grand heresy, that the external rite of baptism is essential to salvation, which is a genuine papistical delusion, through the operation of which the Romanists bewilder and enslave their Devotees. It also adverts not to the extraordinary circumstances in which those immortal Christian worthies were placed. The first laborers in the Protestant vineyard, Luther, Zuingle, Calvin, Cranmer, and Knox, with their almost peerless associates, were situated something like the forerunner of Immanuel. John certainly was never baptized, although he was specially directed to preach the baptism of repentance. His commission was from God, and therefore superseded all terrestrial and inferior appointments. The Reformers, who were the pioneers of the latter day glory, to "prepare in the desert a highway for our God," did not receive their call by the same miraculous manifestation; yet their duties were not in the ordinary course; and therefore they constitute an exception to the general rule, respecting the initiatory ordinance into the church, and other topics which are connected with the government and regular administration of the affairs of the gracious Redeemer's Kingdom.

It should also be recollected, that after all the explorations of the subject which can be made in reference to the Popish ceremonial, we do not arrive one step nearer the precise requirements which that objection implies. The admission of the validity of Roman baptism necessarily involves the legitimate authority of those who appointed the Popish ritual; but who can be certain, in conformity with the canon of the councils of Florence and Trent, that any one of the Reformers, according to the Papal doctrine of intention, was ever truly *crossed* at all? That depends upon the inscrutable fact; not only that the Priests determined that their Sacrament, so called, should be truly administered in reference to the Reformers themselves; but also that the intention had been fully in operation during the whole prior period, and throughout the whole ramified succession from the Apostle Peter to the different individual Exorcists that performed the Popish rites over the galaxy of Christians, who adorned and illuminated the ecclesiastical hemisphere during the sixteenth century. The objection is equally futile and irrelevant.

The Papacy, as it is now constituted, comprises the only church of the Redeemer; or like Simon Magus, it has "neither part nor lot in this matter." No alternative exists. There is no half-way house, and no neutrality. It is utterly impossible for any man consistently to remain *non-descript* in this holy warfare, semi-Protestant, and half Papist. Protestantism and Popery are at the antipodes. If the religion of the Reformed be Christianity, then Romanism is both Pagan and antichristian idolatry. Papists admit, but Protestants deny the supremacy of the Roman Pontiff. The religion of Protestants acknowledges the Lord of glory as sole master and sovereign; Popery is founded upon the godlike juris-

diction of the Pope ; to whom Papists submit unreservedly as the earthly substitute for God, and Heaven's Vicegerent. Protestants adhere to "the oracles of God" as the sole code of religious legislation ; the votaries of Rome avow the infallibility of the Papal bulls, canons, and decretals, which absolutely contradict, and as far as their power extends, totally abrogate or erase the divine laws.

Of those Protestant denominations of Christians who have directly promulged their declarations against Popery in the United States, the Reformed Dutch Church, the Episcopalians, and the Presbyterians, stand prominent. The Baptists and Congregationalists also all are decided adversaries of the Papal claims, but as each of their churches acts independently ; their testimony, although equally inflexible, is more diversified.

The Episcopalians, with the Methodists, on the Popish controversy, have adopted the same articles of faith. They declare, that the mass is "a blasphemous fable, and a dangerous deceit." But if the mass be thus truly characterized, how can the exorcism, which is equally "a blasphemous fable and a dangerous deceit," and enacted by the same anti-christian usurper, be a valid evangelical institute ? In addition to that article of faith, the Episcopalians solemnly proclaim, that the doctrines of their book of Homilies respecting Popery are true ; than which, more disgusting and forceful delineations of the incurable idolatry and corruption of Babylon the Great, cannot be found in the English language. They authoritatively announce, that the modern Romish superstitions are worse, and more wickedly absurd and soul-destroying, than any abominations which ever were practised among the ancient Heathen ; and that the whole system of Popery is so irremediably evil, that it is accursed by the oracles of God, to the most direful overthrow, without any possibility of redemption.

The Presbyterian Confession of Faith affirms that some churches "have so degenerated as to become no churches of Christ, but Synagogues of Satan." And that we may not mistake their exposition of the canon thus promulged, they refer us to Revelation 18: 2. "Babylon the Great is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Here it is categorically declared, that the Papacy is not a part of the church of Christ. Now it defies all human ingenuity and all Christian casuistry, to disclose how a false and impious ritual, performed by a Priest in the Synagogue of Satan, can be Christian baptism ; especially when it is remembered, that all those vain and farcical rites were invented by the Popes of Rome, and their subordinate ecclesiastics ; who, according to the same confession of faith, are "that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ and all that is called God."

The Reformed Dutch Church are equally precise and determinate in reference to the general principles, and more definite in their application. Speaking of Popery, the Synod of Dordrecht say, that "the false church ascribes more power and authority to herself and her ordinances, than to the word of God; and will not submit herself to the yoke of Christ. Neither does she administer the Sacraments as appointed by Christ in his word, but adds to, and takes from them, as she thinks proper. She relieth more upon men than upon Christ; and persecutes those who live according to the word of God, and rebuke her for her covetousness and idolatry. Therefore we reject all mixtures and damnable inventions which men have added unto and blended with the sacraments, as profanations of them." Confession of Faith; Articles 29 and 35. Hence, it is evident, that the Reformed Dutch Church do utterly repudiate the Popish ceremonies; unless they expose themselves to the charge of admitting "idolatry and damnable inventions," to be Christian ordinances by divine appointment.

The Roman exorcism, with its accompanying superstitious ritual, is, therefore, condemned by all Protestants upon the same general principles. They affirm, that the power which invented and enjoined those impious observances, is antichristian—that the performers of them are not within the church of Christ—that the ceremonies themselves are idolatrous and damnable—and that they are altogether contrary to "the oracles of God," and the institutions established by divine authority.

But it may be asked—if all those churches thus deny the Christian title of the Roman hierarchy, and the claim to be an evangelical institute for the Popish exorcism—how can there be any controversy or doubt respecting the genuine character of the Papal priesthood, and of their official acts? The grand source of all the disputation upon that topic, consists in that most absurd and wild delusion, the implied necessity of the boasted regular succession from the Apostles, through the quarrelsome Popes; two, three, or four of whom existed at the same period, each cursing the others with all their adherents, to irrecoverable misery and despair; and all of them contriving to fill Europe with indescribable atrocities, slaughter, and desolation.

If the validity of the Roman title to be the true church of Christ at the period of the Reformation be admitted, all Protestants are schismatics and heretics, who are "in the gall of bitterness and in the bonds of iniquity." The controversy is not—whether the Popedom be corrupted? or how far Papists have apostatized? or how widely a church may diverge from the Head, without absolute and final rejection? But this is the true and essential inquiry—Is the Papacy now, and was it four hundred, or a thousand years ago, a constituent part of the church militant? All sincere and enlightened Protestants peremptorily reply in the nega-

tive; and plainly affirm, that the Papal community are not members of "the household of faith."

Christianity and Popery are totally irreconcilable. Christianity claims the spiritual worship of God; Popery is besotted idolatry. Christianity asserts the power of godliness; Popery substitutes its name and form. Christianity is a celestial system of intelligence, freedom, philanthropy, and holiness; Popery is "the working of Satan," one inveterate mass of darkness, bondage, malignity, and pollution. Christianity demands a life of obedience to the law of God; Popery tolerates all wickedness, provided a sum of money can be paid for the transgression, sufficient to satisfy the Confessor Priest's inordinate rapacity. Christianity refers all the affairs of men to the righteous adjudication of God; Popery subjects mankind to the miserable control of an infidel and irreligious Priest. Popery brutifies its wretched devotees in this life, and afterwards incarcerates them in the dungeon of eternal despair. Christianity conducts its sincere disciples to the beatific vision of God and the Lamb in the New Jerusalem.

It follows, that Papists are not Members of the church of Christ; that their impious superstitions and idolatrous ceremonies are the practical exhibition of "the mystery of iniquity"—and that neither the Romish *orders* nor *exorcism* is in any way connected with Jesus Christ and his evangelical prescriptions. Consequently, it is a dereliction of incumbent duty, and the abetting of high treason against the Lord of all, to acknowledge the validity of the Papal tonsure and anointing with oil, as the evangelical appointment to the ministry of the Gospel; and of the Romish *exorcism* as Christian baptism.

CHAPTER IV.

'LYING WONDERS AND STRONG DELUSION' OF POPERY.

Paganism amalgamated with Christianity—Masshouses—Altars—Unbloody Sacrifice—Images—Festivals—Canonization—Censures—The Jewish Ceremonial and Popish Superstitions contrasted; Sacrificial Rites; Distinction of Meats; Holiness of places; Sanctity of Creatures; External Ceremonies; and Pompous Worship—Transubstantiation contrary to evangelical truth; Self contradictory, cannot be credited, and unknown to the primitive churches—Adoration of the Host—Impossibility of Transubstantiation—Intellectual and Practical absurdities of Transubstantiation, respecting Place, Time, Quantity, Number, Distance, Quality, and Substance—Errors concerning the Eucharist in Theory and Ceremonies—Recent Invention of the Mass.

THE prolific source of all those antichristian heresies which the Papists have adopted respecting their ceremonial worship, was this; their perversely depraved solicitude to incorporate the impious superstitions of Paganism with Christianity, as a temptation for the heathen idolaters to submit themselves to the supremacy of the Roman Pontiff.

Constantine, and the Emperors after him, by their profession of the Christian religion, rendered it honorable; and the ancient heathen idolatry having been proscribed by imperial edicts, the temples of the fictitious gods were closed, sacrifices to the idols were abolished, and the pagan superstitions were authoritatively counteracted. Thus many of the opulent Gentiles, for the sake of temporal advantage, assumed the name only of Christians, and speedily the world occupied and controlled the church.

The difficulty of eradicating opinions and habits formed from infancy also aided the increasing evil; for multitudes who thus became united with the Christian church, adhered to all their prior sentiments, and retained their idolatrous and impure ritual. Gradually the external pomp and the gorgeous shows of the Sa-

turnalia and the Bacchanalia excluded Christian simplicity; and by the gradual assimilation of the nominal believers to the usages of the various Barbarians, as well as of the anterior Greeks and Romans, that compound mixture of unprecedented idolatry which characterizes Babylon the Great, was definitively established.

This result was principally effected in the sixth century, by Gregory, Prelate of Rome, who, inflamed with the ambitious desire to subjugate the British isles under his pontifical sway, sent Augustin, a Benedictin Monk, to convert the inhabitants: and that he might not be repelled from accomplishing his object, Gregory commanded him neither to injure nor to change their Pagan temples, altars, and ceremonies; but as much as possible to accommodate himself to their customs.

Julian the Apostate, during his short reign, in no small degree, had restored the ancient Paganism. The heathen temples were reopened, the superstitious altars were rebuilt, the idolatrous sacrifices were restored, and imperial favor was lavished upon the Priests of Jupiter, and Bacchus, and Venus; while at the same time, every practicable impediment was placed to the exercise of the Christian ministry. Some of his imperial successors partially connived at that iniquity; and as the magnificence and power which their attractive rites combined, aggrandized the priestcraft, and could be rendered subservient to their luxury, ambition, and avarice; those antichristian observances were adopted by the clerical vassals of the Roman hierarch.

That conformity of the nominal Christians to the ancient idolaters gradually became more exact and general, until it terminated in the full identity of Popery and Paganism.

Its primitive development was perceptible in reference to the temples erected for the performance of their motley superstitions. The followers of the Italian Pontiff constructed buildings to emulate the Pagan edifices.—1. In *form*—for the Gothic Cathedrals are similar to the ancient Heathen temples; each containing the vestibule, the portico, the hall, and the choirs; to which the Papists superadded diverging wings in the shape of

the cross. 2. In *superstition*—for they were consecrated after the Pagan mode, with aspersions of water. Pilgrimages were made to them, and peregrinations around them; and to complete the similitude, as the Gentiles always dedicated their temples to some one of their demons, after whose name the house was called, Diana, Jove, Mercury, &c.: so the Paganized Christians dishonored God, the Redeemer, and his church; for they opened their mouths, Revelation 13: 6, "in blasphemy against God, to blaspheme his name, and his tabernacle, and them who dwell in heaven,"—by denominating their edifices after the real or superstitious *Saint* whom they idolized: Mary, Peter, or Paul. Thus they illustrated "the doctrine of demons," and precisely fulfilled the prediction, Revelation 9: 20, they "worshipped devils." To which they added names of fictitious persons, who never existed, such as Viar, Roch, Ursula, &c.; thereby to honor and commemorate things without meaning, or the grossest legend, which superstition and imposture could invent.

The next step towards the region of darkness, was exhibited in the erection of altars, after heathenish practice; upon which they immolated their antichristian offerings. From which cause, the semi-heathen Christians began to denominate the table of the Lord, the altar. They also changed the titles Eucharist and Lord's supper into *sacrifice*; and eventually adopted the *Pagan* term, Mass. Polydore Virgil narrates, that the Greeks, after the termination, of the sacrifices to Isis, were addressed: *λαίς ἀφείς*; or as the old Romans: "Ite missio est. Go away, it is ended." Whence the Priests under the nominal Christian Pontiff, before the celebration of the Eucharist, after they had commingled with it a portion of Pagan rites, used to address the Catechumens—"Ite, missa est. Go, it is closed." From which it is evident, that not only the *unmeaning epithet*, but also the *blasphemous object* itself is Jesuitically purloined from the Gentiles.

After that delusion, next followed the unbloody sacrifice; and conformably to Pagan custom, the unbroken bread, which the Bacchanals offered to their idols; until at length the various theatrical postures and pantomimical acts of the diversified

priests of the Pantheon, were conjoined with the Redeemer's sublime, and simple, and spiritual institute. To which, as an essential adjunct, was appended the sacerdotal vestments of white decorated with gold; without which, according to Pagan superstition, and that startling absurdity and corruption exist among avowed Protestants even in the nineteenth century, the impious ceremonial could not accurately be performed.

To gratify the nominal converts from their idolatry, Images were admitted into the churches; which during the first three centuries of Christianity, had never been known. In the fourth century, the Eliberitan Synod adopted the ensuing canon, to exclude all representations of every species, from the house of prayer—"Placit picturas in Ecclesia esse non debere, ne quod colitur aut adoratur in parietibus pingatur. Pictures ought not to be exposed in churches, lest that which is painted on the walls should be revered and adored." But that "worship of devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk," increased; until salutation, kissing, incense, wax lights, and adoration, exactly after the model of the ancient Saturnalia, prevailed throughout the ten kingdoms of the mystical Babylon; and continue unchanged and unreformed to this day, wherever "*the Beast*" rules, and "*the false Prophet*" deceives!

The controversy respecting image-worship, which during a long period filled the eastern and western empires with confusion and slaughter, produced another collision concerning the Eucharist: for as spiritual devotion vanished, and the power of faith died; a carnal opinion respecting the Lord's supper obtained the ascendancy; and in the beginning of the eighth century, the problem was announced—"Whether in the Lord's supper the body of Christ was present figuratively, or under sacramental signs; or whether the elements did not contain the body itself, 'nudé, proprié, veré, et substantialiter; simply, properly, truly, and substantially?'" About the year 822, Paschasius maintained, that after consecration "the substance of the bread and wine is changed into the true body and the true blood

of Christ." That contradictory dogma of absolute impossibilities continued to extend its sway, until in the sixth Roman Council held by Pope Gregory VII. in the year 1079; it was decreed, that the bread was substantially converted into the body, and the wine into the blood of Christ. In which condition, the palpable absurdity remained, as a fundamental article of the Popish faith, until Pope Innocent III. in the Lateran Council of 1215, enacted the undisguised and abhorrent blasphemy of Transubstantiation. And thus is exemplified that climax of all idolatry the worship of the wafer, with the same acts, rites, and offerings, as if the gracious Redeemer himself was visibly present in the masshouse.

The Gentiles commemorated their annual festivals—" *Februa*, sacrifices for the dead; *Binalia*, feasts on account of their wine; *Rubigalia*, and *Ambarvalia*, festivals in reference to their grain;" and the Christian Pagans have substituted for them the feasts of *Saint Martin*, *Saint Mark*, *Saint Michael*, and all angels; All Saints, All Souls, and the other lying memorials of Heathen idolatry.

Among the ancient Gentiles, it was customary to institute an apotheosis of their heroes, and remarkable women; by which, when dead, they were numbered among the gods and goddesses in their Pantheon. Cicero de Nat. Deor. Lib. 2. Cap. 24.—Pliny Nat. Hist. Lib. 2. Cap. 7. In conformity with that wickedness, the heathen Christians, by *canonization*, as they impiously denominate their wicked ceremonial, transferred their saints into inferior deities: to whose presiding patronage they commended their affairs, cities, countries, and temples; and thus the worship of angels and saints, which had been denounced by Paul, Colossians 2: 18, as practised by the early Platonists; and which again was condemned in the year 360, by the council of Laodicea, Canon 35, as a "*damnable institution*;" was generally adopted throughout the dominions of the Beast. Thus was gradually introduced the invocation of those beings as Intercessors, and the fanciful and delusive distinctions between *λατρεία*, the worship of God; *Hyperdulia*, the adoration of the

Virgin Mary; and *Dulia*, the honor and reverence offered to angels and saints.

That conformity to the Pagan superstitious ritual was necessarily accompanied by the use of the vessels in which to burn incense—the incessant preservation of lighted lamps and wax candles—the ornaments, badges, and shaven crowns of the Ecclesiastics—the candles and salt at exorcism; and all the other mummeries to which spiritual efficacy and grace were attributed; among which are the Agnus Dei, salt water, ringing of bells, relics, pompous processions, organs, endless tautology in responses to the impious prayers, the Rosary, and a multitude of other anti-christian blasphemies; the offspring of combined ignorance, and diabolism, and priestcraft.

From this concise survey of the impious ceremonial used by the Papists, it is manifest that their pretended worship is altogether contrary to the plain prescriptions of the holy scriptures. The Jewish economy was totally abrogated by the Lord Jesus Christ; because in him, all the prophecies, promises, types and shadows of the Mosaic law were accomplished. They received their death-warrant, when the Lord on Calvary pronounced the immutably emphatical, *τετελεσται*; "It is finished." Hence, all the pretended Romish expiations of sin by the "unbloody sacrifice," and works of penance, are diametrically adverse to the gospel of Christ, which excludes all satisfaction for sin, except that which is made by the blood of the Lamb of God.

Not only were the sacrificial rites part of the Jewish system; but also a distinction of meats was enjoined. That part of the ancient system in the Redeemer's kingdom also is entirely removed; Matthew 15: 11; by the command of the Head of the church to Peter, Acts 10; and by the testimony of Paul, Romans 14: 17; "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;" and Colossians 2: 16, 23; and even more, by the express prophetic condemnation of that very part of the Babylonish impiety, 1 Timothy 4: 3-5; where the apostle distinctly affirms, that the prohibition to abstain from meats which God hath created, is

part of "the doctrine of devils," promulged by "seducing spirits, who speak lies in hypocrisy."

The ancient temple at Jerusalem was a symbol of the divine presence, and therefore it was esteemed as *Sanctum Sanctorum*, the Holy of Holies. That peculiarity, with the requirements of special worship there, is announced by the Son of God himself to have ceased for ever, John 4 : 21, 23 ; thereby assuring us, that God thenceforth should not be worshipped in any peculiar place as containing symbolically his presence ; but that Jehovah every where should be revered and spiritually adored. In direct contradiction to that appointment of Messiah, the Papists ascribe sanctity to particular edifices and locations ; and which is yet more remarkable both for its stupidity and irreligion, not upon the pretext that God is symbolically present, but because the supposititious image or relics of some fabulous idol are there deposited. Hence, special pilgrimages are made to those temples, altars, sepulchres, or cenotaphs ; while liturgies of prayers and litanies of praise, peculiarly appropriated for the worship of the imaginary demon, and the appendages of that priestly imposture, are offered on account of the alleged holiness of the place, and the fancied presence of the being who is thus idolized. That all the diversified superstition which that blasphemous infatuation comprises, is antichristian ; is self-evident.

The oracles of God deny the principle that any heavenly, spiritual or saving efficacy can be derived from the touch of material or inanimate creatures, so that by contact, any magical or supernatural benefit can be obtained from them ; and they also teach us, that for all sanctity and grace and spiritual life, we are indebted to the compassion of Christ alone, by the vivifying and cleansing operation of the Holy Spirit. On the contrary, Papists ascribe divine energy to the relics of saints ; the *Agnus Dei*, crosses, images, wax lights, ashes, oil, bells, and salt water ; to which they also attribute the power to effect health of body, the ejection of evil spirits, the healing of diseases, the expiation of sin, human sanctification, and the salvation of the soul.

In the New Testament of our Lord and Saviour Jesus Christ,

all righteousness from external works and ceremonial duties is pronounced to be nugatory; Matthew 5: 20; Galatians 5: 4, 5, 6. The Papists, both in theory and practice, deny that fundamental proposition of the gospel; for they proclaim, that abstinence from meats; pilgrimages; bodily lacerations; endless chattering of words in an unknown tongue; donations to the Roman Priests, for soul-masses and absolutions; the monastic life; and vows of chastity, of poverty, and of blind obedience to the Papal priesthood, secure absolute and perfect justification "before the judgment seat of Christ."

The evangelical rule for divine adoration is comprised in the Lord's words; John 4: 24. "God is a spirit; and they who worship him, must worship him in spirit and in truth." To which the multitudinous ceremonies, and bodily exercises, and impious superstitions of the Papacy are altogether opposed. By their sensible exhibitions, and scenical representations, and pompous mummery, they draw away the mind from every thing spiritual; and by circumscribing all their rights to certain places, which are reputed to be more holy than others; they sanction the antichristian delusion, that there alone, will worship be profitable, and that only before their idols are religious reverence and fear, and devotional emotions, and a solemn feeling, at all desirable or necessary.

From these contrasts, it is irrefragable; that the ceremonial pageantry of the Mass house, with all its papistical adjuncts, is as far disjoined from the spiritual worship of Jehovah, as the calves in Dan and Bethel set up by Jeroboam, "who changed the truth of God into a lie," were severed from "the glory of the incorruptible God," as developed in the temple of Solomon.—*Sherlock's Preservative against Popery, Chapter 3.*

- **TRANSUBSTANTIATION.** AS the whole impious system of the Romish superstitious ceremonial is derived from the dogma of Transubstantiation; it is essential to explain and confute that astounding and abhorrent blasphemy; and for this object, three different illustrations of that fundamental topic are introduced.

The dogma of Transubstantiation is contrary to evangelical

truth. In the New Testament, the Lord's Supper is described as a sign and seal of the body and blood of Jesus Christ crucified and effused for the remission of our sins. Luke 22 : 19. 1 Corinthians 10 : 16. 1 Corinthians 11 : 25. There the Eucharist is represented both as a *Commemoration*, which is the *Sign*, and as a *Communion*, which is the *Seal*; for the communion is not bodily which profiteth nothing, but life-giving and full of salvation. John 6 : 63. As it is self-evident, that a sign and seal cannot be the thing signified and attested, therefore the words, " *τοϋτο εστι το σωμα μου, Hoc est corpus meum, This is my body*"—cannot indicate a substantial change of the object, but is the signification and testimony of the body.

The Papists however assert; Concil. Trident. Sess. 13. Canons 2, 4; that the bread and wine in the Eucharist, after the secret muttering by the Priest, of the words; " *Hoc est corpus meum,*" are the true body and blood of Christ; and that the sacred symbols are no longer signs and seals; but are the thing signified and sealed; so that the sacrament is nullified—consequently the doctrine of Transubstantiation is contrary to the Gospel.

The doctrine of Transubstantiation is self-contradictory. The body of Christ, according to the Scriptures, was in all points a human body, except that it was sinless: which therefore must be visible; but in the Romish mass, that body is *invisible*. It is, at the same time, in innumerable places; distant from itself, departs from itself, and approaches itself. It is greater and less than itself. It is less than a part, and yet contains the whole in it. It is a human body, which ate itself, and may be eaten. It distributes itself whole to others. It contains properties in one place contrary to those which it has in another. Here it is visible and touched; there it is unseen and impalpable. Here it is local, extended, impenetrable, divisible; there it is without place, void of size, penetrable, undivided. It arose from the sepulchre, and never left it. It ascended to heaven, and remains upon earth. It returned to earth from heaven, and yet never left the earth. It is a body without accidents,

which is concealed under accidents without a substance. It is a body which existed before it was produced; and yet which produced itself by the pronounciation of certain words. All those self-contradictory positions are attributed to the same subject; each of which impugns and destroys the other; whence Transubstantiation is a blasphemous "strong delusion and lying wonder."

If Transubstantiation is believed, Transubstantiation cannot be credited. Papists aver, that Transubstantiation constitutes the chief mystery of the Christian religion; therefore the truth of Christianity must be first admitted; which rests upon the apostolic testimony, concerning the miracles and resurrection of Jesus; but all the confidence of those witnesses depends upon the evidence of their senses; for the most splendid miracle which could be wrought would be useless, if it could not be sensibly perceived. If, therefore, confidence in the senses is denied, the apostles, who only could judge of the Lord's resurrection by their senses, are not certain witnesses; and consequently there is no certain foundation for faith in the glorious gospel. Hence, if that faith is dubious or hesitating, sure confidence in the Christian religion is extirpated; for if the foundation be destroyed, the house will be overthrown. But the dogma of Transubstantiation renders the New Testament uncertain; for it denies all reliance upon the senses; and thus invalidates the evidence of the apostles to the resurrection of the Saviour. He therefore, who believes Transubstantiation, contradicts the certainty of Christianity; but he who destroys the truth of the apostolic testimony to the Gospel, also denies the truth of Transubstantiation, which he says is revealed by it. Consequently, if Transubstantiation is believed, Transubstantiation cannot be credited; because the most astonishing miracle could not give credibility to Transubstantiation, unless it was attested by the evidence of the senses; but if confidence is given to the senses, Transubstantiation at once is obliterated. Turretin *De Variis Theolog. Capitibus*; 116, 117.

The dogma of Transubstantiation was unknown in the primitive ages of the church. After his benediction, Christ called

that which he gave his apostles to drink, *wine*; Matthew 26: 29. Mark 14: 25. Paul expressly denominated the elements after consecration, the same as prior to the blessing; 1 Corinthians 10: 16; and 11: 26—28. No mention is made of the "adoration of the Host," by the Evangelists or the Apostles; and nothing can be added to the sacred word with impunity. Deuteronomy 4: 2. Revelation 22: 18, 19. Transubstantiation was not known to *Irenæus*, who writes; "Εὐχαριστία ἐκ δύο ὑπαρχόντων συντελεῖται, ἐπιγαιῶν τε καὶ οὐρανίων; the eucharist is composed of two parts, the earthly and the heavenly." Lib. 4, cap. 39, page 327. To that position *Augustin* assents, when he says;—"Visibili elementorum specie, invisibili Domini nostri Jesu Christi carne et sanguine sacramento et re sacramenti; &c. The Eucharist consists in the visible species of elements, in the invisible flesh and blood of Christ, in the sacrament and the matter of the sacrament." *Prosper* Decret. Par. 3. De Consecrat. Dist. 2.^a cap. 48. *Chrysostom*, in his epistle to Cæsar. Monach. where he opposes the Apollinarian heresy, thus decides—"Antequam sanctificetur panis, panem nominamus; divina autem illum sanctificante gratia, liberatus est adpellatione panis; etiamsi natura panis in ipso permansit.—Before the bread is consecrated, we call it bread; but, by divine grace sanctifying it, it is no longer called bread; although the nature of bread remains in it." *Theodoret* Dialog. 2, vol. 4, thus avows—"Nec symbola mystica post sanctificationem recedunt a sua natura. Manent enim in priore substantia, et figura, et forma, et videri tangique possunt; sicut et prius.—The mystical symbols, after consecration, recede not from their nature: for they remain in their prior substance, and figure, and form; and may be seen and touched as before." *Gelasius* the Roman Pontiff, in his book, De duab. nat. in Christo advers. Eutych. et Nestor., which is preserved in Bibliothec. Maxim. Vet. Patrum, vol. 8, declares—"Certe, sacramenta quæ sumimus, corporis et sanguinis Domini, divina res est; tamen esse non desinit substantia, vel natura panis et vini.—Verily the sacrament of the body and blood of the

Lord, which we receive, is a divine thing; yet the substance, or nature of bread and wine, does not cease to be."

The primitive Christian writers were equally ignorant of the adoration of the Host as of Transubstantiation. Dallsus, in his work *Advers. Cult. Latinorum* demonstrates, that the worship of the wafer is never even implied. The Council of Nice, in the year 325, also inculcate the same; for by their admonition they insinuate that believers in general then had too earthly views of the symbolical purport of that evangelical institute—
 "Ne in propositum panem et calicem humiliter intenti simus, sed elevata fide, mente contemplemur in illa celesti mensa immaculatum agnum Jesum.—Let us not be too humbly intent upon the bread and cup, but with elevated faith, let us contemplate upon that heavenly table, the immaculate Lamb, Jesus." In fact, before the ninth century, no trace of those cardinal dogmas and "damnable heresies" of Popery can be found. Walch. *Hist. Transubstant. Pontificæ*.

Bellarmin, in his disquisition *De Eucharistia*, Lib. 1. Cap. 1., thus declares—"Neque ullus veterum disputat contra hunc errorem primis sexcentis annis.—No one of the ancients opposed Transubstantiation during the first 600 years." That fact is true; and for a plain reason:—Transubstantiation not having been invented, was totally unknown; and consequently that impious fallacy could not be controverted.

The adoration of the Host is manifest idolatry; if by idolatry be understood, divine honors appropriated to a creature, or to God under the form of a creature. Papists say, that after the consecration by the Priest, the crumb of bread, being changed into "the body of the Lord," ought to receive the same adoration which is offered to the most high God;—but that the wafer is merely a creature, already has clearly been demonstrated; and consequently the adoration of the Host is idolatry.

But even admitting, for the sake of additional illustration, that the Papistical dogma is certain; Romanists never can be assured that the true body of the Lord is present. According to their decision, canonical administration is essential to the transubstantia-

siation of the external symbols into the body and blood of Christ: for which object, the legitimate ordering of the priest, and his full intention in the consecration of it, are essential. But who can know that the priest was regularly *ordered*, with the *intention* of the prelate? or whether the priest *intended* that the wafer should be consecrated? As therefore, no Papist can possibly know whether he worships the Lord or bread, by his own doctrine, he is an idolater.

Jehovah most clearly prohibits all honor to be given to him under any external form or image; Deuteronomy 4: 15, 16. John 4: 24. But Papists pretend to worship God under the visible and external appearance of creatures; which impious service is totally prohibited, and therefore by worshipping the host they are Idolaters. Stapfer Instit. Theolog. Polem. Cap. 14. De Papismo. Sect. 397—433.

Absolute impossibility of Transubstantiation. There are two classes of absurdities comprised in that fundamental dogma of Popery; and if they are eradicated, the whole Babylonish temple is crumbled into dust. It will immediately be allowed by all rational persons, that a doctrine which contains impossibilities is an impossible doctrine—that omnipotence itself, with profound reverence is the remark made, cannot create an impossibility—and that to reconcile a flat contradiction is utterly impracticable. From which axioms, it is justly inferred, that Transubstantiation is impossible.

Intellectual absurdities. Transubstantiation involves contradictions respecting *Place*; for it avers, that the self-same body is in heaven, upon earth, and upon innumerable widely distant altars, at once; which is manifestly absurd. Papists represent the doctrine of Transubstantiation as implying "a supernatural manner of existence, whereby that body is rendered independent of place, and may be one and the same in many different places at the same moment." In reply to this "strong delusion," it may be remarked; that every body, even though it exists in a supernatural manner, must either be *every where*, which comprises the divine attribute of immensity or infinitude, and so be

ing in all places, would not require Roman Priests to "create" it—or it is in *no place*, for that body which is independent of place is non-existent; and thus the Popish dogma is only a "lying wonder;"—or it must be *somewhere*. So Papists say, that it is in many places at once; which is only affirming in other words; that a body is in a given place, and yet it is in another place at the same time; so that it may be north, south, east or west of itself, or above or below itself, or circumscribed or unconfined, at the same period.

Transubstantiation unfolds contradictions in reference to *Time*. Every thing now in existence either always existed, which eternity is applicable only to God; or it had a beginning, and therefore is finite. The human body which was born of the Virgin Mary 1836 years ago, has continued to exist from that period; but the bodies which the Roman "Priests have made" this day, are not many hours old. The Catechism of the Council of Trent, Sect. 82. De Eucharist. says, "Conficiunt Christi Corpus et Sanguinis—The Priests make the body and blood of Christ." Now the duration of 1836 years cannot be the term of a few hours; but if the Papist wafer consecrated this day be the same body which suffered on Calvary, then it lived 1836 years before it began to be; and consequently, during every moment of that period the same body was in being, and yet did not exist; which astounding display of Popery combines about one hundred and sixteen thousand millions of contradictions.

It is also self-evident; that *the cause must exist before the effect*; otherwise the effect would not only be prior to itself, but also would exist even before its cause. Apply this axiom to Transubstantiation. The causes of the Mass wafer are the *flour and other materials* of which it is composed; for the Roman Priests themselves acknowledge, that in the same manner, or for the same purpose, they cannot change fish, flesh, fowl, wood, or stones; and the *baker* by whom the wafer is made; and the *priest* who pretends to create the body; and the *words* "pronounced at one breath, Hoc est corpus meum;" and the *consideration* which moved him to *sing* the Mass at that particular

time. But neither the bread, nor the baker, nor the priest, nor the price of the soul-mass, were in being possibly twenty-five years ago—but the body of Christ existed more than eighteen hundred years ago; whence we are absolutely certain that the Roman priests cannot make the Lord's body. It is also marvellous, that those "Jesuit Jugglers," as Richard Baxter aptly denominated them, to complete their absurdity, do not contend that the Lord's body which they create is equally independent of time as of place.

Transubstantiation announces contradictions as it regards *Quantity*; for according to the Popish blasphemy, the body at the same time is both larger and less than itself. To avoid which marvellous absurdity, the Jesuits invented this definition—the body of Christ in the Eucharist "is endued with a supernatural manner of existence, by which being left without extension of parts, it is whole in every part of the symbols, and not obnoxious to any corporeal contingencies." Examine this proposition. It is "*a body without extension of parts.*" According to which idea, if it can be made to mean any thing, a part is as large as the whole; for as neither any part however small, nor the whole which is composed of all the parts, has any extension, they must be equal; and a body without extension is a nonentity, and a plain contradiction in words.—They also affirm, that "*the whole body is in every part of the symbols;*" but the elements have a countless number of distinct parts, and consequently, according to the Papist dogma, that one body being whole in every distinct part, must contain as many bodies as there are parts; in other words, one body is a countless multitude of bodies at the same moment of time. They likewise declare, that "*the body is not obnoxious to any corporeal contingencies;*" but it requires no proof, that a thing which possesses none of the essential qualities, and which can realize none of the ordinary influence exerted upon corporeal subjects, is not a body; and therefore the Popish dogma unfolds an absolute impossibility.

Transubstantiation implies contradictions when we advert to

Number. The Papists affirm, that numberless distinct and distant bodies, which were eaten hundreds of years ago, are the very same body which hung on the cross, and also that they all are the same wafer which he holds in his hand. That property in a body which we call *unity* consists in this principle; "*that it be undivided from itself, and separate from all others.*" Apply this criterion. There is a Mass-wafer in the Pix at Buenos Ayres, and another in the Pix at Quebec; whence it follows, that if those wafers are the same, according to the Popish faith, then it is undivided from itself, although it is six thousand miles distant from itself; which is impossible. Besides, a real distinction between substances is infallibly proved by the fact, that "*one can be without the other, and that they can exist apart.*" but Christ's body so called at Buenos Ayres, and that at Quebec, are severed by nearly one half of the distance from the north and south pole, and therefore it is impossible that they can be the same body, as the Papists affirm.—School of the Eucharist, page 2, 4, 7.

Transubstantiation affirms contradictions respecting *Distance*; for if "God's body," as the Papists impiously affirm, is the same, and at the same time, in each of the Masshouses at Quebec, Boston, New York, Baltimore, Charleston, New Orleans, Mexico, Rio Janeiro, and Buenos Ayres; it follows, that all those places are not only equi-distant from each other, but that there is no distance at all between them; and when multiplied by all the masshouses in the world of every age during the last thousand years, the number and variety of impossibilities which that blasphemous absurdity involves, transcend all arithmetical computation.

Transubstantiation comprises contradictions in reference to *Quality*. According to Romanism, the self-same body of Christ possesses totally opposite attributes, and at every moment is both like and unlike to itself. In heaven it appears as a human body; upon earth in the form of a wafer. It is marked with a crucifix, and at the same time with I. H. S. Those, and myriads of other contradictions in the superstitious Romish cere-

monial, all are affirmed and denied at the same time of the identical object. To evade the reproach of thus falsifying undeniable truth; the Papists aver, that "*a body in two places is equivalent to two bodies, and therefore one may say of it the most opposite things without contradiction.*"—Six Conferences concerning the Eucharist, page 89. But that one body can be in two places at once is an utter impossibility. That position makes one body two; but if a Jesuit Priest can make one wafer two, he is equally competent to make it two millions; which involves an equal number of double contradictory impossibilities. To augment the absurdity; not only do they make one body two, but they station that identical body at the same moment, during one thousand eight hundred years, in five thousand divers places; so that one body is in the same form of flesh, and new bread and old wafers, and sweet and sour wine, and wine and water; at Rome, Madrid, Goa, and Mexico, and in every place, and at all times; where a crumb of bread and a massing Priest have been found upon the face of our globe; all which involves such numberless contradictions, that arithmetic would fail to compute them. Besides, the impossible supposition of one body being in several places at the same period, directly denies all difference and dissimilitude in that body.

Nothing can be present and absent from the same subject at the same time: but as some of the mass-wafers are marked with I. H. S., and others with a crucifix, if they are identical, it follows that they are marked and not marked; or that an essential attribute of the substance is present and absent at the same moment.

"God's body," to use the Popish blasphemous phraseology, in the form of bread, is not the same as that which is in the form of wine; for if it be, then bread is wine, and wine is bread; or, in other words, bread is not bread, which is impossible; and the papistical dogma is impiously absurd.

Transubstantiation promulges contradictions concerning the *Substance* of the mass-wafer. In the catechism of the Council of Trent, De Eucharist. Sect. 25, 44, is this contradictory state-

ment. "When the substances of bread and wine are abolished, and wholly cease to be, still all the accidents of bread and wine are seen to remain without any subject at all. For the substances of bread and wine are departed and gone, and those accidents cannot cleave and be united to the body and blood of Christ, and therefore it remains, that in a supernatural way, they must subsist of themselves." In reply to this astounding absurdity, it may be remarked, that the essence of an accident is to subsist in a subject; and the essence of a substance is to subsist by itself; so that if an accident could subsist without a subject, it would possess two contrary natures; or the same thing would be what it is, and not be what it is; that is, it would subsist, and it would not subsist, in a subject at the same period; which is impossible. Hence we may apply the acknowledgment of Coster the Jesuit, who admits—"If the bread be not changed into the body of Christ, the worship of the Host is gross idolatry;" but it has been demonstrated that there can be no such change, and therefore the Papists are gross idolaters.

Practical Absurdities. Papists worship a morsel of bread as if it were their God.—Intolerable reproach and dishonour accrue to the Redeemer from the worship of the Host.—Roman priests imprint upon their idol, I. H. S., to impress the imaginations of their devotees with the belief, that the mass-wafer verily is the Savior of the world.—Johnson's Absolute Impossibility of Transubstantiation demonstrated.

ERRORS CONCERNING THE EUCHARIST. *Deylenger*, *Exercitatio* 3, 4, and 5, has amassed a rich exuberance of illustrations and testimonies, respecting the diversified topics connected with the idolatry of the mass. Many of the ensuing facts and observations are extracted from his most important work, entitled, *Observat. Sac. et Miscellan.*

Bossuet, in his renowned volume, entitled, "The Variations of Protestants," avows—"If, by any props, authentic decisions, and permanent circumstances, the Protestants can evince that there is the least inconsistency, or the smallest variation in the Romish doctrines, from their origin until this period, or from the

foundation of Christianity, I will admit that they are right, and will obliterate my history." Preface, Sect. 29. In his "Exposition of Christian Doctrine," article 19, he also remarks—
 "The Roman church has declared, by all her councils, and in all her professions of faith that they have published, that they receive no dogma which is not conformed to the tradition of all preceding ages."

Hyacinth, in his Ecclesiastical History, Colloq. 7, inculcates the same principle; for he contends that "the doctrine of the church is not subject to the least mutation, but that it hath been carefully preserved, in every age, by an inviolable series, altogether perfect and uncorrupted, from the times of Christ and his apostles unto us; because it is equally as impossible, that the true church should fail, as that they should fall in the smallest tittle from any doctrine received from Christ the Lord: for the doctrine of the church can neither be changed nor interpolated, either by vicissitudes of times or distance of places, but always continues invariable."

Notwithstanding those positive assertions, it is irrefragable, that "the Romanists have changed and totally corrupted the primitive doctrines." This fact is especially illustrated in the Redeemer's commemorative ordinance; and therefore by the Romish admission, the Papacy is neither infallible, nor any part of the universal Christian church.

The administration of the Lord's Supper, "in the beginning," was most simple, and without those various superstitions and idolatrous ceremonies which now appertain to it.—Justin Martyr Apolog. 1. Sec. 87. With whom agree Ambrose, Chrysostom, Augustin, Strabo, Berno, and Bibliothec. Pat. Magn. Cap. 22.

The vernacular language was always, and every where, used in public worship, until the sixth century; as is proved by Usher, Hist. Dogmat. Script. et Sac. Vernaculis. Cap. 2 and 3.

Communion in one kind was utterly unknown to the church until the twelfth century. Cyril, in his Catech. Myst. V., Cap. Ult., thus records: "Post communionem corporis Christi
 ἁποσπῶντες καὶ τὴν ποτηρίαν τοῦ αἵματος. After the communion of the

body of Christ, come also the cup of the blood." There is a very remarkable circumstance, in this respect, mentioned by *Cogitosus*, in the life of the famous nun and abbess, *Saint Bridget*; *Thesaur. Monument. Eccles. Cavisiani*, page 423. "Ostium fuisse in sinistra parva parietis ecclesiæ, per quod Abbatissa cum suis puellis intrabat, ut convivio corporis et sanguinis Jesu Christi fruerentur. There was a gate in the left part of the wall of the church, through which the Abbess and her girls entered, that they might partake of the feast of the body and blood of Jesus Christ." The testimony of all Papist annalists, and even the Jesuit controvertists, without reserve, admit that fact.

Solitary masses, by the priest alone, were totally unknown during several centuries of the church. *Cyprian Orat. Dominic.* page 140.—*Chrysostom*, 1 *Corinthians* 10: 17.—*Ambrose Sacrament. Lib. 4, 5.*—*Augustin Epist.* 118.—*Canon 9, Apostol.*—*Canon 2, Concil. Antioch.*

The elements formerly were consecrated by prayer only, for the blessing and presence of the Holy Spirit. *Origen Comment. Matth. Pag. 242, 254*; and *Book 8, Adv. Celsum*. In the *Apostolic Constitutions*, *Book 8, chap. 12*, the administrator of the Eucharist is represented as praying to Jehovah thus—"We implore thee to look down kindly upon this offering before thee, and send thy Holy Spirit, the witness of our Lord's passion, that he may exhibit to us this bread as Christ's body, and this cup as Christ's blood." All the ancient Missals, Latin, Franc, Gothic, Gallican, Spanish, and the Ambrosian, attest the same truth. *Mabillon Liturg. Gallic. Cap. 5.*—*Martini Antiq. Eccles. Ritib. Part 1. Lib. 1. Cap. 4. Art. 7. Sect. 6.*—*Pfaffius Dissert. de Consecrat. Vet. Eucharist. Sect. 6.*

The ancient churches knew nothing of the immolation of Christ in the mass. Their celebration consisted only of bread and wine, as a spiritual and figurative remembrance. Without multiplying references, two quotations will be amply sufficient to demonstrate, that the primitive Christians and the Papists are utterly at discord upon doctrines and rites which entirely destroy the sacrifice of the Lamb of God; and perpetuate a system of

the most heinous and impious idolatry. Augustin in his *Divers. Question. Quest. 62*, thus decides—"Christus sacerdos noster seipsum obtulit holocaustum pro peccatis nostris, et ejus sacrificii similitudinem celebrandam in suæ passionis memoriam commendavit; ut illud, Deo per totum orbem terrarum in Christi ecclesia, videamus offerri.—Christ, our priest, offered himself a sacrifice for our sins, and commanded that the *similitude* of his oblation should be celebrated in remembrance of his suffering, as we now see it offered to God in the Christian churches throughout the world." In the most positive contradiction to Augustin, the Council of Trent, Session 22, Canon 2, thus decreed—"If any one shall say, that in those words, 'Do this in remembrance of me,' Christ did not institute or ordain his apostles as priests, so that they and other priests should offer his body and blood, let him be anathema." All the most ancient writers, and even the early Missals, assent to the doctrine which is promulgated by Augustin. The irrational doctrine of the Romish mass is, therefore, a most pernicious and detestable novelty.

The name and the dogma of Transubstantiation were unknown until the ninth century; and were not made an article of faith, and pronounced to be infallible, until the Lateran Council held by Pope Innocent III. in 1215. From which dogma, Gabriel Biel and others have blasphemously attempted to prove the pre-eminence of the Romish Priests—"quoniam ipsum Creatorem quotidie crearent; because they may daily create their Creator."

The word *Mass*, according to its true origin and the ancient use and meaning of the primitive churches, never denoted an expiatory sacrifice offered for the living and the dead. Concil. Trident. Sess. 22. Can. 3. *Missa* was originally used as a command to the catechumens and others, to depart from the assembly prior to the administration of the Lord's supper, which was celebrated only when the communicants were present; and subsequently was addressed also at the close of the communion service. The term *Mass* first appears as a title of the *Eucha-*

rist, in the twentieth Epistle of *Ambrose* to *Marcellina*, Vol. 2, 853, where it is recorded—"Missam facere cœpi,—I began to perform the Mass;" in which place, as is evident from the context, the prayers usually offered at that commemorative ordinance are meant; and thenceforth the word was often applied, concisely to express the participation and communion of the sacred feast. Beyond all dispute, the ancient phrase; "Missam audire; to attend the Mass," was a totally different thing from the modern Romish interpretation; for in the primitive churches during several centuries, the celebration of the Eucharist was neither a theatrical spectacle, nor an expiatory sacrifice offered to God for the living and the dead.

It is also a novel and shameful error, when Papists expound the words, "λειτουργίαν and λειτουργεῖν, ministry and to minister," Acts 13: 2, as expressive of mass-sacrificing priests; and also in other passages of Scripture, where "λειτουργία, ministry," is mentioned, as comprehending the Popish sacrifice of the Mass.

Theodoret applies the term λειτουργία, to the singing of hymns in praise of God. Vol. 3. Cap. 26. *Antiochus* Homil. 19. *Bibliothec. Pat.* Vol. 12: 44, uses it for morning and evening prayer. *Justinian* Novella 7. Cap. 11, introduces "λειτουργίαν" to express the recitation of the Scriptures, and the celebration of the Lord's supper. The apostle Paul, Romans 15: 15, 16, expressly designates by it, the ministry of Jesus Christ to which he was called. *Chrysostom*, in his exposition of Acts 13: 2, uses the word for preaching. Even the *Vulgate* interprets that phrase in the same sense as our translation, "Ministrantibus illis, they ministering." The *Syriac* and *Arabic* versions translate the word, "praying." It is certain that it is a generic term; and the application of it to the celebration of the Mass is only a recent contrivance to sustain the Romish idolatry.

The private and solitary masses, which now are so frequently used in the Papacy, are novel corruptions; introduced through the depravation of posterior times, and totally unknown to the primitive churches. What is a private or solitary mass? It is a mass "in which the priest alone sacramentally communi-

cates"—Concil. Trident. Sess. 22. Can. 8. That Papist dogma is totally repugnant to the Christian ordinance; which contains an injunction upon all Christians to eat the bread and drink of the cup in *communion*.—1 Cor. 10: 17; and 11: 24—26. The Greek Fathers generally denominated the Eucharist, "συναξιν, the assembly," expressive of the meeting of friends at a festival. *Casaubon* Exercitat. 16. Num. 42. Which interpretation is sanctioned both by Athenæus and Hesychius.

Bona, a Cardinal of the Popedom, in his *Rerum Liturg. Lib. 1. Cap. 13. Sect. 11.* thus writes—"At the beginning, the institution was solemnized in public, in presence of the ministers and people, all communicating; as the nature of the Mass and the practice of the ancient churches evince: for all the prayers and service are in the plural number, because they are offered in the name of the multitude." The fact thus stated by the Popish Cardinal, is proved by the testimony of *Justin Martyr*, who in his *Apolog. 1. Sect. 87.* affirms: "η διαδοσις και η μεταληψις απε τωσδε ευχαριστηθεντων εκαστω γινεται; the distribution and communion of the consecrated elements are made to every one present." That evidence is corroborated by the tenth "Canon of the Apostles;" and also by the Council of Antioch, Can. 2., which declares the practice of the primitive churches in a very edifying injunction, that even in modern times might profitably be enforced. "Si quis intrat ecclesiam Dei, et avertit se a communione sacramenti, et in observandis mysteriis declinat constitutam regulam disciplinæ; illum talem projiciendum de Ecclesia Catholica esse decernimus.—If any person shall enter the church of God, and turn away from the communion of the sacrament; and in observing the mysteries, shall violate the appointed rule of discipline; we decree, that he shall be ejected from the Catholic church." Until that period, the Lord's death was commemorated by many, whenever they met for divine worship; but universally was the Eucharist celebrated on the Lord's day; and it is beyond all doubt, that inconceivable evils have followed from the abrogation of that apostolic practice; and that unspeak-

able blessings to the church would attend the restoration of that ancient weekly observance of duty, faith, hope, and love.

Numberless witnesses could be adduced, not only from the writers prior to the establishment of the Papacy under Boniface in 606, but also from the Romish authors subsequent to that period, to demonstrate both the novelty and the curse of private masses. The following are peculiarly worthy to be referred to by the student: *Micrologus* Eccles. Observ. Cap. 51.—*Odo* Comment. Can. Missæ.—*Stephanus* Sacram. Altar. Cap. 13. Bibliothec. Pat. Vol. 6; and 10.

The Councils of Nantz, Mentz, and Paris, with many others, all pronounced, that "solitary masses are a dangerous superstition, invented by monks, which ought to be exterminated." Chemnitius Exam. Concil. Trident.

The sacrifice of the Mass, including a propitiatory satisfaction for guilt and punishment, as the Papists declare, was equally unknown to the ancient churches. Ireneus, Origen, Cyril, Chrysostom, and many others, all directly impugn the third canon of the Council of Trent, Session 22; which says—"If any person shall assert, that the sacrifice of the Mass is not propitiatory, let him be anathema."

Chrysostom expressly calls the Eucharist the "remembrance of the death of Christ;" Homil. 17. Epist. ad Hebr. *Theodoret*, ad Heb. 8: 4, 5, also affirms that the celebration of the Lord's supper is, "την μνημην επιτελουμεν, to bear in memory, or to preserve the memorial" of the Savior's death. *Augustin* Con. Faust. Manich. Lib. 20. Cap. 21., defines the "communion," as "*Sacramentum Memoria*, a sacrament of commemoration." Even *Peter Lombard*, in his Sentent. Lib. 4. Distinct. 12. G., states, that the institution is "Memoria, et representatio, et recordatio; the memorial, and representation, and remembrance" of Christ's death on the cross. *Radulphus* Canon. Observ. avows, that the evangelical institute is commemorated "in memoriam passionis; in remembrance of the passion," resurrection, and ascension of our Lord Jesus Christ. *Gabriel Biel*, a most furious adherent of the Papacy, Can. Miss. Lect. 53., uses these remarkable

words: "A Christo corpus ejus oblatum est in mortem, sed in mortis recordationem offertur. Unde nostra oblatio non est reiteratio sue oblationis, sed representatio. Christ offered his body to death, but now it is in remembrance of his death; whence our oblation is *not the repetition*, but the *representation* of his offering." That is most emphatical testimony; for in the same work, that Gabriel Biel attempts to exalt Roman Priests, not only above all terrestrial potentates, but also above all the heavenly hosts; because they *can always, and daily do "create their Creator."* *Jahn*, in his *Dissertat.*, incontrovertibly evinces, that the Papistical sacrifice of the Mass is not found at all in the Oriental Liturgies.

The dogma, that the very body and blood of Christ, transubstantiated from the bread and wine, as deposited in both species upon the altar, is truly offered to God by the priest in the Mass oblation, and is properly sacrificed, was unknown to the Apostles and primitive churches. The Council of Trent thus decreed: Sess. 22. Can. 2.—"If any person shall say, that, in those words, 'this do in remembrance of me,' Christ did not constitute his Apostles to be priests; or did not ordain that they and other priests should offer up his body and blood, let him be anathema."

It was a primitive custom, even from the apostolic era, that every believer presented his own offering of bread and wine, when they attended the communion.—Justin Martyr, *Apolog.* 1. Sect. 88.—Tertullian *Apolog.* Cap. 39. In the sixth century, the synod of Mascon confirmed that fact; Canon 4.—Cyprian *De Oper. et Eleemosyn.* 203. The names of those who thus made their oblations were publicly recited, and prayers were addressed to God on their behalf.—Innocent 1. *Capitul. ad Decent.* Cap. 2.

Subsequently, surviving relatives and friends made presents for the communion in the name of the dead and of the martyrs; which were received for tokens of affection, as though the dead had actually presented them in person; and prayers for them gradually were introduced as well as for the other living com-

municants. Thus commenced and was carried on the corruption, until it was fully evolved in prayers for the dead, and expiatory sacrifices offered for the liberation of souls from purgatory.

The primitive simple offering of bread and wine, also gradually became perverted, through the use of figurative language, into the oblation of the body and blood of Christ; although the ancient ecclesiastical writers admit that the phrase was improperly used.—African Canon 38.—Martin Bibliothec. Juris Can. 26. App. The third of the "Canons of the Apostles" affirms, that "nothing is used in the communion but bread and wine."—Ireneus Lib. 4. Cap. 18.—Justin Martyr Dialog. cum Tryphon. 260.—Gregory Nazianzen Apolog. 1. With them agree Athenagoras; Cornelius; Clemens Alexand.; Origen; Chrysostom; Augustin Divers. Quest. 62; and Epist. 98. But the most remarkable testimony is found in the Clementine Liturgy, or Constitut. Apostol. Lib. 8. Cap. 12; in which are these words—*προσφερομεν σοι τω βασιλει και θεω του αρτου τουτου, και το ποτηριον τουτο, ευχαριστουνρες σοι δι αυτου*; we offer to thee, O King and God, this bread and this cup, giving thanks to thee by him;" and we pray thee to be propitious to these gifts now presented to thee; and "*επι την θυσιαν ταυτην*, upon this sacrifice," that thou wilt send thy Holy Spirit, the witness of the Lord's passion, "*οπως αποφνηη του αρτου τουτου σωμα του χριστου σου*, who exhibits this bread, the body of thy Christ."

To that doctrine all the ancient Liturgies assent,—those of Chrysostom, Basil, Cyril, and Gregory; while the primitive Liturgy, which on account of its great antiquity, was falsely ascribed to the Apostle Peter, expressly declares—"*προσφερομεν εκ των σων δωρεων και χαρισματων θυσιαν καθαραν, θυσιαν αγααν, θυσιαν αρωμον, εσθον αγιον ζωης αιωνιου και ποτηριον σωτηριας αενναου*." In which words the bread and wine are emphatically designated as the symbolical offering of eternal life and salvation. It is therefore evident, that Transubstantiation and the Mass are not revealed in the Sacred Scriptures, and are not found in the genuine remaining antiquities of the original churches.

The abrogation of the cup in the Lord's Supper is a new and manifest corruption, unheard of anterior to the end of the twelfth century; and not received as an ecclesiastical observance prior to the Council of Constance, in the year 1415, by whom that overthrow of the Lord's institution was ratified.—Justin Martyr Apolog. 1. Sect. 87.—Cyprian Epist. 7. 63.—Cyril Jerus. Catech. Myst. 5. Cap. Ult.—Leo Serm. 41. Cap. 5. Gratian de Consecrat. Distinct. 2. Can. 11, uses the ensuing words; and they are the more remarkable, because he was the author of the volume of the Decretals, which formerly was the very redoubtable castle of the Papacy. "Divisio unius ejusdemque mysterii sine grandi sacrilegio non potest pervenire. The division of one and the same mystery cannot be done without great sacrilege." Gregory the Great, as he is called by the Papists, even in the Antiphonal. et Lib. Sacram. Missa de Beat. Virgin. thus announced the prayer—"Libera nos, &c. qui * * * * et sanguinem tuum pro nobis effusum bibimus—Deliver us from all evil, O Lord Jesus Christ; who eat thy holy body, crucified for us, and who *drink thy blood* shed for us!" In short, there is not one of the Papal writers who pretends to deny, that the taking away of the cup is a very recent custom; and also, unless the Mass-wafer contains by Transubstantiation the blood equally with the body, that their whole superstitious ceremony is either a blasphemous mockery, or a full tissue of idolatry.

It is a novel opinion, which was totally unknown to the primitive churches, that the consecration and change of the symbols are effected by the use of those words alone—"Hoc est corpus meum." Justin Martyr places the consecration in thanksgiving and prayer.—Apolog. 1. Sect. 85. To which Ireneus agrees; Lib. 4. Cap. 34. Cyril Jerus. clearly affirms the same doctrine; Catech. Myst. Sect. 4. To whom may be added Chrysostom Homil. 34; and also many of the Popish authors, with the ancient Roman Missals; the Gallican, Cap. 5; the Missal of Mlyricus and Bona; the Gothic, Lib. C.; and the Missals of Germanus and Ambrose.

It is a recent error unknown to the apostolic and primitive

churches, that by consecration, the bread and wine are transubstantiated into the body and blood of Christ, so that except the accidents only, nothing of the bread and wine remains. All the most ancient writers verify this proposition, of whom four only shall be distinctly quoted. *Theodoret* Dialog. 1, speaking of the bread and wine thus writes—"Οὐ την φύσιν μεταβαλων, αλλα την χαριν τη φύσει προσθεικως; not changing the nature, but adding to the nature grace." *Chrysostom* also, in his memorable epistle to *Cæsarius*; having stated that bread was used in the Lord's supper, adds; although after it is consecrated, "dignus est habitus dominici corporis appellatione, etiamsi natura panis in ipso permansit—that it is held worthy to be called the Lord's body, yet the nature of bread remains in it."—*Gelasius*, a Roman Pontiff, in his tract *De Duob. Natur.*, remarks—"Esse non desinit substantia, vel natura panis et vini; the substance or nature of bread and wine does not cease to be." *Isidore Hispalensis*, *Origin. Lib. 6. Cap. 19*, who wrote in the seventh century, declares; "Panis et vinum ideo corpori et sanguini Domini comparantur; quia sicut visibilis hujus panis, vinique substantia anteriorem nutrit hominem, ita verbum Dei, qui est panis vivus, participatione sui fidelium recreat mentes: The bread and wine are compared to the body and blood of the Lord, because as the substance of the visible bread and wine nourishes the exterior man, so the word of God who is the living word, by partaking of him, refreshes the minds of believers." To which it must be remarked; that no one of the Popish blasphemous dogmas, as it was first promulged by *Paschasius*, received a more stern and general opposition from the best and most erudite Christians at that period, the eighth century; than the impious absurdity of Transubstantiation.

The use of the Latin language in public rites, and especially at the Mass, with the *tacit* repetition of the service, in a voice unheard, is a new and irrational corruption of Romanism, destructive of all edification, and contrary to apostolic injunctions. *Origen Advers. Celsum, Lib. 8. Basil Homil. Psalm 38. Serm. 1. Justinian Novell. 137. Cap. 6. enacts*—"Jubemus, &c. We com-

mand that all ministers, shall offer prayers with a voice which shall be heard by all the people, that their minds may be raised to higher devotion to bless and praise God." 1 Corinthians, Chapter 14.

The solemn elevation of the Eucharistic symbols as soon as they are consecrated, which cause of adoration is usual throughout the Popedom, is a late corruption not introduced prior to the twelfth century; and the worship of the bread is entirely contrary to the custom of the apostolical and primitive churches, which was not adopted until after the dogma of Transubstantiation was invented.

The elevation of the host and the cup by the Roman Priest is done, as the Romanists assert, expressly that they may be adored. But no hint or example of that idolatry is discoverable in pristine ecclesiastical history. Menardus Notis ad Sacram. Gregorian. 373, affirms, that the custom of lifting the elements to be adored "is not ancient." In the Mozarabic Missal; it is said, that the elements are elevated not to be adored, but to be "seen by the people, videatur a populo." The first writer who makes mention of elevating the mass-wafer for the sake of adoration is Durantes, who about the end of the thirteenth century wrote a work entitled *Rationale Divinorum Officiorum*; and in the fourth book, *De Sext. Part. Canon*, he thus affirms—"hostiam hunc in finem elevari ut populus ex hoc cognoscens consecrationem factam, et Christum super altare venisse, reverenter ad terram prosternatur: The host is elevated that the people knowing by it that the consecration is done, and that Christ has come down upon the altar, may reverently prostrate themselves upon the earth."—A Synod held at Paris, a short time anterior to that period, decreed that all the people should bow to the host, "tanquam Domino et creatori; as to their Lord and Creator." The Albigenses always maintained that the Mass was a contrivance of Romish Priestcraft contrary to the Scriptures. "La Messe avec la transubstantiation étoit de l'invention des hommes, non de l'ordonnance de Christ, ni de ses Apostres." Perrin *Histoire des Chrétiens Albigeois*; 8.

Notwithstanding the total silence of ancient annals, and the opposition of the best men in the Papacy, the Council of Trent decreed—"Nullum dubitandi locum esse, &c. There is no doubt, that all believers, according to the universally received custom of the churches, gave the worship of *Latria*, which is due to the true God, to that most holy sacrament." But that declaration is in profound contradiction to all antiquity. Justin Martyr Apolog. Prior. says—"τον θεον μονον δει προσκυνειν; God alone must be adored." Theophilus ad Autolych. Lib. 1. 49; and Tertullian ad Scapulam, Cap. 2; and Fructuosus Num. 62; and Dionysius Epist. ad Æmilian. preserved by Eusebius in his Hist. Eccles. Lib. 7. Cap. 11; and Origen cont. Celsum, Lib. 1; 10; and Cyprian Epist. 58; and many others who are enumerated and cited by Dallæus, in his Object. Cult. Relig. Lib. 1. Cap. 2, 3, 4; all directly oppose the Tridentine dogmas.

The Romanists attempt to evade the application of the truth, by asserting that the Mass-wafer is Christ, the most high God, and the creator of the universe; and to support that impious position, they claim all antiquity; and have forged, erased, and interpolated into all the primitive writings. But notwithstanding all their literary frauds and corruptions, they are confounded; for Justin Martyr Apolog. 1. Sect. 86; and Ireneus Lib. 4. Cap. 34, and Lib. 5. Cap. 2; and Clemens Alexand. in his Pedagog. Lib. 2. Cap. 2; and Origen Comment. Matthew 15: 17; and Cyprian de Lapsis, 133; all affirm plainly and exactly the modern Protestant doctrine respecting the Lord's Supper.

In all their controversies with the Pagans, the primitive Christians invariably maintained—that to adore "*αψυχα, και νεκρα, και θεον μορφην με εχοντα*, mutable things without life, and not having the form of God," is not only most criminal, but most stupid and ridiculous. Justin Martyr, Tertullian, Clemens Alex., Arnobius, Minucius Felix, Cyprian, and others, are full of that testimony.—Dallæus De Relig. Cult. Object. Lib. 1. Cap. 18. and 19.

One primitive ceremonial circumstance completely destroys all the Papal blasphemous assumptions. The ancients never knelt,

but *always stood at the celebration of the Eucharist*. *Dionysius* in his Epistle; *Eusebius Hist. Eccles. Lib. 7. Cap. 9*; describes the communicant as "τραπέζῃ παραστάντα, standing at the table. *Valesius* also, when annotating upon that paragraph, says: "Fideles * * * * de manu presbyteri stantes non ut hodie, genubus flexis, accipiebant; Believers received the elements from the hand of the minister standing, not as at present, kneeling." *Chrysostom*. Homil. 20, on the second Epistle to the Corinthians, repeats the same fact. *Habertus* confirms that statement by his testimony; *Archieratici Pars. 8, Observat. 10*. This formula occurs in the *Constitut. Apostol.* "Ὁρθοὶ στῶμεν καλῶς, στῶμεν εὐλαβῶς, στῶμεν μετὰ φόβου θεοῦ, καὶ κατανυξέως; we stand becomingly erect; we stand reverently; we stand with the fear of God, and with heartfelt compunction."

That the same mode existed among the Greeks, is acknowledged by *Cardinal Bona, Rerum Liturg. Lib. 2. Cap. 17. Sect. 2*. The Council of Nice, Canon 20, enacted; that "the people shall stand when they pay their vows to God." *Braccarenensis*, in the sixth century, Can. 57. *Juris Canonici Append. narrates*, that it was then the established custom; "Stantes oramus; etiam omnibus diebus dominicis, id ad altare observatur—standing we pray, which is the practice at the communion every Lord's day." *Epist ad Januarium, Cap. 15*. The third Council of Tours, held in the year 813, appointed in their nineteenth Canon, *Harduin Concil. Vol. 4*. "Presbyteri, — pueris aut aliis quibuslibet personis adstantibus, indiscreté, non tribuunt; Priests shall not give the elements indiscriminately to boys and all other persons standing around." *Fortunatus*, in the ninth century, *De Eccles. Offic. Lib. 3*: and *Hincmar, of Rheims. Epist. 2. Ad Imperator. Carolum Calv.* both admonish all the people—"Eucharistiam sumturos cum omni reverentia adstare, to stand near, and with all reverence to receive the Eucharist;" and in his *Epist. 7*. he expressly states—"In Missa stare solent; they stand at Mass." In the canon of the Mass at the present day, they formally supplicate for all standing around;" although that primitive custom has been abolished.

It is therefore certain, that kneeling before the sacramental elements was not introduced prior to the thirteenth century. That superstitious practice was first adopted in Germany by Cardinal Guido, "who appointed that all the people should prostrate themselves before the host at the sound of the bell." Cæsar Heisterbacensis *Illust. Mirac. et Hist. Memorab. Lib. 9. Cap. 51.*—Raynald *Annal. Eccles. Vol. 13.* and Cardinal Bona *Rerum Liturg. Cap. 13.* state, that an attempt was made to institute that impious ritual, in the year 1203. Notwithstanding, in the Council of Lyons which assembled in 1274, at the High Mass celebrated by Pope Gregory X. the elements were administered "*stantibus Græcis juxta altare, to the Greeks standing around the altar.*"—Harduin *Concil. Vol. 7; 690.* From which evidence it is verified, that kneeling at the celebration of the Eucharist is one of the most recent corruptions of Popery.

He who worships any thing with the adoration which is due to God alone, ought to be assured that it is divine. The Lord Jesus, John 4: 22, condemned the Samaritans, because they did not know what they worshipped; and the Romanists are obnoxious to the same censure. No person can know whether all the conditions which they say are necessary to the sacrament, truly are comprised. Whether it be the proper bread; or whether the minister be duly ordered; or whether there is a sufficient intention on the part of the priest; or whether the words of consecration are accurately pronounced; who of the people can be certain that those essential requisites are present? but without them, the Papists avow that there is not a true consecration. Busenbaum *Medul. Theolog. Moral. Lib. 6. Tract. 3. Cap. 1. Dub. 3.*—Bellarmin *Justificat. Lib. 3. Cap. 8.* acknowledges, that "no person can be certain that he beholds the true sacrament; because there is no sacrament without the intention of the minister—"et intentionem alterius nemo videre queat; and no person can see another's intention." Therefore as no priest consecrating, and no person adoring, can certainly know whether the consecration is accomplished; and as no person can distinguish a consecrated from a not consecrated host; all the

parties, by their own principles, are involved in gross and glaring idolatry.

Besides, admitting that the consecration and transubstantiation are verily accomplished, to what class of things shall the remaining accidents of bread and wine be referred? The Papists do not acknowledge them as corporeal substances. They are not spirits. They must be creatures, or phantasms, or empty appearances of things. Hence, the apparition of the symbol appertains to a phantasm or a creature; either of which is contrary to true worship and impious.—Exodus 20: 3, 4, 5.—Deuteronomy 4: 15, &c.; and 6: 13; and 10: 20.—Isaiah 42: 8.—*Aymon* *Metamorphoses de la Religion Romaine*, 236. As adoration is totally repugnant to the character of the elements, whoever worships the bread is consequently an Idolater; of which bowing down, and other honors, Pope Urban IV., in the year 1261, was the first pontifical author.—*Harduin Concil.* Vol. 7. The splendid pomp and peregrinations of the Festival, denominated by the Romanists *Corpus Christi*, are yet more recent, according to *Genebrard*, a most violent Babylonian; who asserts that that great Papistical imposture and revelry were invented in Patavia, at least one hundred years after the idolatry of the bread was originally enacted, as the necessary adjunct of that blasphemous dogma, *Transubstantiation*.

The impiety and the fallacy of that cardinal "strong delusion" of Romanism will clearly be understood from the preceding concise development of the interminable controversy respecting the Mass. Upon the impious assumption that the Roman priest, to quote their own "great blasphemies," "*creates his Creator*," all the Popish system now rests. The expiatory unbloody sacrifice; works of supererogation; wax-lights; incense; altars; kneeling at the Eucharist; praying to Images; prayer for the dead; priestly power; purgatory; soul-masses; and, in short, the entire tower of Babylon, with its "image of gold," all are suspended upon this proposition, that the absurdity of *Transubstantiation* is the prime doctrine of "the oracles of God:" but as that theorem is absolutely impossible, the apostolic declaration is

true—that the Roman priests who inculcate that “damnable heresy,” “are false teachers;” 2 Peter 2: 1, 2; 2 Thessalonians 2: 3—12; and that the Papists who profess to credit it, are given up to “strong delusion, that they should believe the LIE, denying the Lord; and bringing upon themselves swift destruction.”

Transubstantiation, which is the corner-stone of the Western Antichristian apostacy, must ere long be obliterated. Then will be witnessed the grand catastrophe that is pronounced by “the spirit of prophecy and the testimony of Jesus” upon the Papal hierarchy—

The cross-capp'd towers, the gorgeous Vatican,
The impious Mass-house, Babylon itself,
Yea, all which it inherits shall dissolve;
And like that unsubstantial pageant faded,
The fitting mummery of Rome's fantastic shows,
Leave not a wreck behind

NOTES.

CAUTIONS OR CAVEATS FOR MASS PRESTS.

From the Roman Missal.

It is needless to affix any notes or observations to this extraordinary exposure, of what the inventors and upholders of Transubstantiation are driven to, in order to guard their Brethren God. Are these practices consistent with the “reasonable service” of the gospel? Is the grossness here exhibited, involving such a multitude of doubts and difficulties, absurdities and abominations, consistent with the honor due to him, who is God over all, blessed for ever—and whose required worship, is that of spirit and truth?

Instructions to be observed by the Priest who is to say Mass.

I. The priest who is to celebrate mass ought well to prepare his own conscience by pure confession: let him earnestly desire the sacrament, and fully to make it.

He is to get without book a little note of the manner of doing his duty. Let his gestures be very composed and devout; for whereas every one is obliged to love God with all his heart, and with all his soul, and with

all his strength; he is not approved to love God, who shall appear at the table of the altar, where the King of kings, and Lord of all, is handled, and taken, if he be irreligious, undevout, impudent, distracted, a vagabond, or an idle person.

Let every man therefore consider that he sits at a great table, let him consider how he ought to be prepared, let him be wary and circumspect.

Let him stand upright, not leaning on the altar; let him join his elbows to his sides: let him lift up his hands moderately, so that the tops of his fingers may be seen even with his shoulders. Let him fit his understanding to the words and signs, crosses, for great things lie hid in the signs, greater in the words, but greatest of all in the intention.

Let him join three fingers, with which let him make the crosses; let him fold the other two in his hand.

Let him make crosses directly, not obliquely, and high enough, lest he overthrow the chalice, let him not make circles for crosses. But when he must bow, let him bow with his whole body bent, not obliquely, but directly, before the altar.

II. He must not only think, or suppose, but certainly know, that he has the requisite materials; wheaten bread, and wine, with a little water. Thus he shall know that he hath both wine and water; let him order the clerk to taste both the wine and the water, for the priest himself ought not to taste them.

Let him pour a drop into his hand, chafe it with his finger, and smell to it, and so he shall be sure. Let him not trust to the wine cruet, nor to the color, because they often deceive a man. Let him take heed that the chalice be not broken, or cracked; let him also take heed to the wine, for if it be corrupt, he may in no wise celebrate—if it be sour, let him dissemble. If too waterish, let him forbear, unless he knows that there is more wine than water.

And in every case, if there happens a doubt by reason of sourness, mixture, or limpidity, transparency or clearness, whether it may be made, we advise him to forbear, because in this sacrament nothing must be done doubtfully, wherein these words certainly must be said, *For this is my body, and this is the cup of my blood.*

Likewise let him choose the evenest and roundest hosts, and pour in a competent portion of wine; for this sacrament ought to serve the senses of seeing, touching, and tasting, that they may be refreshed by the outward show, and the understanding nourished by the thing contained therein.

Let water also be poured in a very small quantity, and let it have the relish of wine, for there is no danger by putting in little water, but by putting in too much.

The water is put in only for a signification, and one drop signifies as

much as a thousand. Let the priest therefore take heed that he pour it in not too fast, for fear there run in too much.

III. He must read the *canon* more leisurely than the rest, and especially from that place—*who the day before he suffered took, &c.* For then taking breath, he ought to be attentive and recollect himself wholly. If he could not do it before, minding every word he pronounces.

Whilst he shall say, *take ye, and eat ye all of this*, he is to take breath, and then with one breath let him speak these words, *Hoc est enim Corpus meum—For this is my body.* So no other thought will disturb him. It seems not reasonable to discontinue so short, so high, so effectual a form, whose entire virtue depends upon the last word, to wit, *MY*, which is spoken in the person of *Christ*, therefore, there ought no stop or point to be made between these words, considering that there is no reason to lead any man so to do, as to point it thus—for, *this, is, my, body*, but that the whole sentence be pronounced entire. Likewise in consecrating the *blood* the same form is to be observed.

In like manner when the priest pronounceth the words of consecration in every matter, let him always intend to make that which Christ instituted, and the church also does.

IV. If he has many hosts to consecrate, he must lift up one of them, that which he has pitched upon for himself when he began the mass, and he must let it lie among the rest, provided he directs his intention to them all, both in crossing and saying, *this is my body*, and must think upon as many as he lifteth up, or hath before him.

We advise also, that the priest get the canon by heart, for so he may say it more devoutly, yet let the book be always before him, because if he should chance to miss, he may have recourse to it.

V. He must so gently handle the chalice, that by no surprise of a sudden cough it should rush against any thing; but let him take it gingerly, so as that he may have no impediment.

But when he shall take many hosts, as when the host is to be renewed, let him first take that which he hath consecrated, and the blood likewise, and then those that remain; yet let him take his own before any of the others, because he believes and is assured of his own; of the others, he believes, but is not certain; finally, let the washings be.

VI. He must not concern himself with too many names in the *canon* or *memento*; but as often as he thinks fit, he may do it, and when he pleases omit it: because the *canon* by multitudes of names is tedious, and by that cogitation is distracted.

Yet it is reasonable, that he remember *father, mother, brother, and sister*, and such as he thinks meet in that season to be recommended, especially those for whom he says mass. Yet let there be no vocal but a MENTAL expression.

VII. He must take care when he washeth his mouth or teeth, that he swallow not down the *taste* of water with his spittle.

If the Priest should by chance swallow down a drop of water when he washeth his mouth, yet in the opinion of the doctors, he may say mass, unless he should do it of set purpose.

Hereunto agreeth Richard Distinct. 4. Thomas says; Unless he swalloweth it not down in great quantity: with those also Angelus de Clavasio, in his Summary, agrees. Let him take heed of spitting after mass as much as he can, until he hath eaten and drank; and that for reverence sake, and also for fear that something sticking in his teeth or wind passage, should that way be spit out.

VIII. Although the mass is very devoutly to be celebrated for the sake of contemplations; yet there is a mean to be observed, lest the man be noted to be over tedious, or too short: for hastiness is a sign of negligence, and tediousness is an occasion of distraction both to him and his auditors; both those William of Paris rebukes in his book of Divine Rhetoric; but he that useth a *mean*, acts safest; now every Priest ought to have this regard, as to say every mass, with such affection, as if he had said his first mass, and as if he should never say more, for every such great gift ought always to be new.

Therefore, the priest must have great care in his consecration, great reverence in his handling, and devotion in the receiving it. And in his so feeling and doing, the sacrament shall be worthily ministered, he shall rightly perform his office, and perils and offences shall be avoided.

IX. Likewise in saying of his collects, let an odd number always be observed, if it may be conveniently done, except it happens ordinarily that he must do otherwise. He must say one for the unity of the divinity; three for the trinity of persons; five, for the five-fold passion of Christ, and his wounds; and seven, for the seven-fold grace of the Holy Spirit.

It is not expedient to exceed the number of seven, lest he forget many. But such as can do otherwise may do it in their private masses

In the masses for the dead, no prayer is said but of the dead, save that prayer only, *O almighty and everlasting God, who hast power over quick and dead, &c.* Because it maketh also mention indifferently of the dead, and that in the private mass.

Likewise so often as the prayer is made to God the Father alone, he must say at the end of it, *through thy Son our Lord Jesus Christ.*

But if it be made to the Father, and any mention is made therein of the Son, then he must say at the end *through the same our Lord Jesus Christ thy Son*; and if the prayer be made only to the Son, then he must say in the end, *who livest and reignest God with the Father and the Holy Spirit, world without end. Amen.*

And if mention be made of the Holy Ghost in any prayer, then must be said in the end, *in the unity of the said Holy Spirit, God, world without end. Amen.*

X. If the Priest begins to find himself ill at the altar after he hath consecrated, so that he cannot make an end of the work which he hath begun, then if there be any other Priest at hand, and that the sick Priest is able to show him the place where he left, he that is in health ought to begin there, and so make an end of it; but if he cannot point him to the place, then let him begin at such a place as may be guessed he left at. But if there be no Priest present, let another priest be looked for, against the morrow, and then let the clerk show him as well as he can where he must begin; but if the clerk be not able to certify him, nor none of those that were present, neither can by any means understand where the sick Priest dwelleth, then let him say over again the consecration, and make an end devoutly. For *authority* saith, that that cannot be said to be twice done, which a man knoweth not whether it were done or not.

If the Priest happen to miscarry or die, before he come to the *canon*, it shall not be needful for any other to make an end of the mass. Yet nevertheless, if any is willing to celebrate, he must begin at the beginning of the mass, and devoutly finish it all.

Now, if he miscarry in the *canon*, and yet shall have made some signs and crosses before the transubstantiation and consecration of the sacrament: then some other Priest ought to begin again, at the place where the other left, and only supply that which remaineth.

When the Priest shall happen to miscarry whilst he is consecrating, having already in part pronounced some words, and not fully finished: some other Priest, in the opinion of Pope Innocent, ought to begin at that place; *Who the day before he suffered.*

Nevertheless, if the Priest shall miscarry, the *body* being once consecrated and not the *blood*, some other Priest may finish the consecration of the *blood*, beginning at the place, *In like manner, &c.*

XI. If he perceive, after he hath consecrated the body, that there is no *wine* in the chalice, the host shall be put up again fair and clean into the corporal case, and when he hath made ready the chalice, let him begin again in that place, *In like manner, &c.*

If he perceive before the consecration of the *blood*, that there is no water in the chalice, he shall immediately put some into it, and make an end. But if he perceive after he hath consecrated the blood, that there is no water in the chalice, yet must he go on, and mingle no water then with the blood, for so the sacrament would partly be corrupted. Nevertheless, the Priest ought to be sorry, and to be punished for it.

If after the consecration of the *blood* he perceives that there was no wine put into the chalice, but only water, he ought to put out that water,

and put in wine and water together, always provided that he perceive it, before such time as he receiveth the body. And besides, he ought to rehearse the consecration of the *blood*, beginning at this place, *In like manner, &c.*

If he perceive this after he hath received the body, he ought afresh to take another host to be consecrated anew with the blood; and resume the words of consecration, beginning at that place, *Who the day before, &c.* And in the end he must again take the host that was last consecrated, notwithstanding he had received the *water* and also the *blood* before.

Yet Pope Innocent saith, that if the Priest feareth to offend, or give scandal, by reason of the delay, or tediousness, these words only are sufficient by which the blood is consecrated, *In like manner, &c.* and so receive the blood.

Likewise, if by negligence, it should happen that after the *canon* is read and the consecration finished, there be neither wine nor water in the chalice, he ought immediately to pour in both, and the Priest shall repeat the consecration from that place of the canon, *In like manner after he had supped*, unto the end. Nevertheless, he must not make the two crosses, which are severally made over the host.

Now, if thou wouldest know what the Priest should do, when as after he hath received the body, he hath water in his mouth, and is certain that it is so indeed, whether he ought to swallow it down, or spit it out, thou must look for that in the Summary of *Hostiensis*, Title, "Consecration of the Mass."

Howbeit, it is better for him to swallow it down, than to spit it out, lest haply when he spits out the water, he cast up some crumb of **BREAD** withal.

XII. Likewise, if the Priest, after consecration, remembers that he has been at breakfast, or has committed any deadly sin, or is excommunicated, he must be contrite, or at least, desire the grace of contrition, and then he may well enough go on, so he purpose to make satisfaction and desire absolution.

Howbeit, if before the consecration, he remembers himself concerning the things aforesaid, it were safer for him to leave the mass begun, and get absolution; unless by so doing some scandal may arise.

XIII. If a fly, spider, or any such thing, fall into the chalice before consecration, or if it be perceived that any body has poisoned it, that wine must be poured out, and when the chalice is washed clean, there must be other wine mixed with water, put in to be consecrated.

But if any of these things happen after the consecration, then shall he *slightly* take the fly, spider, or any other such thing, and diligently wash it between his fingers, over some other chalice in divers waters, and so

burn the vermin, and put the water that washed it, with ashes into the pix; or, if it can be done without *abomination* and *horror*, let the Priest take it.

But if it may probably be feared, that the nature of the wine is infected with poison, or that the Priest dares not receive it for fear of vomiting it up, or over much horror, let it then be burned, as before, for the poison by no means must be taken; but the blood wherein the poison is, must be kept in a clean vessel with the reliques. And lest the sacrament should be imperfect, he must again in due order make ready the chalice, and rehearse the consecration of the blood, beginning at the place, *In like manner, &c.* According to the doctors, no abominable thing ought to be received by occasion of this sacrament.

XIV. If the Priest forgets to say some of those things he ought to have said, he ought not to be troubled in mind for it. For he that speaketh much, doth not always remember what he saith; yea, although he certainly knoweth that he hath left out somewhat, yet let him go on, and make no rehearsal thereof, considering that there are no such things necessarily required in the sacrament as are *secrets* or some other words of the *canon*; nevertheless, if he manifestly perceive, that he hath left out somewhat that of necessity is to be used in the sacrament, as the form of the words of consecration, he ought to rehearse over again all the words of the consecration upon that matter; *for otherwise it should be no consecration*, which he needed not do, if many other things had been omitted. This conjunction, *enim*, for, or the rest of the words which go before, or follow after the form, are not of its substance.—But if the Priest should stand in doubt whether he had left out some word appertaining to the substance in form or not, he ought by no means to keep the form, but may, without any rash assertion, amend all the order and the form, concerning his own matter, with this intention, that if he had once consecrated, he would by no means consecrate again; but if he had not so consecrated, that then he would consecrate both body and blood.

XV. If any Priest at any time of the consecration, be distracted of his actual intent and devotion, yet nevertheless, he consecrateth, considering that the habitual and virtual intent remaineth still in him. For the chief priest Christ Jesus supplieth his defect. But if, through over great distraction he lose both the habitual and actual intent, which seldom or never comes to pass, he ought to reassume the words of consecration with the actual intent: and yet in such sort, as that he would not consecrate, if he had already consecrated.

XVI. If the consecrated host fall from the Priest's hands into the chalice, either by reason of cold or some other cause, before he hath divided the host, or after, he shall in no wise take it out, nor begin again any of the consecration, nor yet alter any thing about the celebration of

the sacrament; but proceed with his crossings and the rest of his business, as if he had had it between his hands. But if the eucharist falls to the ground, then let the earth whereon it fell be scraped up and burned to ashes and the ashes be bestowed, or kept, near the altar.

XVII. If through neglect, any of the blood drop down upon the table, that sticketh fast to the ground, let the Priest lick up the blood with his tongue, and let the place where it fell be scraped, and the scraping be burned, and the ashes kept about the altar, with the reliques. According to the canons, let the Priest do penance forty days, or otherwise let him make due satisfaction, at the discretion of a wise confessor.

But if the chalice drop down upon the altar, let him suck up the drop and do penance three days, but if the drop fall upon the table cloth, and run through unto the second cloth, let him do penance four days; if unto the third cloth, let him do penance nine days; if unto the fourth cloth, let him do penance twenty days, and let the Priest or the Deacons wash the cloths, which the drop touched, in three several waters over the chalice, and let the washings be laid up and kept with the rest of the reliques.

XVIII. If any man through chance, or surfeit, vomit up the eucharist, the same vomit shall be burned to ashes, and the ashes thereof to be bestowed and kept about the altar.

If any clerk, monk, friar, priest, or deacon do it, let him do penance forty days; a bishop seventy days, and a layman thirty. But if any man cast it up by reason of sickness, let him do penance five days, or else let him as aforesaid, make due satisfaction, at the discretion of his confessor.

XIX. Whatsoever Priest shall not safely keep the sacrament from being EATEN up, either by mice, or any other vermin, shall do penance forty days. But if any lose it, or if any one piece thereof fall to the ground, and the same not possibly to be found again, let him do penance thirty days. That Priest, through whose negligence the consecrated host shall putrify, is worthy the like penance! and such a penitent ought to fast and abstain from the communion and saying of mass, during all those days.

Nevertheless, in weighing the circumstances of the offence and person, the aforesaid penance ought, according to the will of the discreet confessor, to be either augmented or diminished.

Nevertheless this is to be holden for a sure rule, that wheresoever all the whole *species* of the sacrament are to be found, they are reverently to be revered, but if it cannot be done without peril, then they are to be reserved for reliques.

XX. If the host or but a *piece* thereof be found under the *patten* or *corporas* cloth, and it be doubted whether the same be consecrated or not, he ought reverently to receive it, after he hath taken the blood, as is more at large set out in the title, "Celebration of the Mass."

If the Lord's body given to a sick man or woman, be by him or her cast up, through infirmity or any other cause: yet let it be received again as carefully and as speedily as may be. And if there can be found none that hath so good a stomach as to receive that which the sick body hath cast up, then let it be burned and the ashes kept in a shrine.

XXI. The like also of the *invetered* eucharist, that is, rotten with age, set down by the Council of Orleans. Every sacrifice that is spoiled by sordid oldness is to be burned, and the ashes thereof to be disposed of near the altar.

XXII. If the body of Christ being consumed either by mice or spiders, cometh to nothing, or be overmuch bitten, if the worm lie whole and sound in it, then let it be burned; but if the remnant that is so bitten, may be taken without loathing, it is a great deal better that it be received.

Likewise, if any man incontinently after the receiving thereof, cast it up again, albeit this food of the soul passeth away into the mind, and not into the belly, yet for the reverence that is to be had to the sacrament, if there be found never so little a piece of the eucharist, let it be reverently received again, and the vomiting be burned, and the powder thereof put among the reliques.

XXIII. As concerning the matter of the blood, take heed it be not sharp, or else so small wine, as that it hath no colour of wine, neither let it be reddish water, stained with a cloth that hath been dyed in red wine, let it not be vinegar, nor wine utterly corrupt. Let it not be claret wine, nor wine made of mulberries, nor pomegranates, because they keep not the true colour of wine.

Whosoever consecrateth knowingly, and not compelled, with wine that is in the way of corruption, or tending that way, grievously sinneth, although he consecrated: because it keepeth not the colour of wine.

There must be great care taken that but a little water be put into it; for if there should be so much put in as to cause the wine to lose its colour, the consecration were of none effect.

XXIV. If any part of the wine be spilled before the transubstantiation, let him change the *veile*, without any words, and celebrating, prosecute his office.

If all be spilled, let the cloths be changed, and let him minister it again, and begin from "*this oblation, therefore,*" yet always premising a confession.

If any part of the blood be spilled after transubstantiation, yet let not the Priest cease to do his office.

But if it be all spilled, so that there remain no jot thereof, which is very hard to do, let him lay it up, on the altar, and minister the bread again, and the wine and water also, and begin again from *This oblation, therefore, &c.* Always provided that his *confiteor*, confession, be said; and

let the minister or sick body receive the first host, or some other that is ready for that purpose.

If the blood freeze in the chalice, in frosty *weather*, the Priest must breathe over it a good while, till it be thawed, or with great reverence thaw it with quick charcoal, or if it cannot be so thawed, let him swallow it down whole.

XXV. If there be any other things requisite to this matter, let them be sought for in the Breviary, and Lecture of Hostiensis, in the title "Celebration of the Mass," or in the Summaries of the new doctors of the civil and canon laws, and of the divines.

DEFECTS IN THE MASS.

The following paragraphs are extracted from the Roman Missal.

"**Mass** may be defective in the matter to be consecrated, in the form to be used, and in the officiating minister. For if in any of those there be a defect, due matter, form, with intention and priestly orders in the celebrator, there is no sacrament consecrated.

Defects in the bread. 1. If the bread be not of wheat, or if of wheat, it be mixed with such quantity of other grain, that it doth not remain wheaten bread; or if it be in any way corrupted, it doth not make a sacrament.

2. If the bread be made with rose water or other distilled water, it is doubtful if it make a sacrament.

3. If the bread begin to corrupt, but be not corrupted: likewise if it be not unleavened according to the custom of the Latin church, it makes a sacrament; but the Priest who consecrates, sins grievously.

Defects of the wine. If the wine be quite sour, or putrid, or be made of bitter or unripe grapes; or if so much water be mixed with it, that it spoils the wine, no sacrament is made.

If after the consecration of the body, or even of the wine, the defect of either kind be discovered, one being consecrated; then if the matter which should be placed cannot be had, he must, to avoid scandal, proceed.

Defects in the form. If any one shall leave out or change any part of the form of the consecration of the body and blood, and in the change of the words, such words do not signify the same thing, there is no consecration.

Defects of the ministry. The defects on the part of the minister may

occur in these things required in him. These are first and especially Intention; after that, disposition of soul, of body, of vestments; and disposition in the service itself, as those matters which can occur in it.

If any one intend not to consecrate, but to cheat or banter; also if any wafer remains forgotten on the altar, or if any part of the wine or any wafer lie hidden, when he did not intend consecrating but what he saw; also if he shall have before him eleven wafers, and intended to consecrate but ten only, not determining what ten he meant: in all those cases the consecration fails, because intention is required.

Should the consecrated wafer or host disappear, either by some accident, or by wind, or miracle, or be swallowed by some animal, and so cannot be found, then let another be consecrated.

If after consecration, a gnat, a spider, or any such thing fall into the chalice, if the Priest dislike to swallow it, let him take it out and wash it with wine, and when Mass is ended, burn it, and cast it and the washings into holy ground; but if he can, and fears no danger, let him swallow it with the blood.

If poison falls into the chalice, or what might cause vomiting, let the consecrated wine be put in another cup, and other wine with water be again placed to be consecrated; and when mass is finished, the blood must be poured on linen cloth, or tow, remain till it be dry, and then be burned, and the ashes be thrown into holy ground.

If the host be poisoned, let another be consecrated and used, and that be kept in a tabernacle, &c. until it be corrupted, and after that be thrown into holy ground.

If any of Christ's blood fall to the ground, or bread, by negligence, it must be licked up with the tongue, the place be sufficiently scraped, and the scrapings burned, but the ashes must be buried in holy ground.

If in winter the blood be frozen in the cup, put warm cloths about the cup; if that will not do, let it be put into boiling water near the altar, till it be melted, taking care it does not get into the cup.

If the Priest vomit the eucharist, and the species remain entire, it must be licked up reverently; if a nausea prevent this, then let the consecrated species be cautiously separated, and put by in some holy place till it be corrupted, and after be cast into holy ground; but if the species appear not, the vomit must be burned, and the ashes be thrown into holy ground."

CHAPTER V.

" ALL DECEIVABLENESS OF UNRIGHTEOUSNESS."

Immorality—Papal power to abrogate the laws of God—Indulgences—Direct legalized sanction of Iniquity—Auricular confession—Blind obedience to the Romish Priesthood—Festivals—Superstitious Mummery substituted for Holiness.

THE scriptural delineations of the character of Romanism are incontrovertible: for all the history of the ten kingdoms of the Beast certifies, that Popery poisons the sources of religion and morality, and destroys not only individual decorum and social order, but also national security. This general proposition now shall be evinced.

1. *Abrogation of the moral law of God.*—The Roman Pontiffs arrogate and exercise the authority arbitrarily to dictate all doctrines of faith, and all principles of morals; so as to invalidate the laws of God, and to sanction every species of crime. That plenitude of power they have exhibited by granting dispensations for every sin, especially for the violation of treaties, covenants, promises, and oaths. They have also legalized marriages which are prohibited by the divine mandate, and have dissolved those which the oracles of God approve. By their bulls, servants are discharged from their fidelity; subjects from their obedience; and friends and relatives from their reciprocal obligations. They have also issued canons and decrees which destroy all the bonds that unite parents and children, exempting the latter from their duty, and exterminating in both all natural affection and attachment. Four exemplars will demonstrate that Popery is incurably inimical to mankind in their social connection.

— A peace was made between Ladislaus IV. king of Hungary, and Amurath the Turkish sultan. Pope Eugenius sent his

legate, Cardinal Julian, and commanded Ladislaus to break the treaty. The king pleaded his oath; but the Pope absolved him for his perjury; and the war was renewed. In the year 1444, a direful battle was fought near Varna. It is narrated, that Amurath in the midst of the conflict, and when his army appeared to be almost certain of defeat, took the treaty from his bosom, and elevating it towards heaven, exclaimed—"Behold, thou crucified Christ, this is the league which thy Christians, in thy name, made with me; and which without any cause they have violated. If thou be a God, as they say, and as we dream, revenge the wrong done unto thy name and unto me; and show thy power upon thy perjured people, who by their deeds deny thee their God!"—The Papist army was utterly discomfited. Ladislaus himself was slain. The renowned Hunniades was captured by the Turks. Hungary was ruined, so that it has never recovered that disaster. The Greek empire was extirpated: for Constantinople was vanquished, and became the seat of the Western Mohammedan apostacy. An epitaph was written for Ladislaus, admonishing the readers of it, "not to infringe their oaths;" and recording the fact, that "the Turks swayed in Hungary because the Roman Pontiff had coerced him to break the treaty" which he had made with Amurath.—Spanheim Cent. XV.

Henry I. king of England, being unwilling to break his promise, Pope Calixtus assured him—"I am Pope, and will absolve you from your promise." In consequence of a papal dispensation to nullify his father's will, King Henry II. of England, although he had sworn to execute it, robbed his own brother of his inheritance.—Eadmer Book 5. Page 126.—Innet Orig. Brit. 306, 344.

Pope Clement VI. granted to John and Joan, king and queen of France, and their successors—"Indulgence to commute all their vows and oaths, *quæ commode servare non possetis*, which you cannot conveniently observe, by other works, as to the confessor should seem expedient."—Dacher. Spicileg. Vol. 4. Page 256.

Those acts are especially confirmed by the *Decretals* of Pope Gregory; Par. 2. Can. 15; which thus enact—"Following the statutes of our predecessors, by our apostolical authority, we absolve all who are bound to excommunicated persons from their oaths of fidelity; and we prohibit them to keep faith with them."

In reference to matrimony; they not only dispense to the first degree; but they also prohibit marriage to the fourth grade of affinity. Both those ungodly acts are perpetrated, that they may increase the traffic in dispensations; while their long catalogue of pretended spiritual relationships is merely a contrivance to rob their devotees with impunity. It both adds to the divine injunctions, and takes away from the holy law of the all-wise and merciful Creator.

The council of Trent, Sess. 24. Can. 3, 5, declare, that all are accursed, who say—"that only the relationships mentioned in the book of Leviticus are prohibited from a marriage, and that the church," the Pope and the Romish Priests, "cannot dispense, or sanction, or dissolve other matrimonial contracts:" which jurisdiction they enlarge, so as to include every degree of consanguinity except that of parents and children. That council expressly authorize marriages between brothers and sisters in these words—"In secundo gradu nunquam dispensetur nisi inter magnos principes et ob publicam causam—Dispensations for marriage in the second degree shall never be granted except to princes or *for some public cause.*" But the urgency of that "public cause" is determined by the Pope, according as it will promote the power and wealth of the Romish hierarchy; as is evident from the case of Henry VIII. of England, and other notorious examples.

Henry VIII. married his brother's widow, through a papal dispensation obtained for money; but as it was supposed more perilous to offend the Emperor Charles V. than the British monarch, the dissolution of the incestuous bond could not be obtained.

Pope Martin V. who was blasphemously entitled the "Most Holy, and Most Blessed Lord of the Universe, Christ of the

Lord, and Light of the world, who is invested with heavenly power," dispensed with a flagitious sinner, "who contracted and consummated matrimony with his own sister, with whom he had previously cohabited in incestuous licentiousness."—*Antonius* Para. 3. Tit. 1. Cap. 11. Sect. 1.—*Bellarmin* de Matrimon. Cap. 28.

Almaine de Potestat. Eccles. Cap. 12; records, that "Pope Martin V., consilio maturo habito, after mature deliberation, dispensed persons for marrying in the *second* degree of consanguinity which is prohibited by the divine law. In our own times also, the Pope has granted a dispensation to a man who successively married two sisters, contrary to the law of God."

The Popish monastic institution abrogates not only all the natural domestic relations, but also every civil bond. It is enacted that all ecclesiastical vows and engagements contracted by boys at sixteen, and girls at fourteen years of age, without the knowledge, and even against the consent of their parents or guardians, are valid and inviolable; so that their relatives or friends can legitimately claim no power over them. The laws and practice of Romanism in reference to the celibacy and seclusion of monks, and especially of Nuns, are a direct infringement of the fifth commandment; Matthew 15: 3-9; and not less incompatible with personal purity and usefulness, than they are destructive of the national welfare.

II. *Indulgences*.—From the superabundant treasury of merits derived through works of supererogation by Saints, the Pope disposes of indulgences partial and plenary, for time and eternity, and for a shorter or longer duration. By those *indulgences*; for joining a crusade against heretics, or for a specified pilgrimage, or for visiting Rome at the Jubilee, or for worshipping at some particular altar, or for commemorating a certain festival, or for mumbling some prayers, or for a pecuniary equivalent; the most obdurate and nefarious criminals, as they declared, were absolved from all their guilt, and restored to the divine favor.

Moulin in his "Buckler of Faith," 213, relates, that the White Friars boasted that they had "the privilege to continue in Pur-

gatory no longer than until the Saturday after their death." That immunity was ratified to them by the Roman Pontiffs, who have decreed that their indulgences are equally beneficial to dead sinners in purgatory, as to living offenders upon earth.

In 1614, the Franciscans at Rouen promulgated the following table of indulgences. "For every day until the nativity of 'our Lady,' eight hundred and sixty-two thousand years and one hundred days of pardon and remission of the third part of sins. A plenary remission for all sins without exception, and for the advantage of others, a *third part of sins besides!*"—Moulin's *Buckler of Faith*, 238.—The Popes also granted indulgences to dying persons to carry with them to purgatory for any number of years for which the party might be willing to pay; and also for the release of souls which already were in torment.—*Hist. du Droit*. vol. 2. 291.

Indulgences were the prolific and continuous source of those wars which the Popes contrived, and especially of the crusades against heretics; and for remuneration, the ecclesiastical marauders were authorised to plunder the property, and to defile the females, and then to murder them with their relatives, and desolate the lands of those who would not submit to the pontifical despotism. Barbarity and wickedness were announced to be the most certain avenue and title to plenary pardon and the future paradise.

Aventinus Annal. Lib. 8. 408, testifies, that in the crusade against the Earl of Toulouse, the Dominicans declared, that "whatever crime a man had committed, even parricide, or incest, or sacrilege, or homicide, as soon as the offender assumed the badge of the cross, he was released both from the guilt and the punishment of it; in consequence of which many miscreants assassinated those whom they hated, and instantly after enrolled themselves among the 'army of faith.'"

Brochard Desecr. Ter. Sanct. 332, records; that none of the Saracens in Palestine were "so corrupt as the Crusaders." The reason for which he thus gives—"When any one in France, Spain, or Germany, or any other nation, is found to be a malefac-

tor, a murderer, a robber, an adulterer, incestuous, or a thief, &c., and fears punishment by the judge, he flies to the Holy Land, that by the Pope's indulgences he may cancel his contracted guilt; but when he arrived there he did not change his character or his conduct."

Fleuri Hist. Tom. 18, 374, narrates; that in the year 1245, a banditti of French "pilgrims" entered Catalonia to seize the territories of the King of Arragon, which the Pope had given to France on account of the Spanish monarch's resistance to the arrogance of the ungodly court of Rome. "They committed the most frightful atrocities; for they violated the nuns, robbed the mass-houses of every thing valuable, and made their march visible by their pollutions, massacres, and desolations. Those myrmidons of the Pope who could not use military weapons, took up stones, and threw them into the air with this declaration—"I cast this stone against Peter of Arragon, to gain the indulgence!"

In reference to the pardons for muttering over prayers; in all Popish countries, the notice of "*plenary indulgence*" for repeating the rosary, or a certain number of Pater Nosters and Aves, is suspended at multitudes of mass-houses and altars; and to complete the imposture, they hallowed butchery, by indulgences which were formerly granted to all persons who assisted at the grand roasting of heretics in the Autos da Fe of the Inquisition.—*Hist. du Droit*. Tom. 2. 280, 293.

The wicked delusions and the infamous debauchery of Tetzels in Germany, and Sampson in Switzerland, the two monks, through whose monstrous impieties Martin Luther and Ulric Zuingle were first roused to oppose those "pardon-mongers;" with the blasphemous dogmas which they proclaimed, and their abominable absolutions; it is altogether superfluous to detail. All that "deceivableness of unrighteousness" however was fully corroborated by the council of Trent.

3. *Iniquity by law*.—According to Popish jurisprudence, uncleanness is a venial sin. Houses for impure practices are regularly licensed by the Roman court. The hire of prostitutes

is regularly appropriated to the Papal treasury. Not only the ordinary vices, but even the crimes that are not so much as named among the Gentiles, and sins which would never have been heard of or perpetrated, had not Monks and Jesuit Priests invented and taught them, are regularly taxed; and the exact price is stipulated, for the pay of which, dispensation and pardon can be procured.

Pope Innocent III. Extravag. Cap. de Bigamis, thus enacted—"Si presbyteri plures concubinas habentes, bigami censeantur? Quod cum irregularitatem non incurrerint bigamiæ, cum eis tanquam simplici fornicatione notatis, quod ad executionem sacerdotalis officii poteris dispensare." Which means that a Roman Priest who has a large number of concubines is guilty of simple fornication only; and thereby is not disqualified for the sacerdotal office.

Emmanuel Sa Aphor. in Episcop. decides—"Episcopus potest procedere contra quemcunque ob peccatum mortale, nisi esset jure permissum, ut meretricium." Which aphorism declares, that female prostitution is legally authorised, and therefore is not sinful.

Bauny and other Romish casuists teach that—"A maid possesses her virginity as well as her body; and she may dispose of them to whom she pleases, mutilation or death only excepted." "Various precepts of the law of nature are so obscure that they can scarcely be understood by faithful men; such is the precept concerning fornication, and unchastity, when necessary to health!"—Bauny Sum. des Peches, 148.

In the Decretals, Distinct. 34. Glossa, is the following definition of a prostitute—"Meretrix est, qui admiserit plures quam viginti tria hominum millia!"—According to which decision, there cannot be one strumpet in existence.

Pope Paul III. maintained at Rome during his pontificate *forty-five thousand* courtezans. Pope Sixtus IV. commanded that houses should be erected expressly for them; and received a large annual revenue from the licenses granted to them to pursue their lewd course. Upon which Baptist Mantuan, the

Latin Poet, thus delineated Rome—"Urbs est jam tota lupanar. All Rome is a brothel."—Paolo Hist. du Conc. de Trent, Vol. 1. Ann. 1537. That character is similar to the statement of Cardinal Hugo; who impudently informed the people of Lyons, at the dissolution of the council held there, that the ecclesiastics who had been convened had transformed that city into one continuous abode of harlots.

Of the book which was published at Rome, entitled, "*The tax book of the Apostolic Chancery*," Claude Espence in his Comment. in Epist. ad Tit. Cap. 1, thus writes;—"Liber palam ac publice hic impressus, et hodieque ut olim venalis, *Taxa Carneræ, seu Cancellariæ Apostolicæ*, inscriptus; in quo plus scelerum discas, quam * * * * et plurimis licentia, omnibus absolutio empturientibus proposita. The tax book is now as formerly sold, * * * * and license for most of the sins, and absolution for all of them may be purchased."

4. *Auricular confession*.—The Roman penance is one of the most mischievous practical evils in the whole system of Babylonish abominations. By it all tenderness of conscience and dread of sin are totally extirpated. The ceremony is only a snare for the innocent, and a sanction to the guilty. It is also a contrivance of the Popish priestcraft by which the most obdurate transgressors are emboldened in their presumption.

The Roman hierarchs have made unbounded preparation for training their Priests to become the scourges of humanity. A just horror of the *system* should generate pity for the *agents*, even with all their loathsome vices and cruelties, who have undergone its influence: for the men we mourn, but the doctrine and the Institute we execrate. Circumstances so unfavorable to virtue and goodness can scarcely admit aggravation. But they have a climax. Auricular confession would entail a thousand evils and dangers upon the parties concerned, even apart from the *unnatural* condition to which one of those parties has been reduced. But what must we think of auricular confession when he into whose prurient ear it is poured lives under the irritation of a vow of virginity? The wretched being within whose

bosom distorted passions are rankling, is called daily to listen to tales of licentiousness from his own sex, if indeed the ambiguous personage has a sex, and infinitely worse, to the reluctant or shameless disclosures of the other. Let the female be of what class she may, simple-hearted or lax, the repetition of her dishonor, while it must seal the moral mischief of the offence upon herself, even if the auditor were a woman, enhances it beyond measure when the instincts of nature are violated by making the recital to a man. But shall we imagine the effect upon the sentiments of him who receives the confession? What must that receptacle become into which the continual droppings of all the debauchery of a parish are falling, and through which the copious abomination filters?

Neither the oath of secrecy, nor the penalty which sanctions it, has prevented the disclosure of the abominations of the confessional. In certain notorious books, with astounding insensibility the Confessarius has divulged the mysteries of his art. Bayle thus writes upon Auricular Confession. "Critics are like physicians and surgeons, who in consequence of handling ulcers, and of being exposed to offensive smells, become so habituated to them, that they are not incommoded. It would be well if confessors and casuists, whose ears are the drains of all the filthiness of human life, could boast of such insensibility. They are few who do not make shipwreck of virtue through hearing the irregularities of those who confess their sins." In reference to one of the Romish books concerning penance he thus writes—"In that prodigious volume, as in a great reservoir of corruption, are collected all kinds of infamous discussions. That astonishing book contains a most subtle examination of all imaginable impurity. It is a '*Cloaca*' which incloses horrible things unspeakable. It is a shameful work, composed with a dreadful curiosity, equally horrible and odious from the diligent exactness which pervades it, to penetrate into the most indecent, monstrous, infamous, and diabolical actions." But this is in accordance with the authoritative dogmas of Popery; for the Romish priesthood rigorously enjoin upon all their disciples, if

they would escape perdition, to make the most *unreserved, intimate, and circumstantial* disclosures of their guilt, without which, it is said, "the sacred physician cannot be qualified to apply the proper remedy."—Council of Trent, Chapter 5.

The Pontifical hierarchs ever kept in view the purpose of rendering their subordinate Priests the fit instruments of whatever atrocity their interests might command them to perpetrate; and thus brought to bear upon their hearts every possible power of corruption. Not content with cashiering them of all sanatory domestic influences; by the practice of confession, the Popes have arranged and enforced upon them that the full stream of human crime and corruption, foul and infectious, shall pass through the bosoms of the Roman Priests. In constructing at their discretion the polity of the nations, the Papal architects so planned it, that the sacerdotal order should constitute the *Cloaca* of the social edifice; and thus secured for Rome the *honor* of being through those channels the great *Stercorary* of the world! In the language of prophetic vision that apostate is fitly designated—sitting at the centre of the common drainage of Europe, as the "Mother of abominations;" and as holding forth, in shameless arrogance, the cup of the filthiness of her fornications!—Fanaticism; Section VI.

In every age and in all countries, Auricular Confession has been the fertile source of every possible crime. By it personal purity, and all domestic confidence have been annihilated. The knowledge of the character, propensities, and circumstances of every individual, with the concealment in which it veils all its mysterious communications and acts, eradicates the shield of virtue, and places every person within the controlling power of the Priest. It has been shrewdly remarked, that as long as men sit in the confessional, women will be the large majority of pretended penitents; but if ladies were confessors, the men would flock to their mock tribunal of penance. To verify that the most scandalous enormities are inseparable from the Romish penance, Popes Pius IV. and Gregory XV. issued bulls expressly concerning those Priests who defiled females at confession. In

consequence of the bull by Pope Pius IV. the complaints against the profligate Priests were so numerous, that in one city in Spain, twenty secretaries were employed during one hundred and fifty days to write the details of their wickedness at confession; but as it seemed to be no nearer the completion than at the commencement, the Inquisitors for the sake of their unholy craft quashed the investigation. The obscene rules, and the disgusting filthiness of that diabolical machination are found in the *Roman Penitential*; Bucharth's Decrees, Book 19; and Cardinal Tolet's "Instructions to Priests."

That the Papal confession and absolution absolutely confirm men in the practice of iniquity, is manifest from the most renowned Romish authors.—*Bellarmin De Penitent. Lib. 4. Cap. 13*, affirms; that "Papal pardons discharge men from obedience to the commandments of God."—*Suarez Tom. 4. Part 3. Disput. 32*; and *Filiucius Mor. Quest. Tom. 1. Tract. 7*, decide—that "they ought not to be denied or delayed absolution who continue in habitual sins, against the laws of God, and of nature; though they discover not the least hope of amendment: and though they acknowledge, that the presumption of being absolved encouraged them to sin with more freedom."—*Bauny Theolog. Moral. Tract. 4. Quest. 15, 22*.—To which *Caussin* adds, page 211; "If that doctrine is not true, confession would be of no use to the greatest part of the world, and there would be no other remedy for sinners than the halter."

But in a more extended view the pernicious effects of auricular confession exceed all description. Under the arrogated priestly authority, and the inviolable secrecy of the system, seditions and treasons are invented; and as all things however criminal are prohibited by the canons from being disclosed; the conspirators against the public safety or the existence of the government in ordinary cases are absolutely precluded from all open discovery. Nothing which occurs at confession can be revealed, except to the Pope himself, in consequence of his plenitude of power to abrogate all laws, decrees, and canons.—*Binet* declared; "It is better that all kings were slain, than that one con-

fession should be revealed ; because confession is by divine, but the power of princes by human laws." The several attempts to assassinate William, Prince of Orange ; the English gunpowder plot ; and the history of the French League in the sixteenth century, amply corroborate the lamentable fact, that the Popish dogma has invariably been practised when an opportunity was afforded with impunity. At that period the hierarchs of Rheims issued their mandate, prohibiting all the Priests from admitting to absolution those who would not swear to join the rebellion against the king. *Garnet* justified himself for not revealing the gunpowder plot, because it was communicated to him at confession. Henry IV. King of France asked his confessor Cotton, what he thought of the Jesuit maxim—"When any one devised the murder of a king, the Priest who is informed of it at confession, ought to retain the secret." Cotton replied—"It is a good and Christian doctrine !" *Hist. de l'edit de Nantz.* Vol. 2: 11, 230.

Those principles are conformable to the authentic doctrines of three remarkable decisions which are promulged by the modern Romanists.—*Lemoyne*, Prop. 1. affirms—"A Christian may deliberately discard his Christian character, and act as other men, in things not properly Christian."—*Alagona* quotes and sustains Thomas Aquinas in his Sum. Theolog. Compend. Quest. 94. when he expressly announces—"By the command of God, it is lawful to murder the innocent, to rob, and to commit all lewdness ; because he is the Lord of life, and death, and all things ; and thus to fulfil his mandate is our duty !"—*Philopater*, Respons. ad Edict. Sect. 2. Num. 157, 158, thus proclaims the Papal doctrine upon high treason—"All theologians and ecclesiastical lawyers affirm, that every Christian government, as soon as they openly abandon the Roman faith, instantly are degraded from all power and dignity, by human and divine right. All their subjects are absolved from the oath of fidelity and obedience which they have taken ; and they may and ought, if they have the power, to drive such a government from every Christian state, as an apostate, heretic, and deserter from Jesus Christ, and

a declared enemy to their republic. This certain and indubitable decision of all the most learned men, is perfectly conformed to Apostolic doctrine." Those are the dogmas which are inculcated constantly by the Papal Priests at Auricular confession, from one end of the world to the other, wherever Popery is truly promulged.

5. *Blind obedience to the Roman Court and Hierarchy.*—The principle of entire subordination to the Pope and his inferior ecclesiastics in every grade, is the first, middle, and last attribute of a genuine Babylonian. Without it, as they decide, a man is good for nothing but to be burnt; and the possession of that essential quality compensates for the total deficiency of every good characteristic; and more than atones for ignorance, knavery, licentiousness, and murder, with every other atrocious crime, which are the only claims that are admissible, as a title to the honor of canonization, and to the dignity of being worshipped as a Romish *Saint*.

Bernard in his Epistle 178, thus addressed Pope Innocent—
 "If there be men, either of the laity, clergy, or monks, who are more wicked and profligate than others, they run to your court at Rome, and there have sanctuary and protection; and then return to insult those who attempt to correct them."—In his *Pensées* diverses sur la Comate, Tom. 2. Sect. 199, *Bayle* proves—
 "That the spirit of Popery is much more contrary to the opinions which agree not with it, than to a wicked life. Should a man confess that he did not believe it lawful to invoke the saints, he would be dismissed without absolution; but not if he confessed himself guilty of perjury, theft, adultery, or murder. In Spain, where an infinity of immoral and scandalous positions may constantly be uttered without censure; should any one assert that the body of the Apostle James was not in Gallicia, or that the Virgin Mary is not the Queen of Heaven and the world, or that she did not ascend to heaven in body and soul; he would instantly be dragged to the Inquisition, and thence never depart except to the Auto da Fe;" to be roasted for his want of implicit faith in the papal infallibility and supreme jurisdiction.

6. Festivals.—The Romish holidays are part of the inherent wickedness of Popery; they are merely excuses for priestly imposture and fraud, to promulge lying legends, to commemorate their silly processions, and to sanctify drunkenness and debauchery in honor of the idol for the day. They endanger social order, and interrupt national prosperity by the encouragement which they give to indolence; by the mischievous squandering of money which they require; and by the dissipation and licentiousness which are inseparable from them. In truth, the Popish carnivals of every name and species, and in all places, are the exactly continued counterparts of the ancient Pagan festivals. The antiquated Lupercalia and feasts of Flora were not in any one point more inordinately criminal and extravagantly impure, than the modern masquerades at Rome and Venice during their Carnivals; and no brothels in the world equal in beastly practices, male and female convents.

The author of "Lettres Juives," in his sixty-fifth letter, narrates of the pontifical dominions and the neighboring countries in Italy, where Popery is exhibited in its perfection; that the "Nunneries as well as streets and private houses are transformed into masquerading theatres. Nuns roam about the streets disguised in fantastic dresses and in male garments, even of the Ecclesiastics; while the Monks and Priests appear, not only as buffoons, and in every other theatrical garb; but also even as women and nuns. All public and private business is suspended; and all virtue, decorum, and common sense are banished."

Travellers assure us, that formerly the Turks, who visited the Popish countries, ascribed the Carnivals to a periodical mania, which returned annually soon after the New Year; and as the outrageous profligacy ceased at the beginning of Lent, as it is superstitiously denominated; they supposed, that the cure of that temporary delirium was effected by the application of the ashes at the period, which from that ceremony is called Ash Wednesday.

"The institution of Lent is pretended to be founded upon our Savior's fast of forty days in the wilderness; as if frail mortals in all things could imitate the Son of God! They might as

well attempt to walk upon the sea. Besides the omnipotent Savior endured that fast but once—the Apostles never. The impossibility of man's long suffering hunger, without doubt is the grand cause for its enforcement by the Romish Priesthood. Immense sums of money are obtained for dispensations to break the canon: and all men may transmute beef, mutton, venison, and poultry, into fish, who will pay the demand of the Confessor for the privilege of gormandizing. In fact, the whole system of keeping Lent, is nothing more than a scheme of ecclesiastical roguery, to enrich and feed the Popish Priests, by starving the people; or making them pay the stipulated price for satisfying the cravings of nature. It is also not a little memorable, that in the reign of Charles II. king of Britain; the nominal Protestant, Archbishop Sheldon, who was the grand artificer of the English black Bartholomew's day in 1662, actually granted to Protestants, licences to eat flesh in Lent, which were obtained upon application for the prescribed fees.—Ind. Whig; 34.

7. *Popish mummery substituted for evangelical holiness.*—The Romish superstitious ceremonial extirpates all goodness and morality, and exchanges spiritual devotion for exterior pageantry. Mummery in honor of the Virgin Mary, the Papists say, will infallibly secure them from final torment. They teach, that to possess a relic is superior to gospel sanctity; and that a drop of blessed water will ever cleanse from all sins. Well therefore has it unanswerably been asked—"If water salted by a Roman Priest can purify and meeten the soul for heaven, what is the use of a holy life?"

Popery consists of an endless train of senseless, but showy and sanctimonious observances; fasts, festivals, mutterings in an unknown tongue, crossings, counting of beads, grimaces, and idolatrous adoration of images; which so bewitch and intoxicate the people, that they think themselves very devout and holy, because they are beyond all measure childish and superstitious.—*Tillotson.*

This statement is confirmed by *Alexander de Salo*, who in his "*Methode pour servir et honorer la Verge Marie,*" thus

oracularly-announces the genuine Romanism respecting the little estimate which the Papists have for morality, when contrasted with the insuperable necessity of a constant and strict compliance with their idolatrous ritual. That author affirms—"None of those who live and die servants of the Virgin Mary can be damned; for many of them who were abandoned to wickedness have obtained mercy and eternal life. It was revealed to a monk, that the Virgin hath such authority in heaven, that she obtains of her son, whatever she demands for her favorites, even so far as to revoke the sentences of their condemnation. Paul de Castro says, that as a Cardinal, by only putting his hat upon the head of a criminal going to execution, delivers him from punishment; much more hath the *Mother of God* power to liberate a miserable sinner, whom the greatness of his iniquity hath bound over to eternal wo."

Anselm narrates as a genuine fact, and it is just as infallibly true as any other part of Popery; "that one morning a notorious thief entered the cottage of a poor widow with an intention to rob her; but judging her not worth enough for his trouble, he thus familiarly accosted her. 'Have you breakfasted yet?' 'I breakfast?' she replied; 'God forbid that I should violate my vow to fast every Saturday in the year.'—'Every Saturday, and why that?' he asked. 'Because,' answered the woman, 'I heard from a famous preacher, that whoever fasts on Saturday in honor of our Lady cannot die without confession.' The thief upon that information feeling penitence, knelt down and swore to the Queen of Angels, that he would also fast every Saturday for her sake; and thenceforth inviolably kept his promise. But as he still continued his robberies, he was eventually surprised by some travellers, who severed his head from his body. His executioners were instantly surprised to hear the head cry out—'Confession, masters, I beg at least that I may have confession.' The affrighted man-slayers ran to the next village to inform the Curate, who immediately went to the place with a multitude of the people to witness that prodigy; and having joined the head of the highwayman to his body, according to his desire, gave

him confession. After which, the penitent, having thanked the Priest for his absolution, said with a loud and distinct voice—
 ‘Masters, I never performed any good in all my lifetime, except my having fasted every Saturday in honor of the Mother of God. At the very moment I received the deadly blow, a frightful troop of devils surrounded me to seize my soul; but the blessed Virgin came to my aid, and drew them far from me by her divine presence, and would not suffer my soul to leave my body till I should be sufficiently contrite, and make confession of my sins. Having also entreated the attendants to pray for him, he passed from this world into the state of happiness and glory.’—*Salo, Methode, &c.*

The work from which the preceding dogmas and narrative are extracted, is one of the most esteemed productions among the host of Roman legendary writers. It was published as oracular, and authorized in usual form by the pretended unerring approbation of the chiefs of the Papal Hierarchy. It is precisely congenial with the sanction given to the “Lives of the Saints by Aloysius;” and from the above single fact, the inference is undeniable, that the Papists do substitute idolatrous forms of worship, for evangelical devotion and that “holiness without which no man shall see the Lord”—and therefore we may be assured, that the definition of the Apostle Paul is infallibly correct;—Popery is “the working Satan;” 2 Thessalonians 2: 8, 10, 12; and that Papists not believing “the truth and having pleasure in unrighteousness,” do not repent of “their murders, nor of their sorceries, nor of their fornication, nor of their thefts;” Revelation 9: 21; and 17: 2, 4, 6; because they “have been made drunk by the golden cup full of the wine of filthiness and abominations” with which “Mystery, Babylon the Great, the Mother of Harlots,” hath deceived them “who perish; because they receive not the love of the truth, that they might be saved.”

NOTES.

I.—MONACHISM.

THE Reformation has promoted the internal security and prosperity of nations, by abolishing various customs and institutions which corrupted their morals and impoverished their resources. Multitudes of the primitive Christians escaped from persecution into solitary and uninhabited places, where their enthusiasm was inflamed to an extraordinary degree by the gloom of the surrounding desert. Fanaticism having continued the unnatural practice of leaving society, even after the cause which had given birth to it had ceased, the monastic life began to assume a regular form. Edifices were reared and appropriated for that purpose; rules were prescribed for the observance of their inhabitants; and eminent for piety was the individual esteemed, who took up his final retreat in one of those solitary mansions. That was the origin of monastic institutions; and one of the most surprising subjects that can engage our contemplation, is the extent to which they increased. A system that derived its existence from an obscure individual, who possessed no influence save what his servid superstition conferred upon him, extending its ramifications over one kingdom after another, and over one region after another, till it could boast of establishments over half the globe—numbering among its members, statesmen, kings, and emperors, and actually grasping a great part of the wealth of the nations in which it prevailed—is one of the most astonishing scenes that history unfolds.

The monastic life is unnatural,—for it is in direct opposition to an original principle of the human mind, by which our species are connected among themselves—the desire of society; nor is there a more striking phenomenon in the history of mankind than this—that a wild enthusiasm should acquire entire superiority over an affection to which men in every region in the world do homage. The professed and primary object of monastic institutions is preposterous. Little can be said for the rationality of minds which could suppose that the duties we owe to the God who made us, may be better performed amid the gloom of the desert, and the dreariness of the cell, than in the scenes of social life!

But, although it were granted that the object of monastic institutions is not irrational, their existence, from the very hour of their commencement, was one continued crime against God, and against human society, increasing every hour in magnitude and atrocity. Man is not formed for himself alone. Dependent on his fellows, his very circumstances point out his destination. He is a member of society, and there are du-

ties which we owe to society of as much importance in their own place, as those that are more immediately required of him by his Creator. What estimate, then, must we form of the conduct of him who turns away with utter contempt from all those offices of social duty, and bursting through all the strong and endearing ties by which he is connected with the members of the same great family, resolves to live "a solitary man."

The aggregate of injury which, in the withdrawal of its members, was inflicted on society by those institutions, during the long period of twelve centuries, cannot be counterbalanced. If the beings devoted to monachism, be estimated only at the permanent average of *one million*, forty generations passed away in that period, and a total is presented to us triple the population of the United States, of our fellow creatures, to whose exertions in her service, society had a right of which she could not justly be deprived, snatched away from her, and with all those powers and faculties, which, under a kindlier influence, might have been her ornament and delight, buried in the lone desert! The number of monks and nuns throughout Christendom, doubtless, was far greater than that which we have supposed. The number in France, at the end of the seventeenth century—a period, *posterior* to the Reformation, when the ranks of monastics were greatly thinned, was more than two hundred thousand! England, at the time of the suppression of the monasteries by Henry VIII., contained fifty thousand: and one of the pontiffs was accustomed to boast, that he had *forty-four thousand monasteries* at his command!

Who can tell, amid all that prodigious overthrow of mind, how many mighty spirits were crushed in their opening energies? How many individuals were condemned to live in vain, through whose enterprising efforts light might have been shed on the paths of literature, or on the truths of religion! Who can tell whether the combined exertions of many of those lost myriads might not have prevented the disastrous reign of darkness that ensued, and rendered the Reformation unnecessary? Who can doubt, that in all that inconceivable multitude, there were many who would have occupied important stations in society;—many who would have proved the centre of domestic charities, the lovers of freedom, the friends and benefactors of their species? What can redeem, from the charge of atrocious guilt, the system which occasioned such gigantic ruin of intellectual, moral, and physical powers?

This, however, does not unfold all the injury done to society by monastic institutions, nor is it that view of it in which their criminality appears invested with its highest aggravation. It is dreadful to deprive society of the benevolent exertions of millions of her members; but it is diabolical to set all those millions in hostility against themselves. From

the principles on which those institutions were established, and the conduct which characterized their members, nations were arrayed against their own prosperity and peace—for they were instituted upon entire devotedness to the court of Rome, and absolute independence on the civil power. The exemption of such vast numbers of ecclesiastical persons from all subjection to the secular authorities, was utterly at variance with national security; yet that exemption was claimed for them, and during many ages afforded ground of contention and warfare in almost every nation of Europe. Even after the Reformation had taken place, the continuation of the system was attempted; and in the articles decreed by the Council of Trent, for the reformation of princes and civil magistrates—which were a collection and confirmation of the decrees of former councils—we may read at once a description of the ten kingdoms of the Beast previous to the Reformation, and of the state in which, if Papal influence had been sufficiently powerful, it would still have remained. The decrees of that Council enact:—"That persons ecclesiastical, even though their clerical title should be doubtful, and though they themselves should consent, under any pretext, cannot be judged in a secular judicatory. Even in cases of notorious assassination, their prosecution must be preceded by a declaration of the bishop of the diocese. That in causes spiritual, matrimonial, those of heresy, tithes, &c. civil, criminal, mixed, belonging to the ecclesiastical court, as well over persons as over goods, the temporal judge cannot intermeddle; and those who shall recur to the civil power, shall be excommunicated. Secular men cannot constitute judges in causes ecclesiastical. A clergyman, who shall accept office from a layman, shall be suspended from orders, be deprived of his benefice, and be incapacitated. No king or emperor can make edicts, relating to causes or persons ecclesiastical, or intermeddle with their jurisdiction, or even with the Inquisition, but are obliged to lend their arm to the ecclesiastical judges. Ecclesiastics shall not be constrained to pay taxes, excise, &c., not even under the name of free gifts, or loans, either for patrimonial goods, or the goods of the church. Princes and magistrates shall not quarter their officers, &c. on the houses or monasteries of ecclesiastics, nor draw thence aught for victuals, or passage-money, &c. All princes were admonished to have in veneration the things which are of ecclesiastical right, as pertaining to God, and not to allow others herein to offend, renewing all the constitutions of sovereign pontiffs and the canons, in favor of ecclesiastical immunities, and commanding, under pain of anathema, that neither directly or indirectly, under any pretence, aught be enacted or executed against ecclesiastical persons, or goods, or against their liberty; any privilege or immemorial exception to the contrary notwithstanding."—*Mendham's History of the Council of Trent.*

Such are the privileges which, not the monks only, but all the orders of the clergy, insulted the powers of Europe by arrogating to themselves, and in asserting which, they frequently threw whole kingdoms into confusion. "Those articles imply a total independence of the ecclesiastic on the secular powers, inasmuch as the latter could use no coercive measures, either for preventing the commission of crimes by the former, or for punishing them when committed—could not, even for the payment of civil debts, or discharge of lawful obligations, affect the clergy, either in person or property, moveable or immoveable; and could exact no aid from them for the exigencies of the state, however urgent. The independence was solely on the side of the clergy, for the laity could not, by their civil sanctions, affect the clergy without their own concurrence but the clergy, both by their civil and by their religious sanctions, could affect the laity, and in spite of their opposition, could bring the most obstinate to their terms. The civil judge could not compel a clergyman to appear before his tribunal; but the ecclesiastical judge could and did daily compel laymen to appear before him. In all disputes between individuals, the clerical only could decide. Though the kinds of power, in the different orders, were commonly distinguished into temporal and spiritual, the greater part of the power of the ecclesiastics was strictly temporal. Matters spiritual are those only of faith and manners; as influencing opinion, wounding charity, or raising scandal. Whereas, under the general term *spiritual*, they included all the important part of civil matters also, affairs matrimonial and testamentary, questions of legitimacy and succession, covenants and conventions, and wherever the interposition of an oath was customary. They were also the sole arbiters of the rights avowedly civil of the church and churchmen, and in every thing wherein those had, in common with laymen, any share or concern." The Popish clergy generally, and especially the monastic orders, were "a spiritual army, dispersed throughout Europe, of which all the movements and operations could be directed by one hand, and conducted upon one uniform plan. The monks of each particular country were a particular detachment of that army, of which the operations could easily be supported and seconded by all the other detachments, quartered in the different countries round about. Each detachment was not only independent of the sovereign of the country in which it was quartered, and by which it was maintained, but dependent on a foreign sovereign, who could at any time turn its arms against that particular country, and support them by the power of all the other detachments."

Monastic institutions were injurious to the states of Europe, for they absorbed a vast portion of national wealth. They were supported in affluence and splendor, at the expense of the very community whose claims on their services they had spurned; and by the delusions which

Popery had spread over the world, they drew into their possession immense riches, the greater part of which, as to any advantage resulting from it to the state, became from that moment utterly dead. "In England the prodigious increase of the riches of the church had long been the subject of complaint, as a matter of the utmost prejudice to the state. The barons inserted a clause in the great charter, which expressly prohibited any one to alienate his lands to the church; but that prohibition had no effect. The church acquired estates, which were never afterwards alienated. In proportion as their revenues increased, the public were impoverished; and if their rapacity had been continued, England would have been a nation of monasteries and masshouses. Edward I., therefore, enacted a law effectually to prevent the continuance of that evil, by prohibiting any one to dispose of his estates, without the king's consent, to societies which never die; the famous statute of Mortmain." In spite of all those precautions, monachism so prevailed, that *six hundred and forty-five* convents were suppressed by Henry VIII. at the Reformation, the annual revenues of which were equivalent to *thirty millions* of dollars.

In Sweden the wealth of the church was of more value than all the other property in the kingdom. In Cambresis, a province of the Netherlands, the possessions of the ecclesiastics were, to those of the whole laity, as fourteen to three! "At every step of our progress in France, appear rich monasteries and magnificent abbeys. Before the revolution of 1789, *one half* of the property of that kingdom was in the hands of the priests and the monks. That fact is still more sensibly true of Spain, Italy, Flanders, and Germany." Scotland sacrificed largely at the shrine of monastic folly. One of her princes, David, in the twelfth century, founded and endowed no fewer than *twelve* magnificent fabrics, consecrated to the purposes of monachism, for which the church honored him with the insertion of his name in her calendar of demon saints to be worshipped.

But the enormous revenues which they derived from their lands, and their church livings, were not the only sources of wealth to the monasteries. Sums exceeding conception were filched from the sale of relics, and the voluntary offerings of superstitious devotees. Perpetually did the monks exhibit a vast variety of *relics*, whose virtues were marvelously adapted to all the exigencies of human life. There were four arms of Andrew; dozens of Jeremiah's teeth; parings of Edmund's toes; some of the coals that roasted Laurence; and the girdle of the Virgin Mary was shown in *eleven* places, with two or three heads of *Saint Ursula*, some of Peter's buttons, and many rags of the muslin and the lace of female saints! A thousand marvellous properties were attributed to those fraudulent relics. They affirmed, that they had power to

fortify against temptation, to infuse and strengthen grace, to drive away the devil and all evil spirits, to allay winds and tempests, to purify the air, to secure from thunder and lightning, to arrest the progress of contagion, and to heal all diseases! Indeed, it was much more difficult to tell what they could not, than what they could do! To be permitted to touch, or even to see those hallowed things, was a privilege for which the people had to pay; but the possession of them was to be obtained only at a very great price; and the virtue by which they were distinguished, was also proportioned to the rate at which they had been procured. In addition to the immense sums received for their relics, the monasteries were ever attesting some new miracle, for the purpose of attracting the unhealthy, the penitent, and the pilgrim; all of whom were urged to leave an offering behind them to the wonder-working saint. The wealth of which, by these means, the monks became possessed, was enormous. The offerings at the shrine of Thomas Becket amounted, *in one year*, to nine hundred and fifty-four pounds,—a sum equivalent to *fifty thousand* dollars; and the gold taken from the shrine, at the time of the demolition of the monasteries, “filled two chests, which eight strong men could hardly carry. The jewels, the plate, the furniture, and other goods, which belonged to all the abbeys and convents, amounted to a prodigious sum, of which no computation can be made. The vestments were of cloth of gold, silk, and velvet, richly embroidered; and the crucifixes, images, candlesticks, and other utensils and ornaments of their churches, all were of silver and gold.”

What was the mighty benefit, which in return for all the splendid gifts they received, the monastics conferred on their devotees? Nothing more than a promise that all the influence which the monks possessed in *heaven* should be exerted in behalf of their souls, and those of their relatives! What imposition can be too gross, for deceiving an ignorant and superstitious people? The sanctity of the recluses consisted wholly in some ridiculous singularity of garb; yet was the world so much infatuated by their appearance, that liberality to *them*—even to the begging of their own children—was regarded as the most direct path to heaven; nor, it was craftily promulged, could immortal happiness be more effectually secured, than by giving the luxuries of life to those who had bound themselves to live in abstinence, and by enriching those who had sworn to live for ever poor! Thus were the people deluded, as the pretensions of the monastics to poverty and austere piety were mere cant; for amid all the gloom, and all the affected rigidity of their character and their devotions, they never manifested any reluctance to encumber themselves with the riches that perish; and to barter for the carnal things of this world, the spiritual commodities of the world to come.

But the mere absorption of property and of wealth was not all the

positive evil with which the monastic institutions were chargeable. *That*, in process of time, would have effected the ruin of society; and but for the Reformation, Europe would now have become a region of monasteries and of monks. It is the *moral* influence which they exerted, that renders them pre-eminently infamous, and throws over their guilt its deepest and darkest shade of atrocity. Morality constitutes the highest glory of a nation; when that is gone, its worth is departed; and though it may continue to boast of trade, and riches, and power, it is an abomination in the earth. Those institutions naturally tended, and did greatly contribute, to ruin the moral character of every country in which they prevailed. There is not one individual of our species, on whose mind seclusion from society would not produce the most baneful effects: for it would either give to his character the complexion of a rigid, unsozial misanthrope; or inspire him with all the fervor of fanatical frenzy. Men of the strongest mental powers, improved by education, have been unable to withstand its influence. It is the unavoidable effect of a monastic education, to contract and fetter the human mind. The attachment of a monk to the interest of his order, which is incompatible with that of other citizens, and the habit of implicit obedience to the will of a superior, with the frequent return of the wearisome and frivolous duties of the cloister, debase his faculties, and extinguish all generosity of sentiment and spirit. The effect of monastic seclusion on the *female* mind, has been singular. In a convent of nuns in France, a strange impulse seized one of the sisterhood to mew like a cat, which soon communicated itself to the rest, and became general throughout the convent, till, at last, they all joined, at stated periods, in the practice of mewing, and continued it for several hours! In the fifteenth century, one of the nuns in a German convent was seized with a strange propensity to *bite* all her companions; and that disposition spread among them, till all of them were infected with the same fury.

But the effect which monachism has produced on the *passions*, mankind have had most cause to deplore. Men may think to escape the power of passion, by escaping from the view of those objects by which it was excited; but the thought is vain. The calm which seems to accompany the mind in its retreat, is deceitful. The passions are secretly at work within the heart. The imagination is continually heaping fuel on the latent fire; and at length the laboring desire bursts forth, and glows with volcanic heat and fury. The man may change his habitation, but the same passions and inclinations lodge within him; and though they appear to be undisturbed and inactive, they are silently influencing all the propensities of his heart. Even minds under the influence of virtuous principle cannot stem the impetuous torrent; and as for those of an opposite description, they must be overcome. The ceis-

bacy, the poverty, and the self-tormenting punishments to which the advocates of monachism pretended to dedicate themselves, fostered their pride, their ambition, and their sensual inclinations; and so quickly was the semblance of sanctity banished from their habitations, that in the ninth century, the most strenuous efforts of Charlemagne were inadequate to repress the disorders with which they were pervaded. Ignorance, arrogance, and luxury, were the prominent features in the character of all orders of the Papal hierarchy. "Worldly ambition, gross voluptuousness, and grosser ignorance, characterized their various ranks; and the open sale of benefices placed them in the hands of the basest of men."

The history of the monks and nuns exhibits, that their hearts were corrupted with the worst passions that disgrace humanity, and the discipline of the convent was not productive of a single virtue. Prelates exceeded the inferior priests in every kind of profligacy, as much as in opulence and power; and of course, their superintending authority was not exerted to lessen or restrain the prevalence of those vices, which their evil example contributed so largely to increase.

Boccace, in his witty and ingenious tales, very severely satirized the licentiousness and immorality which prevailed during his time in the Italian monasteries; and exposed the scandalous lives and vices of the monks, nuns, and other orders of the Papal ecclesiastics. Contemporary historians also delivered the most disgusting accounts of their intemperance and debauchery. The frailty of the female monastics was an article of regular taxation; and the Pope filled his coffers with the price of their impurities. The frail nun, whether she was immured within a convent, or resided without its walls, might redeem her lost honor, and be reinstated in her former dignity and virtue, for a few ducats. That scandalous traffic soon destroyed all sense of morality, and heightened the hue of vice. Ambrosius of Canadoli, a prelate of extraordinary virtue, visited various convents in his diocese; but on inspecting their proceedings, he found no traces even of decency remaining in any one of them; nor was he able to infuse the smallest particle of decorum into the degenerated minds of the sisterhood. The reform of the nunneries was the first step that distinguished the government of Pope Sixtus IV., at the close of the sixteenth century. The Genoese convents, where the nuns lived in open defiance of all the rules of natural modesty, and scoffed at religion, were the first objects of his attention. The orations which Bossus publicly uttered from the pulpit, and the private lectures and exhortations which he delivered to the nuns from the confessional chair, breathed, in the most impressive manner, the true spirit of Christian purity; but his glowing representations of the bright beauties of virtue, and the dark deformities of vice, made little impression upon their corrupted hearts. Despising the open calumnies of the envious, and the secret hostilities of the guilty, he proceeded, in spite of

all discouragement and opposition, in his highly honorable pursuit; and at length, by his wisdom and assiduity, beheld the fairest prospects of success daily opening to his view. The rays of hope however had scarcely beamed upon his endeavors, when they were immediately overclouded by disappointment. The arm of magistracy, which he had called upon to aid the accomplishment of his design, was enervated by venality; for the incorrigible objects of his solicitude having freed themselves by bribery from the terror of the civil power, contemned the reformer's denunciations of eternal vengeance hereafter, and relapsed into their former licentiousness and depravity. Among the great number of nuns who inhabited those guilty convents, a few were converted by the force of his eloquent remonstrances, and became afterwards exemplary in their lives, but the rest abandoned themselves to their impious courses; and though more vigorous methods were in a short time adopted against those refractory monastics, they set all attempts to reform them at defiance. The modes in which their vices were indulged have changed with the character of the age; and as manners grew more refined, the gross and shameful indulgences of the monks and nuns have been changed into a more elegant and decent style of profligacy. Fashion has rendered them more prudent and reserved in their intrigues, but their passions are not less vicious, nor their dispositions less corrupt.

Such is the record of monastic profligacy and corruption; and when we think how the monks were regarded by the people with profoundest reverence, and, moreover, with what swarms of them Europe was filled—Friars, white, black, and gray; canons regular, and of Anthony; Carmelites, Carthusians, Cordeliers, Dominicans, Franciscans Conventual and Observantines, Jacobins, Remonstratensians, Monks of Tyronne and of Vallis Caulium, Hospitallers, or Knights of John of Jerusalem; Nuns of Ursula, Austin, Clare, Scholastica, Catherine of Sienna; with Canonesses of various clans,—we cannot entertain a doubt, that the contagion of their example operated with most debasing and corrupting effect upon the character of mankind. What must have been the condition of morality, when its professed teachers were so immoral? What, in the view of the God of truth and purity, must be the turpitude of that system, or of that widely extended institution, which, for more than a thousand years, spread its unhallowed influence over so great a portion of the world, and triumphed in the overthrow of all that is virtuous and noble in the character of man? The Reformation, in effecting the overthrow of the monastic system, has promoted, in no ordinary degree, the prosperity of every state in which it has exemplified its beneficent operations.—*Mackray's Effect of the Reformation on Civil Society.—Secrets of Nunneries Disclosed by Scipio de Ricci.*

II.—BABYLONIAN FESTIVALS.

The Reformation has done important and lasting service to the resources and the morals of the states of Europe; by the diminution, and the abolition which it effected of the vast number of festivals and holidays that were formerly observed. "The Sabbath, considering it only under a political point of view, is an admirable institution. But by multiplying those days of inactivity, that which was established for the advantage of individuals and societies has been converted into a calamity for them! What strange infatuation! The powers intrusted with the maintenance and happiness of empires, have patiently suffered a foreign priest to diminish that labor, which alone could fertilize them. This inconceivable disorder still continues in the south of Europe, and is one of the greatest obstacles to the increase of all subsistence, and of its population."

Much as the number of those festivals has been abridged, even in Popish countries, in consequence of the Reformation, it is still very considerable, and by the suspension of labor that takes place on those days among all persons engaged in trade, and manufactures, and agriculture, there is injury done to the national wealth of no small magnitude; while the voluptuousness and riot that characterize their observance, do incredible injury to the national morality. If the influence of those holidays is so pernicious in the nineteenth century, when their number has been so much diminished, and their power so much repressed, what must have been their curse anterior to the Reformation, when their number was vastly greater, and when their baleful effects were experienced in every sphere of life, and in every department of human society? The saints, to whose memories certain days had been appropriated, had multiplied so exceedingly that their commemoration occupied a great portion of the year. "The Christian Martyrology became as voluminous as the Pagan mythology. In the time of Eusebius, the saintly names to be commemorated, amounted to more than five thousand for every day of the year! No wonder that those who attempted to compile the lives and acts of the saints, in later times, should have found it such a long and laborious task, that it required several years to accomplish it. The collection begun last century amounted to fourteen volumes folio; only the saints of the first four months of the year! To shorten the labor, and to abridge the ceremonial of commemoration, they associated a number of them into fellowship, and made one day serve for several of them; so that, on some busy days, Papists could pay their compliments to thousands at once, whereby they were canonically

exempted from the drudgery of daily attendance upon them. Thus, on Innocents' day, they commemorated the Babes of Bethlehem, an indefinite number. On the ninth of March, the Forty Martyrs of Sebastes. Another was consecrated to Ursula, and her eleven thousand virgins. On another they discharged their homage to myriads of the heavenly host, whose number amounts to thousands of thousands, and ten thousand times ten thousand, which is the work of the festival of 'Michael, and all angels;' whose names, virtues, and services, taken one by one, it would have been difficult particularly to record. A similar universal commemoration they appointed for the dead; and lest any of them should have been forgotten and overlooked in the crowd, the first of November was consecrated to perpetuity, in honor of '*All Saints.*' Notwithstanding this expeditious way of paying the immense accumulating debts which they acknowledged to be due, there still remained abundance of particular accounts to clear, on particular marked days, to give sufficient employment both to priests and laity, if they proposed to solemnize the whole round of feasts, whether double, semi-double, or simple, general, national, provincial, or local, with that degree of strictness which they pretended was necessary. So mad did they become on their superstition, as not only to dedicate holidays to God, to Christ, to angels, to the virgin, to the apostles and saints, real or supposed, but also to inanimate objects, or particular acts, events or circumstances; to the dedication of churches, anniversaries of consecration of bishops, celebration of councils, and even to crosses, spears and nails, chains, clothes, and beads."

The festivals of the saints were said to be guarded from secular business, not only by the authority of the ecclesiastical and civil powers on earth, but also by the vindictive jealousy of the saints in heaven. The fierce deities of the Pagan world were not more dreadful in their resentment against the profaners of their consecrated days, than were the mild saints of the Christian world against those by whom theirs were profaned. A Roman poet assures us that certain royal ladies, having ventured to spin on the feast of Bacchus, were for that crime transformed into bats!

Sternness was the prominent character of the Heathen Gods; and was embodied in their actions. But from the saints of a religion whose prominent feature is love, we naturally expect milder conduct. Alas! our expectations are vain. In the legends of Rome, the *sainly* character was fearfully vindictive and unrelenting. A man who got a shirt made on the day of the Assumption of our Lady, found it, when about to put it on, oversprinkled with blood! He had reason to congratulate himself that it happened to be the day of Our Lady, for the other saints would not have allowed him to escape so easily! A poor wood-feller having

gone out to cut wood, as he was raising up his axe to give the stroke, heard a voice crying, three times, "It is my feast, it is not permitted to work;" but continuing his work notwithstanding, both his hands stuck fast to the handle of the axe! But the fate of poor Peter, an ox-driver, was still more awful. It happened that inadvertently he greased his waggon on the day of Mary Magdalen, and immediately he beheld his waggon and oxen consumed by fire from heaven, and was himself scorched in a most miserable manner!!

During ninety-eight days in the year, secular employments were prohibited, and an interdict was laid on the whole worldly business of society. Abandoning not merely the high-toned purity of Christian morals, but even the ordinary decorum which reason dictates as the becoming characteristic of human conduct, the people marked the celebration of these sacred days with every feature of profligate dissipation. It seemed, indeed, as if mankind had retrograded to the times and scenes of antiquity; or as if the festivals of the heathen gods, with all the circumstances of debauchery that attended them, had been transferred to those who were called Christian people!

The abuses which were connected with the observance of holidays gradually became more flagrant. In the middle of the eighth century, a synod in France enacted—"Every bishop shall take care that the people of God make no Pagan feasts or interludes, but that they reject all the filthy abominations of the Gentiles, such as the profane offerings for the dead, fortune-tellings, divinations, and immolated sacrifices, which foolish men make near to the churches, after the Pagan manner, in the name of holy martyrs and confessors, provoking God and his saints to wrath and vengeance: as also, that they diligently inhibit those sacrilegious fires, which they call *neðfri*, bonfires, and all other observances of the Pagans whatever." In the days of Henry I., "it was the custom of the people of England to spend their Christmas in plays, masquerades, and magnificent and costly spectacles, and to addict themselves to sensual pleasures, dancing, dicing, and various other games." At the time of the meeting of the Council of Constance, the abuses resulting from the festivals were particularly complained of by some of the leading Papists, and the reformation of them was loudly demanded. To such a height of impiety had many even of the clergy proceeded, that "they used to spend the whole night of the Nativity of our Lord, and great part of the day, in gaming; in the name of Jesus Christ, and in the name of the Virgin."

A most melancholy representation of the wretched state of Christendom in those times, has been left on record by Nicholas Clemangis.—"Every one may perceive with how little devotion the people now celebrate these holidays. Some satisfy themselves with entering into the

church, and taking there a little consecrated water, or falling down on their knees for a moment, saluting the image of the Virgin Mary, or of any saint, or adoring the body of Jesus Christ during the elevation. Some go to their houses in the country, others go about their secular business: great numbers resort to fairs, which now are never kept but on the most eminent festivals. Some are delighted with stage-actors, and frequent the theatres; tennis-ball employs some, and dice very many. Festivals are celebrated by the richer sort with great pomp of apparel, and magnificent banquets; but the conscience lies neglected and unpurged. As to the exterior, all is fair and garnished—the houses and floors are cleaned, green boughs are placed at the door, the ground is strewed with herbs and flowers; but the inward man miserably pines away in its filthiness. With respect to the profane vulgar, as they may fitly be called, holidays are not celebrated by them in the temples, nor in their dwellings, but in taverns and alehouses. They resort thither at sun-rising, and abide there until midnight. They swear, forswear, blaspheme God, and curse all his saints. They roar, they wrestle, they wrangle, they sing, they rage, they shriek, they make a tumult, and are as mad as bedlamites. They strive who shall overcome one another in drinking: and when they have glutted themselves sufficiently, then they rise up to play. How shall I relate the vanities of public plays and spectacles on those days? The cross-ways resound with dances; and the villages and streets, and indeed the whole city, with the voices of singers, the shouts and clamors of dancers, the confused sound of the harp, tabret, and all other musical harmonies. Their minds being moved by the blandishments of laughter, the glances of the eye, and the engaging sweetness of song and music, they become effeminate, wax vain, and warm into luxury and incontinence. Their youth first discard chastity. The young men and children are corrupted, and infected with an impure contagion. They continually provoke one another to lewdness, and he that will not follow the rest to destruction, is accounted a wretched sluggard good-for-nothing. What heathen acquainted with those sacrilegious festivals, would not believe that the floralia of Venus or the feasts of Bacchus were observed, rather than any religious solemnities, when he should there behold such uncleanness as was wont to be committed on the festivals of these idols? Neither doth the filthy obscenity only of Bacchus and Venus seem to be exercised there, but likewise of Mars and Bellona. For it is now a common opinion, that it is an unseemly holiday, which is not distinguished with fighting and effusion of blood.”

The Popish festivals were injurious, in an extreme degree, to the best interests of society; they diminished national resources, and opened wide the floodgates of wickedness, to the sweeping away of the very semblance of morality. Who sees not, that, in this respect, the Reformation

has been an unspeakable blessing to mankind? For wheresoever it has obtained, it has abolished those pernicious institutions, and has rid the states of the many abominations with which they were attended; and even in Popish lands, where it has scarcely obtained toleration, its auspicious influence has been so far experienced, that the princes have prescribed limits to those holiday observances; which, fostering idleness and every form of dissipation, they perceived to be utterly hostile to the prosperity of their dominions.—*Mackray's Effect of the Reformation on Civil Society.*

III.—AURICULAR CONFESSION.

THE Popish penance is the very master-piece of "the mystery of iniquity." It is absolutely impossible, in all ordinary cases, that any persons can have the lowest principles of morality, or the slightest emotions of decorum, remaining in their consciences and sensibilities, who attend the Romish Confessional. However revolting, it is indispensable to exhibit the arcana of that diabolical contrivance, by which those "false teachers," the Priests of Babylon the Great, "through covetousness, with feigned words, make merchandise" of their deluded and pitiable vassals. For that purpose, we introduce a series of the leading questions which are propounded to the pretended penitents who attend the priestly confessor to obtain dispensations, indulgences, and absolution. The few questions in which is any remaining portion of humanity, however depraved, will be translated; the others will be transcribed verbatim from the original.

I. There is an elementary school-book of the Peruvian language, entitled "Arte, y Vocabulario, Grammar and Spelling-book," by Torrea Rubio, a Jesuit, published "Con Licencia de los Superiores; with the license of the Superiors." At the end of that book is a short "Confessionario, or Examination of Conscience." It commences with twenty miscellaneous questions. Then follow six queries on the first commandment. The second mandate is obliterated. Upon the third, there is eight inquiries; on the fourth, six; on the fifth, six; on the sixth, sixteen; on the eighth, eight; on the ninth, eleven. The seventh and tenth are partially compounded and include the ensuing twenty questions.

"1. Have you sinned with any woman? With how many? Married or single? How often?—2. Have you sinned with any of your relatives? Of what relationship?—3. As pecado con Madre, y Hija, o con dos her-

manas?—4. Have you endeavored to seduce a virgin?—5. Was it by force or with her consent?—6. Have you encouraged evil thoughts respecting women?—7. Was it done deliberately?—8. Have you sung wicked songs?—9. Tuviste entonces mal deseo?—10. Has retozado de manos?—11. Tubiste, entonces mal deseo?—12. Jugaste, retocaste con casada, o con soltera?—13. Has fido tercero, o causa paraque alguno peccasse?—14. Cediste o prestaste tu Casa, o cama?—15. Haste atabiado, y compuesto con intento de que te se aficionassen?—16. Essos de quien fuiste tercero, eran casados, o solteros?—17. Have you paid your matrimonial debt, or resisted it and denied your husband?—18. Has usado del pecado nefando?—19. Has cometido peccado de bestialidad?—20. Polluisti te ipsum?"

To comprehend the full enormity of the turpitude comprised in this loathsome specimen; it must be remembered that those questions are published in the first and only introductory book; and which must necessarily be used by all the Spaniards who would learn the language in which the Aboriginal Peruvians converse; and also by all the Peruvians who would use the common Spanish terms.

II. The "Ritual Formulario, e Institucion de Curas, para administrar los santos Sacramentos, &c.; Ritual, and Instruction for Priests to administer the Sacraments, &c.; Con licencia; with permission." Beyond all dispute; that is the common formulary of the Spanish Roman Priests, and consequently is the same book substantially that is used by all the Papal Ecclesiastics throughout the world. It was regularly approved by the Archbishop, Prelates, the Superiors of the Dominicans and Jesuits, and the Vicars-general; and was printed by direction of the civil government; and by all of them fulsomely eulogized, and most earnestly recommended.

The first eleven pages contain a concise introduction. Sixty-four pages are devoted to the Romish *Exorcism*. Thirteen pages follow respecting *Confirmation*. *Penance* occupies three hundred and sixty-two pages. Eighty-seven pages include the *Eucharist*. *Extreme Unction* comprises forty-five pages. *Matrimony* extends to forty-nine pages, and proposes fifty-two questions for examination prior to the nuptials.

The illustrations of Penance alone directly affect the principles and practice of social morality with the Christian religion; and among the directions for the fulfilment of the ceremony, is the form of absolution in these words—"Dominus Noster Jesus Chirstus te absolvat: &c. May the Lord Jesus Christ absolve thee!—and by his authority I absolve thee from every bond of excommunication, suspension, and interdict, as far as I can, and as thou requirest; and I absolve thee from all thy sins: in the name of the Father, and the Son, and the Holy Ghost. Amen. The passion of the Lord Jesus Christ, the merits of the blessed Virgin Mary

and of all her saints, whatever of good thou hast done, and of evil thou hast borne, be thine for remission of sins, increase of grace, and the reward of eternal life. Amen."

The chief portion of the contents of the three hundred and sixty-two pages of the volume which are devoted to Penance, comprises a series of examinations upon the Decalogue. Upon the first and second commandments are asked one hundred and twenty-eight questions, which inculcate every shameless scene of Pagan idolatry. Forty-five queries or rather instructions how most compendiously to blaspheme and take the Lord's name in vain, are subjoined to the third mandate. Respecting the violation of the Lord's day, thirty inquiries are propounded.

Upon the fifth commandment are eighty-two questions—we extract the forty-sixth and fifty-seventh only; but they are leading questions, and several others are similar to them. 46. "Antes que te casases con tu muger, pecaste con su madre, &c.?" Several other female relatives are enumerated. 57. "Quando tu marido te pide el debito, consientes lo? &c."

The sixth command includes one hundred and one queries; and inculcates in that insidious form the various modes of secret murder, infanticides, procuring of abortions, and other hideous atrocities, which no persons but Papists as taught by Romish Priests ever knew or practised.

To the eighth commandment are appended two hundred and forty-seven inquiries, which develop all the most ingenious and successful machinations to defraud and rob with impunity.

Seventy questions are applied to the ninth mandate; and they teach the most artful methods of equivocation, calumny, deception, falsehood, covenant-breaking, and perjury, with their cognate crimes.

On the latter part of the tenth command are proposed seventeen queries.

The chapter also contains sixty-two miscellaneous inquiries; the five following comprise one whole section. Page 370.

"1: As te mirado et cuerpo, y tocado tus verguencas no estando enfermo, y sin necesidad?—2. Tocaste les carnes, o verguencas de otro? o consentiste, que te tocassen tus carnes? Procuraste ver las verguencas de otro?—3. Andas con ojos deshonestos, mirando en las calles, o Iglesias, a las mugeres, o hombres, que encuentras, si son de buen talle, o hermosas?—4. Entras, y combidas a otros, o a mugeres, en casa de malas mugeres, aunque no sea con intencion de pecar?—5. Have you acknowledged to your Confessor all the sins that you have committed against the seventh and tenth commandments of the law of God?"

In consequence of the entire omission of the second commandment; the third is numbered as the second, and so onward; and the tenth is divided into two parts to complete the number; for the ninth command is in these words, "Thou shalt not covet thy neighbor's wife."

Upon the seventh command are proposed one hundred and sixty-one questions to boys and men—twenty-four inquiries concerning matrimonial sins—and fifty-one queries to girls and women.

1. To *Men*.—Question 1. “Are you married or single?—2. Are you a whoremonger?—3. With how many prostitutes do you associate, or keep?—4. Since your last confession, with how many females have you sinned against God?—5, 6, 7. That question is applied to wives, virgins, and unmarried woman?—8, 9. With how many of your own relatives, or those of your wife, have you sinned?—10 to 20. These enumerate all the nearest relatives by blood.—21 to 28. These inquiries include the minute circumstances attending the specified crimes.—29. Have you defiled any virgin or virgins?—30 to 35. Those questions explore the manner and effects of seduction.—36 and 37. Inquiries respecting the frequent commission of adultery.—38 and 39. Those queries advert to illicit carnal intercourse with the wife before matrimony.—40 to 48. Questions concerning the procuring of concubines under deceitful promises of marriage, with various accompanying wickedness.—49 to 54. Inquiries respecting criminal associations with various collateral relatives.—55. “Have you given any woman stimulating drink that she might sin with you?”

56. “As pecado con muger en la Iglesia, o as derramado semiente en la Iglesia, o as besado, o abracado, o palpado a alguna muger en estos lugares?—57. As abracado, o besado, o tocado los pechos, o otras partes, o las verguencas de alguna muger, tomando deleite en esto? o as retocado a alguna muger?—58. How often?—59. As metido los dedos algunas vezes en sus verguencas? o as corrompido a alguna donzella con los dedos?” The sixtieth query is most disgustingly explanatory of the former in ten different applications.

Questions 61 to 75 unfold the various modes of pandering to the licentiousness of relatives and other companions. From the seventy-sixth to the ninety-sixth questions, a great variety of methods to engage in lewdness, and to entice females of all ages and conditions to sensual indulgences, is fully explained. The inquiries from 97 to 113 comprise the crime of solitary lewdness. From 114 to 117 the queries advert to the sin against nature.

Question 118. “As pecado con tu muger, o con otra qualquiera, fuer a del vaso natural o per otra parte?—119 and 120 are explanatory.—121. “As pecado con algun animal, oveja, perra, cabra, gallina, burra, mula, gata, pato, o con alguna oveja de la tierra? *Y si es muger, pregunten le: As pecado con algun perro, o con otro qualquier animal?*—122, 123, 124, and 125 are explanatory.

The questions from 126 to 133 concern the violation of the Romish spiritual relationships by criminal intercourse.—From 134 to 161, is a

series of miscellaneous inquiries which combine every horrible abomination, both personal and social. They are so inordinately nefarious and overflowing with diabolical turpitude, that not one of them, except the last, is fit for perusal in any language. 161. "How many men or women hast thou thus betrayed?"

2. *Sins by married persons against the seventh commandment.*—162. "Do you pay your debt to your wife or husband?"—The questions from 163 to 168 are revolting to the extreme. 165. "Guardas el orden, y vaso natural con tu muger?"—169. "Estando con tu muger en el acto, as puesto el pensamiento deliberadamente, en otro muger? o as dormido con tu muger pensando que es muger de otro?"—170. "How often?"—171. "What persons?" That query includes a lengthened enumeration.—172. "Estando en el acto con tu marido, as tenido el pensamiento, en algun hombre?"—173. This question to the wife is far more gross than 171, that to the husband.—174 to 178 are obscene to the depth of contamination.—179. "As tenido acceso a tu muger, o a tu marido en la Iglesia, o en cimiterio? How often?"—180 inquires whether the married persons have consented to allow each other to commit adultery in the circumstances specified.—181 refers to the canonical impediments to marriage.—182. "Despues de aver dormido con la hija de tu muger, o con el hijo de tu marido, o con alguna parienta de tu muger, o de tu marido, as buelto a dormir con tu muger o con tu marido?"—183. "How often?"—184 inquires respecting the forcible abduction or rape of a woman for the purpose of marriage.

3. *Questions to women.*—186. "Are you married or single?"—187, 188. "A virgin or a prostitute?"—189. "Since your last confession with how many men, married, single, or relatives of your husband, have you sinned?"—190. "With how many Priests, or persons dressed like Priests, or with how many Friars of whatever order, have you sinned?"—191. "How often with each?"—192 to 196 explore the number of acts of adultery, and with whom committed.—197 to 199 refer to incontinency prior to marriage.—200 to 209 investigate the various relatives and companions, single or married, with whom the woman may have sinned: for it is especially to be regarded, that *all the inquiries proceed upon the principle that the various crimes specified have been habitually perpetrated.*—210. "As palpado con tus manos los verguencas de algun hombre?"—211. "As le hecho que venga en pollucion? o as la tenido tu, por aver le tocado, besado, o abracado?"—212. "As consentido que toquen tus verguencas, o a tus pechos, o a otra parte de tu cuerpo?"—213. "As besado las verguencas de algun varon? o as consentido, que te bese a ti las tuyas, deleytandote en esto?"—214. "Have you embraced or kissed any man, with a corrupt design?"—215 to 218 refer to various incentives to sensuality.—219. "Have you desired to sin with a Priest or with a Friar?"—

220. "How often?"—221, 222, 223 inquire respecting the pandering for other sinners.—224. "As pecado con otra muger como tu?"—225. "How many? How often?"—226. "Quando hazias esse abominable pecado, tenias tu pensamiento en hombres casados? solteros? Clerigos? Religiosos? parientes tuyos? o de tu marido?"—227. "How many? Who?"—228, 229, 230, include various artifices to traffic in uncleanness for gain.—231. "As consentido que alguno, o algunos hombres duerman contigo, fuera de tu vaso natural?"—232. "How many? How often?"—233. "Aste puesto sobre el varon? o as consentido que pequen contigo de otra manera, que la natural?"—234. "How often?"—235. "As tocado con tus manos tus verguencas? o entrando los dedos en ellas, as venido en pollucion? Quando esto hazias, pensavas en varon? Of how many men did you think?"—236. "How often?"

On the first part of the tenth commandment are seven questions concerning the crime of adultery, and other uncleanness, of the same general character as the preceding "examination of conscience."

At the close of the questions which are asked at Confession, are several short admonitory addresses; and they are in precise accordance with the antecedent inquiries. The first is addressed to Fornicators.—The second to Prostitutes.—The third pretended censure is an absolute encouragement to rape.—The fourth is directed to Adulterers.—The fifth, against carnal intercourse with spiritual relations.—The sixth censures husbands and wives who do not pay their conjugal debts.—The seventh reprehends the incestuous.—The eighth reproves women who sin with priests in a mass-house.—The ninth prohibits familiar embraces and kisses among youth.—The tenth censures Pimps and Procurers.—The eleventh condemns self-pollution; and part of the first sentence must be extracted as a specimen: "La pollucion es mayor pecado que dormir con una muger de qualquier estado." Page 423.—The twelfth reprehends unnatural debauchees. One clause will exhibit the force of a Popish Priest's castigation of the most heinous sin. It cannot be translated. "Que ayas cometido tal pecado como este? con otro varon como tu? y que aya llegado tu maldad, a que con tu muger, o con tu manceba, ayas pecado por diferer te parte."—The thirteenth is entitled, "Reprehension contra la bestialidad."

In the Chapter concerning Matrimony, a long examination occurs. It begins with *Impediments* from consanguinity, and affinity in all their diversity, including twenty-eight questions.

Impediment from intercourse.—"Tell me, Catalina, have you slept with the Father, or Brother, or Uncle, of your betrothed Peter?" Page 605.

Impediment from crime.—"Catalina, did you murder, or did you employ any other person to kill your husband, that you might marry your betrothed Peter? or did you promise Peter to marry him while your

husband was living? Did you sleep with Peter knowing that he had a wife?" Page 606.

The other inquiries are applied to various Popish canonical impediments to matrimony.

IV.—CANONS FOR PENANCE.

In contradiction to every exposure of the arcana of "the mystery of iniquity," the Jesuits and the Roman Priests in the United States invariably declare, that the documents cited by the Protestants are either forged or of no authority. To extirpate that flagrant imposition upon the American community, we therefore introduce a concise summary of the "Canones Penitentiales, quorum notitia viris ecclesiasticis est valde necessaria—Penitential Canons, the knowledge of which is indispensable to ecclesiastics." They are extracted from the "Corpus Juris Canonici Gregorii XIII. Pont. Max. jussu editum." Lugduni. 1614. Cum Licentia. That Pope in his prefatory bull says, that he has directed the volume of decrees, canons, decretals, extravagants, and Institutes of the canon law, to be published, that "all occasion of error may be totally removed."

The Canons are comprised in Columns 1255 to 1264; and the Confessor is enjoined most diligently to study them, as the standard by which he is to decide concerning crimes; always remembering, as the introduction states, "to discriminate in reference to the dignity of the sinner, and the enormity of the transgression;" so as to appoint the penance for the good of *the craft!* The following is the enumeration of the cases to which priestly power and the canonical rules extend.

1. A Priest who commits fornication with an ordinary female is condemned to do penance for ten years,

2. A priest who defiles his *spiritual daughter* is doomed to twelve years' penance. A prelate is judged to fifteen years' penance; but the female is adjudged to have all her property confiscated for the church, and to be incarcerated in a convent during her life.

3. If any man carnally knows his spiritual mother or sister, all of them shall do penance for seven years.

4. This appoints a strict penance of forty days, and also a mild additional penance for any man who deceives a woman in reference to marriage.

5. If any man carnally knows two sisters, whether his wife is living or not, he shall do penance for seven years.

6. If any person shall be connected with a nun or a novice, he shall do penance for ten years.

7. If any man shall ignorantly be familiar with two sisters, or a mother and daughter, or aunt and grand-daughter, he shall do penance for seven years; but if he sinned wilfully, he shall always continue unmarried.

8. A man who marries the woman whom he had seduced into adultery, shall do penance for five years.

9. "Qui contra naturam peccavit;" a Priest is adjudged to perpetual penance; a layman to be excluded from the public assemblies until he makes satisfaction to the church. This is a long clause, and immeasurably polluting.

10. "Qui coierit cum brutis," shall do penance for seven years; and the same for incest.

11. A Priest who is concerned in clandestine nuptials is condemned to three years' penance.

12. He who violates a simple vow shall do penance for three years.

13. An excommunicated Priest who celebrates Mass, &c., is adjudged to penance for three years.

14. A voluntary homicide must expiate murder by penance of seven years.

15. A casual manslayer must do penance for five years, or not at all, as circumstances may decide.

16. He who kills a man from inevitable necessity shall do penance for two years. He who kills a thief, whom he might have captured; and he who slays a Pagan or a Jew, shall do penance for forty days.

17. This canon comprises a lengthened discussion respecting the relative criminality and penance, for the murder of a mother, a wife, a master, or a child; and for exposing children at convents and mass-houses to be nourished by charity. In the last case, it is declared, if the parents, or mother in case of illegitimacy, cannot support it, the parties do not sin.

18. He who murders a priest is doomed to penance for twelve years; but if he is a monk the term is extended to seventeen.

19. He who falsely accuses a man so that he suffers death, shall do penance for seven years; which are reduced to three, if the party suffering shall only lose any one of his members.

20. A perjured person is condemned to forty days strict penance, and the subsequent lighter punishment for seven years.

21. For him who knowingly perjures himself for his Superior, forty days and seven years of penance are prescribed; but if he has testified falsely through coercion, forty-three days of penance are appointed.

22. He who swears falsely by the hand of a Prelate or a consecrated cross, must do penance for three years; but if the cross was not consecrated, one year.

23. He who swears falsely or forces another thus to act, is condemned to forty days, and seven years of penance.

24. He who uses false measures shall do penance forty days.

25. He who violates the appointed penance shall be condemned to the greater penance for life.

26. The priest who sings mass and does not communicate, shall do penance, and not sing mass during one year.

27. The priest who covers a dead ecclesiastic with the altar cloth, shall do penance for ten years and ten months; but a deacon, for the same act, is punished three years and a half.

28. He who commits sacrilege, shall do penance during seven years; and he who sets fire to a mass-house, for fifteen years, and rebuild it.

29. Parents who annul the espousals of their children are adjudged to penance for three years; and the children shall suffer the same when guilty.

30. Blasphemers of God, or of any Saint, and especially the Virgin Mary, "maxime beatam Virginem;" if *poor*, are doomed to several tormenting punishments; but if *rich*, he is to be heavily mulcted; with this stern and startling injunction; "nullam misericordiam in hoc habiturus; have no mercy upon him:" and if he will not pay the demand, "pœnam temporalem præcipit Papa imponi per potestatem temporalem; the Pope commands that the secular power do inflict temporal punishment." But a blaspheming Priest is only obliged to implore pardon, however often he may violate the third commandment.

31. A Priest who reveals the secrets of Confession shall be accounted infamous during his life.

32. A Priest who *contemptuously* departs from the rubric in performing the canonical hours and other official duties, shall do penance for six months.

33. A Prelate who ordains a Priest against his will shall be suspended during one year.

34, 35, 36, refer to witchcraft, and other Popish legerdemain.

37 and 38 advert to the celebration of the Mass.

39. This canon appoints the penance for a Priest who permits a mouse to eat his wafer God.

40. By this canon penance for three years is appointed for incendiaries.

41. Various penances are prescribed for different degrees of acquaintance with heretics.

42. The Patron of a mass-house who permits it to decay must do penance for one year.

43. They who study the arts of magic shall do penance for five years.

44. He who will not make peace with his neighbour shall do penance for one year.

45. *Although penance for seven years is appointed for perjury, homicide, adultery, and also for fornication; nevertheless a lighter penance may be enjoined.*

46. Penance for seven years is ordered for persons re-baptized.

47. This canon refers to the carnal knowledge of an adulteress, and prescribes different terms of penance.

Then follow various directions to Confessors; to be cautious how they appoint penances for rich and influential persons, so as not to alienate them; and also for proselytes that they may not be offended by severity; and to adapt their penance to the known pecuniary circumstances of the party. To which are added two general advices—the first is this; to release persons from the obligation of fasting, “dando denarium, for money, vel legendo psalterium, or reading the psalter”—and the second is of more general application; that the prior imposed penance “*relinquitur arbitrio presbyteri*, may be relinquished at the will of the Priest.”

From an impartial review of these various illustrations of the Romish Penance and Auricular Confession; we can easily ascertain the nefarious character and incurable corruption of those essential parts of Popery. In the first place, the Popes claimed and exercised the right to decide upon the proportionate quantum of guilt in every possible iniquity. They next specified the nature of that penance which must be submitted to, prior to the restoration of the delinquents to their favour. Speedily after they invented and published the Tariff of prices; upon the payment of which it is stipulated, that all the inherent wickedness, and all the connected punishment that appertain to any transgression, are completely and for ever cancelled.

One of the most impressive and melancholy considerations attached to the review of the preceding authentic Romish documents is this—that the loathsome impurity which they disclose, is not issued in books that are either printed and sold in profound concealment; which comparatively few decorous youth ever see, and of the contents of which they are ignorant; and to procure which, they must enter into the very secret recesses of revolting corruption, or surreptitiously obtain them from debauchees who would not confide them to any persons but their own associates in vice—but those exposures are derived from the most prominent and duly authorized volumes emanating from the Pontifical Hierarchy. The wickedness also is aggravated, if we reflect; that the pollution is communicated and explained in a ceremony which every Popish Priest teaches, and all sincere Papists believe, is the most solemn act in their

deceitful system; the enumeration of their sins to the Confessor; without which and his consequent absolution, they all professedly declare, that they cannot be delivered from that hell, "where the worm dieth not, and the fire is not quenched."

It is mischievous to suppose that the Roman Taxes for sin are abolished. The Jesuits dare not now publish by their own sanction that accursed book; but every Confessor in the United States understands the amount demanded; and as regularly exacts it from his votaries, as his accomplices in fraud and dissoluteness ever did, or now do at Lisbon, or Naples, or Madrid, or Rome.

It is also essential to a correct estimate of the modern Babylonish morality, to remember; that any man, at the present day, can purchase from the chief of the Papal Hierarchy in America, a "*Dispensation*" to commit any number and kinds of sins which he may please, for a certain period, by contract—that at all times he can obtain pretended "*Absolution*" for every sin which he may have perpetrated, in thought, word, and deed—and that he can buy an "*Indulgence*," to release him from all the penalty of guilt, in time, and its curse in eternity; and not only liberation from his own merited anguish, but also deliverance for his friends in purgatory, either in whole or in part, as he can agree with the treacherous priest of the Roman court. That man who does not behold in this complex curse, a system of diabolical imposture and of ecclesiastical villany, the wickedness of which no mortal imagination can conceive, is incurably blind; unless He who formerly told the man to wash in the pool at Siloam, in mercy again passes by, and opens his eyes to see the Beast in his ugliness, the Mother of Harlots in her filthiness, and Roman Priests as they are, impious and profligate deceivers.

The developments of Popery, in the third note of this chapter, would not have been conveyed so plainly to the public eye, did not the astounding and almost *incredible incredulity* which all orders of citizens unfold in reference to Romanism, in its genuine character, its universal identity, and its unchanging horrors—for the Penitential Canons, and the Directory for Confession, and the Taxes for Sin; and the "*Dispensations, Absolutions, and Indulgences*," all equally exist, and are now in force, and in constant action, as they were in the year 1500—render it indispensable, by their own authentic documents, distinctly to demonstrate; that it is absolutely impossible for any person to be virtuous or pure who attends Auricular Confession; and that every Roman Priest who practises his own avowed system of impiety and corruption, is an audacious rebel against God, and a flagitious enemy to man.

DENS' THEOLOGY.

AFTER the preceding notes were printed, that modern work which, in consequence of its having been the text-book of all the present Roman Priests in Ireland, has recently been the subject of so much scrutiny and censure, "*Moral and Dogmatic Theology*, by Peter Dens," was received; and to prove that Popery is universally, and always unchangeable, a few quotations upon the sacrament of Penance and its correlative theses, are subjoined. The second edition of eight thick duodecimo volumes, from which the ensuing extracts are made, was issued in Dublin, in 1832, by Richard Coyne, the Printer and Bookseller to the Irish Jesuit College at Maynooth, with the approbation of the chief of the Irish Papist Hierarchy, Murray.

Dens' Moral and Dogmatic Theology. Volume III. Numbers 134 and 135 comprise two lengthened discussions, "De Abortu; et De poenis procurantium abortum," which lucidly teach all the various modes of that monstrous crime. In the same volume, the following subjects are discussed, from number 142 to 149. "De Injuria stupri et fornicationis.—De Restitutione ex stupro, si virgo libere consenserit.—Ad quid teneatur, qui virginem vi vel fraude defloravit?—Ad quid teneatur, qui virginem corrupt sub promissione matrimonii?—Ad quid teneatur stuprator, probo secuta.—De Confessario stupratoris aut fornicatoris.—De Injuria et restitutione ex adulterio.—Modus restituendi damna ex adulterio."

Dens' Moral and Dogmatic Theology. Volume IV. The Numbers from 282 to 289 contain the ensuing topics. "De castitate et virginitate.—De Luxuria.—De gravitate peccati luxuriæ.—De speciebus luxuriæ.—De fornicatione.—De stupro.—De circumstantia virginitatis.—De raptu.—De adulterio.—De Incestu.—De sacrilegio carnali.—De peccato carnali contra naturam.—De bestialitate.—De Sodomia.—De modo contra Naturam.—De pollutione.—De impudicitia in oculis, aspectibus, et tactibus.—De Turpiloquio.—De remediis contra luxuriæ peccata."

From number 294, one sentence is quoted.—"Sodomia imperfecta sive sodomia minor est congressus carnalis maris cum femina, sed extra van femineum naturale? E. G.—Si vir effundat semen suum retro per anam in intestinum femineæ stercoreum."

The whole number 295, "De modo contra naturam," is transcribed, because it is concise; and because it will incontrovertibly explain all the extent of that inconceivably loathsome and impure intercourse to which

women are invariably subject in the Confessional, and by which every man's wife is contaminated.

"*De Modo contra Naturam.*—I. Quinta species luxuriæ contra naturam committitur, quando quidem copula masculi fit in vase femine naturali, sed indebito modo:—Stando, aut dum vir succumbit, vel a retro feminam cognoscit, sicut equi congregiantur, quamvis in vase femineo. II. Possunt autem hi modi inducere peccatum mortale juxta periculum perdendi semen, eo quod scilicet semen viri communiter non possit apte effundi usque in matricem femineæ.—III. Quamvis forte conjuges dicant, quod illi periculo diligenter præcaveant, illi interim lascivi modi a gravi veniale excusari non debent, nisi forte propter inpotentiam:—Ob curvitetem uxoris nequeat servari naturalis situs et modus, qui est ut mulier succumbat viro."

If it be objected, that the above topics cannot possibly be subjects of inquiry by Roman Priests, of women married or single; it is replied, that in the sixth volume of Dens' Theology, Number 210, "*De sodomia reservata,*" page 286, the following specific rule for Confessors is introduced. "Observent juniores Confessarii, quod, dum Maritus confitetur congressum cum uxore a retro, non semper significetur sodomia minor; sed ordinarie copula in debito vase muliebri, quamvis indebito modo."

Dens' Moral and Dogmatic Theology. Volume VI. This volume is devoted entirely to Penance, Auricular Confession, and the connected topics. A few paragraphs are selected as specimens of the practical casuistry of the existing Romish priesthood.

Number 90. "*De Interrogationibus Faciendis;*" concerning the interrogatories propounded at Confession. "The Priest ought to examine the conscience of the sinner at confession, as a Physician does a wound, and a Judge a cause; because frequently that which the person confessing would retain in silence, will be revealed by inquiries."—"There are two causes why sin is not disclosed; shame and fear, or ignorance and simplicity.—If the Confessor observes that the penitent is reserved through shame and fear, he must begin his interrogations from the greater sins, such as homicide, adultery, sacrilege, &c.—because the penitent will promptly answer that it is not so enormous a crime, and will then disclose the truth, to evade suspicion of the greater transgression.—If the Confessor perceives that the acknowledgment of sin is evaded through ignorance or simplicity, he must commence his questions by the minor offences."

Number 91.—"*De Interrogationibus in particulari.*" That discussion adverts to the things about which the Confessor may ask the penitent—in general it is prescribed.—"Quis, Who?—Quid, What?—Ubi, Where?—Quibus auxiliis, by what aid?—Cur, Why?—Quomodo, How?—Quando, When?"—Which truly include every circumstance connected

with any *hinnah* act; because they all are comprehensive leading questions.

Number 92.—“*De Interrogationibus circa peccata singulorum statum.*” The sins of particular conditions. Among the interrogatories mentioned upon this topic are the following to married women—“*An honesto modo utatur matrimonio?—An periculo pollutionis sese exposuerint?*”—Fully to understand the odious consequences of those queries, the paragraphs already quoted from Volume IV., Numbers 294 and 295, must be conjoined.

The Confessor is directed thus to interrogate young women and girls. “*An frequentat personas alterius sexus?*” If that is affirmed, then follows—“*Did you use obscene language?—What next?*”—But if it is denied, then the ensuing dialogue is prescribed as a model for examination.

Schema VIII. Number 278. “*Modus examinandi penitentem prudenter circa cogitationes impudicas.* Mode of prudently examining the penitent respecting impure thoughts.” Questions. “*What was the occasion of them?—Did you endeavour to reject them?—How long did you voluntarily indulge them?—Did you delight in them?—Did you consent to any evil act, or desire to perform the wickedness, if occasion was offered?—About what object or act did you delight?—Answer. Circa copulam.*” Questions. “*An inde secutæ sunt aliquæ commotiones carnales in corpore?—An secuta est pollutio?—An miscentur sermones sive verba impudica?—Answer. Sic est; de concubitu et partibus pudendis.*” That *Schema*, Number 280, closes with this direction respecting children.—“*Impuberes solent in hac materia interrogari—An luserint lusus turpes secum vel cum aliis?—What next? Quid secutum?*” The volume also comprises a Tractate upon “*Censures, and Dispensations, and Indulgences,*” in the usual terms of Papal commutation for all sins.

Dens' Moral and Dogmatic Theology. Volume VII. More than two thirds of the volume are filled with disquisitions on Matrimony.

Number 45.—*De Bono fidei.* Among the instructions to the Confessor upon that topic, are these clauses. “*In omni peccato carnali circumstantia conjugii sit exprimenda in confessione. Interrogandi sunt conjugati in confessione, circa negationem debiti, præsertim mulieres. Si se deliquisse fateantur, interrogari debent, an nil secutum fuerit continentis conjugali contrarium, pollutio,*” &c.

Numbers 46, 47, and 48 illustrate at length those themes: “*De Debito Conjugali.—De Causis, ex quibus licet negare debitum conjugale.—De petitione debiti peccaminosa.*” Numbers 51, 52, 53, and 54 comprise these topics.—“*De licitate actus conjugalis et ejus finibus.—De actu conjugali exercito propter voluptatem.—De actu conjugali ad vitandam incontinentiam.—De peccatis carnalibus conjugum inter se.*” The outrageous wickedness in those sections transcends all credibility, except

ocular conviction by the perusal of the pages; and the whole is sealed by this general rule—"Confessarius potest etiam conjugatos interrogari sub his terminis."—"Confidis quod utaris Matrimonio honesto modo, non plus faciendo quam necessarium est ad generandam prolem? Non habes specialia dubia, quæ te angunt?—Si autem penitens det occasionem ulterius interrogandi, inquirat Confessarius, an sibi vel comparti causaverit periculum pollutionis vel perditionis seminis." What man who is possessed of the instincts of humanity would permit his wife to be asked hundreds of the minutest questions upon those subjects? What woman who loved her husband, and the father of her children, could thus submit to be closely interrogated by any man? If there be any fact which demonstrates the incurable filthiness and brutalizing effects of Popery more than any other, it is this; that such abhorrent, infernal impurities, should not only be tolerated; but that they should be taught as infallible, and be embodied in the didactic text-book for the study of Roman Priests, with the imposing title of "*Moral and Dogmatic Theology*!" To corroborate those additional decisions and rules of practice, hundreds of the most renowned Papist writers are adduced and quoted: and to confirm the whole; the eighth volume is filled with Papal Bulls, Rescripts, and Decretals, enjoining and authorizing the whole pestilential mass of incurable diabolism.

It is proper to repeat; that nothing but the marvellous incredulity of American citizens, respecting the genuine principles and uniform proceedings, pernicious tendency, and inveterate wickedness of Popery, would justify such a hideous and revolting exposure of the character of American Popish Priests; almost the whole of whom imbibed their soul-destroying casuistry at Maynooth College; from the volumes above cited; "*Theologia Moralis et Dogmatica Petri Dena.*"

CHAPTER VI.

JESUITISM.

"THE MYSTERY OF INIQUITY; AND THE WORKING OF SATAN."

Historical Notices of Jesuitism—Character and proceedings of Jesuitism—Jesuitism incompatible with constitutional order, and the liberty of the press—Morality of the Jesuits—Impiety—Immorality—Calumny—Falseness—Dissimulation in religion—Frauds in business—Perjury—Theft—Murder—Infanticide—Regicide—Danger of Jesuitism.

I. HISTORICAL NOTICES OF JESUITISM.—Jesuitism was legalized by the bull of Pope Paul III., 1540. Its inventor, Ignatius Loyola, triumphed over all the opposition which was made to his scheme, by adding a novel vow to those which were then professed by the monastic orders. To the three vows, "to maintain chastity, obedience, and poverty," Ignatius subjoined, *unqualified submission to the sovereign pontiff*. Hence the government of the Jesuits is an absolute monarchy; for every thing is decided by the sole decree of the General. Ignatius was the first, and Lainez the second Master of the order. In the council of Trent, Lainez contended, that the council had no right to *reform the court of Rome*; that *annats* and taxes were paid to the Pope by divine right; and that Jesus Christ, having the authority to dispense with all sorts of laws, the Pope, his vicar, has the same authority.

The Jesuits speedily established themselves in Europe, Asia, and America; penetrated into all classes of society; wheedled the people by the exterior forms of devotion; and applied themselves above all things to cajole the great; by which they acquired vast power, and ruled their masters.

In one of the French Colleges, over the altar, they placed a famous painting which illustrated their ambitious schemes. The Church was represented as a ship, on board of which ap-

peared the Pope, Cardinals, Prelates, and all the Papal hierarchy, while the rudder was held by the Jesuits.

At a very early period after the establishment of the order, the civil and ecclesiastical authorities of France proclaimed that "the society was dangerous to the Christian faith, disturbers of the peace, and more fitted to corrupt than to edify."

The Jesuits were implicated in the assassination of Henry III. of France—planned the Spanish Armada—often contrived the death of Elizabeth of England—invented the Gunpowder plot—instigated the murder of Henry IV. of France—impelled the revocation of the edict of Nantz—ruined James II.—and were commingled with all the atrocities and miseries which desolated Europe during nearly two hundred years. So atrocious, extensive, and continual were their crimes, that they were expelled, either partially or generally, from all the different countries of Europe, at various intervals, prior to the abolition of the order in 1773—THIRTY-NINE TIMES—a fact unparalleled in the history of any other body of men ever known in the world. This is the *seal of reprobation stamped upon Jesuitism.*

What crimes among governments have they not committed! what chicanery in courts and families! what knavery, despotism, and audacity in violating covenants, defying power, and falsifying truth and right! Ambiguous and evasive subtleties of language always permitted them to choose that which promoted their interests. The choice of means never embarrassed them. Every thing was rectified by *the doctrine* of intention. In all places they would exclusively rule—and abettors of every species of despotism, in all times and situations, they loaded the nations with an insupportable yoke; and fettered them in the most galling chains.

What other monastic order ever realized *thirty-nine* expulsions, and yet by their artifices could procure the restoration of their craft? What other order of men ever saw their dogmas, thousands of the *very vilest doctrines*, condemned by courts of justice, and censured by universities and theologians? What other order ever were so implicated in crimes of treason, and

tragedies of blood, both public and private, and have continued, during their whole existence, to live at war with all mankind?

The Jesuits subjugated Europe by their intrigues. They entered into the necessities of the times. By their prodigious diffusion, and their restless activity, they were universally present. By their haughty opposition to the Reformation, they gained the affections of the Court of Rome, who beheld in them the most ardent champions of their faith, and the most fearless opponents of their enemies. The Jesuits inherited the maxim of Tiberius, and always have said and acted in conformity to it—“*oderint, dum metuant* ; let them hate, so that they dread us.”

The instructions of the Jesuits have been developed by *Pascal* ; in the decrees of the Sorbonne ; the censures of universities ; the denunciations of parliaments ; and the Papal condemnation. The number of authors approved by the Jesuits, who have written in direct opposition to all religion and morals, is *three hundred and twenty-six*—all which works are admitted as infallible authority on every casuistical question.

Upon probable opinions, 50 ; philosophical sin, invincible ignorance, and an erroneous conscience, 33 ; simony, 14 ; blasphemy and sacrilege, 7 ; irreligion, 35 ; immodesty, 17 ; perjury and false witness, 28 ; prevarication of judges, 5 ; theft, secret compensation, and concealment of property, 33 ; homicide, 36 ; treason, 68. Those *three hundred and twenty-six* most wicked and dangerous publications were condemned, at different periods, by *forty* universities ; *one hundred* prelates ; *three* provincial synods ; *seven* general assemblies ; and *forty-eight* decrees, briefs, letters apostolic, and papal bulls from Rome.

The spirit of liberty and equal rights, of commerce, of industry, and of occupations beneficial to society, must be contrary to Jesuitism ; for there are no points of contact between them. To that spirit, Jesuitism is totally hostile in all its doctrines, usages, members, and associations. He who mentions an *armed despotism against freedom, intelligence, and prosperity, names Jesuitism* ; which ever has been the inseparable companion of military force and absolute power.

Vallestigny, deputy of Alva, presented to Ferdinand III., king of Spain, this address: "*The mass of the human family are born, not to govern, but to be governed.* The sublime employment of governing, has been confided by providence to the privileged class, whom he has placed upon an eminence, to which the multitude cannot rise without being lost in the labyrinth and snares which are therein found." This is the doctrine of Jesuitism; and its most active and undisguised organ, thus advised royalty in France and Spain: "*Never embark upon the stormy sea of deliberative assemblies; nor surrender your absolute character and authority.*"

The Jesuits proscribe general instruction, because it is too favourable to the progress of intelligence among the people. They maintain, that public tuition should be remitted entirely to the Romish clergy for boys, and to Nuns for girls. They affirm, that *the liberty of the press is Pandora's box*, and the source of all evil. They denounce vaccination, as too favourable to population. They desire that the people should be less numerous and less instructed. They wish that all the feudal systems should be restored, that they may partake of its absolute power—and they would make Romanism the basis of society, that its worship and its priests may be supported. Thus Jesuitism is the sworn enemy of the progress of light and liberty—for it claims entire despotism and unrestricted empire.

Popery, and especially Jesuitism, by the instrumentality of the Priesthood, takes possession of all that constitutes human life. It lays its iron hand upon all civil relations. This is the inevitable result of the system which ever subsists in the court of Rome.

Pope Pius VII., in a rescript addressed to his nuncio at Venice, asserted his pontifical right to *depose sovereigns*—"although it is not always convenient to exercise the jurisdiction."

The Jesuits are a body of men whose political principles are so dangerous, that they have been excluded from almost every country in which they were residents; *which act was full of sound policy and wise preservation.*

Has Jesuitism ever opposed any one of the long existing thousand scourges of human society? Has Jesuitism ever amended the condition of hospitals, or purified or adorned cities? Did Jesuitism ever demand the abolition of the torture, the Bastille, monastic pollutions, or the inquisition? Are mankind indebted to Jesuitism for their modern regeneration, the *emancipation of Greece*, and the *independence of America*?

What benefits can Jesuitism produce? Public instruction in England, Holland, the North of Europe, Germany, and the United States of America, is placed beyond its control. The advantages which may be expected to accrue to civil society, from the restoration of Jesuitism, are written in its code of immorality, and in the empire which it has exercised over the interior of families. Who can accurately comprehend the full degree of that tyranny which it exercised over domestic society, when it entirely swayed the minds and hearts of women and servants, controlled youth, and remained master of the household.

JESUITISM IS A FAMILIAR DEVIL WHO ENTERS THE HOUSE CRAWLING IN THE DUST, and ends by commanding with lordly haughtiness—a domestic tyrant, which it is impossible to expel after it is once admitted. Therefore, boldly unfold these facts to your families—“*Fermez vos portes aux Jesuites, ou renoncez a l'espoir de la paix: c'est un levain qui, chez vous, fermentera sans cesse, et aigrira tout*—Shut your doors against the Jesuits, or renounce all hope of peace. Jesuitism is the leaven which will incessantly ferment and embitter every thing.”

II.—CHARACTER AND PROCEEDINGS OF JESUITISM.—Jesuitism is tyranny by religion—this reveals all the contexture of that marvellous institution, in its peculiar tact of scrutiny and deception. It cunningly varied its occupations; widely classified men to leave no talent idle; detached one individual from another, that each might live only for the advantage of the order; artfully arranged its concerns with all classes of society; and made all its members submit to the yoke of the most austere discipline, and to the application of the hardest policy. As an absolute monarchy, Jesuitism surpasses in despotism every arbi-

trary tyrant ; by the boundless power granted to the General, and from him to the Superiors ; by that obedience imposed upon the inferiors, which annihilates all their own will ; by the doctrine of extravagant authority, which exceeds even the claims of Asiatic sovereignty ; by the support of associates taken from its bosom, a tribute raised from all kinds of credulity, fear, and ambition ; and by its secret ramifications, which gives it eyes and ears and hands everywhere, all of which are occupied in penetrating and communicating to the Chief, the secrets of states, families, and individuals, thus uniting them as in a common centre. Hence, was formed that Jesuitism which filled the world, which engrossed its concerns during two hundred years, and which again demands its former supremacy. The first Jesuit, with a submissive and humble tone, approached the Pope, Thrones, Prelates, and Judges ; but, amazing colossus ! soon it domineered over some of them, and divided or vanquished the others.

Ignatius thus addressed the Vatican : “ Your ancient props no longer suffice ; I offer you new support. You must have a fresh army, which shall cover you with the arms of heaven and earth. Adopt my well instructed auxiliaries. Light makes war upon you. We will carry intelligence to some, darken knowledge in others, and direct it in all.” At Madrid, that *knight-errant* of Popery proclaimed—“ The human mind is awakened. If its energy is not extinguished, all eyes will be opened ; and an alliance will be formed incompatible with the ancient subjection. Men will search for rights of which they are now ignorant—the throne will lose its lofty prejudices, and its power will vanish with its enchantments.”

The bait was seized. Treaties were speedily signed ; and Jesuitism freely made its delusive experiments, under the shelter of the Roman ecclesiastical and political despotisms. Thus the spiritual was mingled with the corporeal, in favour of those who, like a two-edged sword, offered to serve both powers. From its very birth, Jesuitism, installed in *ghostly* and temporal attri-

butes, strengthened by the mixture, active, and decided, has never changed.

But to secure this protection both from the sceptre and the mitre, what must Jesuitism perform? Go into beaten and ancient paths, after those monastic orders, which under a hundred diversified forms have passed away from the world disgusted with them? No; Jesuitism looked beyond that point—and of all which had swayed the monastic families, Ignatius took only the principal features. The rest was a novel fabric.

Jesuitism knew that the empire of the world is not obtained at the foot of the altar; but that it is the reward of obstinate labour, and of time occupied in the severest exercises. The Jesuit regards the world as an arena, and himself as a competitor who must never desert the lists. Full of this excitement, Jesuitism leaves other monks to count beads, and pray seven times daily. Its object is of a higher destiny—to govern the world: to seize it at all points; and like a skilful general, it seeks and assigns employ to all its members. The *weak* are stationed around the altars, to attract by their sanctimonious fervor—the *learned* fill the chairs of sacred and profane literature—the *crafty* attach themselves to those in exalted stations, that by their means, they may obtain and direct power for their own advantage—and the *strong* go forth to proselyte. This was a vast and artful plan; and to fulfil it, a sagacity in the means of execution was demanded equal to that which presided at its formation.

What government could suit and adapt itself to an order of things so boundless and lofty? An absolute monarchy. How is this monarchy conducted? By the command of *one over all*; and in the obedience of all to that same *one*. Hence the tyranny of Jesuitism is the most complete of all those which despots ever tried; for the General of the Jesuits is the true *Supreme*; and all the *Superiors*, who are delegates of this outrageous power, like their master, are absolute. Under this double weight, the subject must remain crushed. This jurisdiction is immense; but how could gradations in it be established? How could intermissions of authority be admitted in a domination which must

act at the same moment, and in the same operation, upon men of various climates, manners, and languages, from Mexico to Rome? Without absolute control, how could the necessary bonds to unite them together be maintained?

Despotism is inherent in Jesuitism, which is the essence of an absolute monarchy. Irresistible power resides in the chief, and unresisting obedience in all the members; and to corroborate that authority, already so strong in its principle, the *dispensing* and *interpretative* power is always combined. Jesuitism refers to the command, and nothing must arrest it; but Jesuitism also interprets and dispenses with it—hence no obstacles exist; because a prerogative is admitted, which placing the good of the body above that of its single members, attributes to it the faculty of separating those who are not according to its views, from those who are irrevocably united to it. Thus with Jesuitism, iniquity stops it not; for if it could be impeded in only one point, there would be an end of absolute, universal power.

In Jesuitism, the members of the body are only the stones of the edifice; they are made for it, not it for them; hence every thing must be sacrificed for its conservation. As Jesuitism must act upon the varied qualities of innumerable persons, of course, it requires a perfectly flexible and accommodating morality, very distant from that stubbornness which would repel; but susceptible of gratifying all temperaments, conveniences, and humors; and for that purpose, Jesuitism admits of corrective institutions, mental reservations, double directions, and the adaptation of means according to the merit of the end; so that conscience may not be restricted in its course, but expiate in a wide field of exceptions; and convenient probabilities may be substituted, for the clear light of that instruction which truth and a good conscience always reveal.

Jesuitism cannot dispense with skilful workmen; and excels in the choice of its agents. It possesses in the highest degree the quality of attraction, and of judgment in the dispositions of youth; so that they may be made desirous to unite with the order. Before its mansion is displayed a golden door; hence it

is acceptable and sought after by the great, desired by the humble, dreaded by the weak, and supported by the powerful. Jesuitism is of universal capacity; it operates upon human feebleness, dazzles the eyes by its exterior solemnities, and discards the robes of pedantry. It is a child with children; a king with kings; affable and menacing; both simple and shrewd in appearance; a *Janus* with two faces; a *Proteus* in a hundred forms; and a *chameleon* in ever-shifting hues, more faithful to hatred than friendship; very attentive to preserve the claim of superiority in all its career; holding its wakeful eyes incessantly open over the whole social hierarchy to judge of its position, and according to that knowledge to direct its movements.

The Jesuit General is served by a zealous militia, an incalculable number of devoted volunteers everywhere present. Thus information arrives by a thousand ways; and places the whole world under the watchful control of the chief. A sovereign who wished to know all that was passing in other nations, had only to use Jesuitical policy, and to apply to the General of the order. The following remarkable fact aptly illustrates the character and fearfulness of Jesuitism.

The Duke of Choiseul was appointed Ambassador from France to Rome, in 1753. Langier, a Jesuit, delivered a discourse before him full of violent invectives against the Jansenists and the French Government; who wished to punish the Jesuit, but they dreaded the Society. The Duke, supping with M. Rouille, the minister for foreign affairs, said—that the Jesuit ought to be driven from Versailles, and not be permitted to preach any more. One day, at Rome, he was astonished to hear that he was considered to be an enemy of the Jesuits. Gallic, Assistant General of the order, informed the Duke, “that they well knew he was not their friend;” and gave him for proof, what he had said in perfect confidential privacy to M. Rouille, concerning Langier.

Jesuitism knew that concealed and innumerable ways, leading to a common centre, are a powerful means of direction and fear. Men dread to declare their opinions, and to act concerning those, whom they expect to meet at all times, and in every situation.

Jesuits are aware that the reputation of *implacability* places at a distance intimidated enmity ; and therefore, their system retains an inexorable memory, which forgets nothing, but knows all. What young ecclesiastic, what family aspiring to advance one of its members in the world, would have dared to show to the Jesuits any opposition or even dislike ? This would have interdicted all access to the rank which the order proposes to their candidates.

Jesuitism knows that the largeness of the base gives stability to the edifice—therefore, to consolidate its power, energy, and opulence, it combined with all interests ; took support from all points, enlarged its foundation as much as possible, and thus united in its support those who feared the commotions which its overthrow might occasion. The Jesuits are aware, that power and absence go not together ; and that to reign over the scene, it must ever be present. Like men who care not what is said of them, provided they are talked of, Jesuitism is indifferent to the means of attracting regard. It will proclaim the most outrageous dogmas ; mingle in all controversies ; and originate continual disputes. In the midst of universal propositions, it retains its own concealed doctrines ; and admits the generally received code of morality ; but holds its own inexplicable subtleties. The Jesuits desire to explain every thing, that they may bewilder the world in their labyrinth ; and the subject of debate is of no importance, provided the strife endures, and fixes public attention.

A Jesuit sighs only for the honour and triumph of the body. Far from desiring or seeking to break his laborious chain, he never complains. His language is, "poverty, obscurity, oblivion and death, be mine ; so that riches, fame, glory, and triumph, attach to the order throughout the world."

The spirit of domination is the soul of Jesuitism ; which sways the temporal power by the spiritual authority. Intolerance, with the mixture of that control, has been the most prolific source of all those evils which ever have afflicted humanity. False notions and incorrect apprehensions engender collisions. In that deceitful art, Jesuitism is *Grand Master*. It formerly kept a

school for it, and from its books, the order made a trade and merchandize—and they are now resuming their occupation with all their arsenal of reservations, subtleties, and equivocations.

That unholy mixture of spiritual and temporal power offended reason, afflicted society, and desolated the world. It is most opposite to that new order of affairs which the progress of light has introduced. It caused frightful evils: and we cannot be preserved from them by the revival of those Jesuits who produced them; and who formed an empire in Paraguay, which was governed by Priests, only resembling a monastic community, dwelling in an unwall'd convent.

III.—JESUITISM INCOMPATIBLE WITH CONSTITUTIONAL ORDER, AND THE LIBERTY OF THE PRESS.—Constitutional order is the social contract reduced to *written* laws, that the knowledge of them may be certain and easy; to *regular* laws, derived from the social right and conformed to its principles; and to laws made and adopted by society for their own welfare. On the contrary, Jesuitism is a necessary defender of absolute power, without deliberative assemblies; and which abhors constitutional order.

What is the liberty of the press? A sentinel destined to warn us of all the movements made by the enemies of society, that we may be guarded against surprise. But how can this accord with Jesuitism? The liberty of the press is regular freedom; but Jesuitism is arbitrary despotism. *That* seeks the utmost publicity; *this* conceals itself in crooked and hidden paths. *That* is sincere; but Jesuitism is one entire mass of mental reservations, subterfuges, equivocations, and secret intentions contrary to open acts. *That* demands religious liberty; but Jesuitism enacts Roman intolerance. *That* proposes the development of the human intellect; Jesuitism is its restraining tyrant. The liberty of the press displays those broad openings to industry, commerce, and the innumerable occupations which supply all the wants of society; Jesuitism is the art to create and prolong collisions. Therefore, constitutional order cannot exist, or Jesuitism must be extinct—they are totally incompatible with each

other. Hatred of the liberty of the press is essential to Jesuitism; but as constitutional order is inseparable from the freedom of the press, it follows, that Jesuitism is at permanent and unchangeable hostility with both those essentials of national prosperity.

It is usual to hear the phrase, "Government cannot exist with the freedom of the press." Thus men pretend to talk amid those stupendous and brilliant events which the world now witness. Is the press not free in America? Yet society is well governed, and with great facility. Is the press not free in England? And is that country ungovernable? Is not France as well governed since the abolition of the censorship of books and newspapers, as during its restrictions? Where then are the obstructions to government from that cause?

The condition of Spain and Portugal answers that question; for they are not only strangers to the liberty of the press, but openly hostile to it. Are those people so easily governed as America? Before the establishment of constitutional order, and the liberty of the press, when the feudal system swayed, was it more easy to govern men than now?

In countries where silence reigns with absolute power, it is said—"it is impossible to govern with a free press." Certainly; for each battery from the press offers a public appeal to the examination of that power; and it cannot but be jealous of submitting to that scrutiny. To exculpate itself upon its own principles, arbitrary despotism is forced to accuse the press, and to impute to it those evils which flow only from tyrannic arrogance; not perceiving that all those allegations are included in the fact,—“absolute power and the liberty of the press cannot co-exist.”

Thus Jesuitism complains.—“With the freedom of the press, how can I serve despotism? And cited every day before the public tribunal, how can I fascinate the eyes of the purblind multitudes, and scatter the seeds of passive obedience through countries enlightened and refreshed by a sun which never sets upon them? Accursed be the liberty of the press!” Thus Jesuitism

aves. Concerning their other opinions, which, with an enslaved press, demand official bucklers for religion, the tranquillity of the state, the peace of families, and respect for dignities; look at America! Is piety wanting there; or honour for their Government and Senators; or social quietude; or domestic concord; or municipal order; or female purity and character?

The right and the penal code of liberty are distinct topics. Experience has proved, that the public derive no advantage from condemnations of this species; and that in general, instead of purifying, they corrupt society. During the civil wars of Britain and France, those nations were covered with scaffolds. In Spain and Italy, the more they murdered, the more remained to be killed. Leopold abolished the punishment of death in Tuscany; and the prisons remained nearly empty, while the gallows was vacated. Holland and Switzerland were the most free countries in Europe as to the press: what could not elsewhere be published was there printed—yet Holland was as rich in peace and good morals, as in money; and in Switzerland, part of the habitations were without bolts and locks to the doors.

One of the chiefs of a sound and correct philosophy publicly declared in France, that affairs had attained such a crisis, that **“JESUITISM AND PUBLIC LIBERTY ARE IRRECONCILABLE; AND THAT THE REPUBLICS OF SOUTH AMERICA, IN ADOPTING POFERY AS THEIR ESTABLISHED RELIGION, WERE GUILTY OF NATIONAL SUICIDE.”** But expansive ideas germinate not where Jesuitism sways; for its blasting breath dries up and withers every thing it infects.

Since the French revolution in 1789, society reclaiming their legitimate rights, separated the civil marriage from the religious ceremony. Before that period, the Priest combined a civil office with his ecclesiastical character. His register regulated the state of citizens. Thus by a strange confusion of ideas, and the consequence of this deplorable mixture of spiritual and temporal things, which has caused so much evil in the world, a religious act conferred civil rights, and a Priest determined the condition of citizens.

That revolution corrected the disorder, and placed the citizen in his natural situation ; but as it was feared that custom and ignorance might induce many to be contented with the priestly ceremony, the new legislative code appointed, that the civil marriage should precede the religious form.

Roman Priests never allow that any one of their disciples has been married, unless the ceremony is performed by themselves. It is of no consequence to them, how valid the matrimonial contract may be in the decision of the law ; the parties are denounced as living in fornication ; and no peace will be experienced by them, until they have passed through the Roman ceremonial, and paid the Priest's demand, which, in that case, always includes a heavy fine. Men who designedly marry Protestant women, often evade the claim ; but where a Romish female is married to a Protestant man, intimidated by the Priest's debasing character of her mode of living, and by his threats of the awful consequences, scarcely an instance is known, in which the man, for the sake of domestic peace, is not ensnared to submit to the ceremonial, and of course, to pay the sum of which he is thus openly defrauded. A late bull of Pope Pius VII., declares, "*all marriages, without a Roman priest's celebration, are null and void.*"—De Pradt. *Jesuitisme Ancien et Moderne.*

The Society of Jesuits was avowedly organized to counteract the influence of resuscitated Christianity. They nearly superseded all the other orders, and now constitute the Roman Pontiff's "body-guard," expressly to defend the papal corruptions, and by every possible means to exterminate all persons who will not submit to the Romish Priesthood. The government of the order is the absolute despotism of an individual, exercising his undisputed control over the destiny, persons, conduct, belief, words, thoughts, and purposes of every devotee belonging to that nefarious association. All their principles, rules, and acts are comprised in one vow, "at all times to go upon any service, and to execute every mandate" of the General of the order, promptly, and without hesitation ; that is, "it is an oath of unqualified obedience to the Pope." Their diabolical tenets,

their antisocial intrigues, their intolerable corruptions, and the innumerable murders, and treasons, and wide-spread desolations which they had perpetrated, coerced almost every government in Europe to banish them from their countries. Still they survived under the name of St. Sulpicius, Cordicoles, Freres de la Croix, and other titles. Pope Clement XIV. as he supposed, by his pontifical authority, suppressed them in 1773; for which act they poisoned their "Infallible Supreme." Notwithstanding the execrations of every Christian, the opposition of all civilized nations, the denunciations and curses of Popes and Potentates, and their exterminating decrees and laws, that detestable Society yet exists; and from documents discovered at Montroque, one of their magnificent establishments near Paris, since the expulsion of Charles X. from France, in 1830; it is ascertained, that they then amounted to 22,787; of whom 11,010 were Priests, which number has certainly increased; and that they then possessed sixty-one institutions for "*Novices*," Jesuits of the first class; and 669 colleges for "*Scholars*," Jesuits of the second class; and 176 seminaries for "*Coadjutors*," Jesuits of the third class; and twenty-four houses for the "*Professed*," the highest and finished class of the order; who alone are considered the perfectly accomplished Jesuits.

IV. MORALITY OF THE JESUITS.—The means by which they originally consolidated and have hitherto prolonged their power and mischiefs, have been through the pretext of educating youth, and by the immorality or rather the plenary indulgence which they have granted for the commission of every degree of turpitude through auricular confession. The idea which is so prevalent, that Jesuits and the Ursuline Nuns, who are only female Jesuits, for their principles and regulations are identical, are peculiarly qualified for the education of youth, is not less deceptive, as is verified by facts, than it is pernicious in reference to morals and piety. Jesuitism is the quintessence of Popery; and its Priests and adepts are most graphically delineated by the apostle John; Revelation 16: 13, 14. They are "unclean spirits, like frogs out of the mouth of the Dragon, out of the mouth of

the Beast, and out of the mouth of the false prophet; the spirits of Devils, going forth unto the whole world, to gather them to the battle of the great day of God Almighty." They always strive to reconcile the consciences of their followers to every species of crime; to initiate their disciples into the practice of the most flagrant iniquity without remorse, by their casuistry combining "all deceivableness of unrighteousness;" to nullify the authority of every divine law and all human obligation; and in short, to change the essential character of morality and virtue, so that ungodly men may indulge every depraved propensity, and commit the most horrid sins without the imputation or the sense of guilt.

The following brief summary will partially develop the nature and extent of that atrocious system called Jesuitism, and of the unparalleled enormities which Jesuits emphatically inculcate and sanction.

IMPIETY.—This question was proposed for discussion among the Jesuit Casuists—"When is a man obliged actually to love God?" *Escobar*, in his *Tract* 1, *Ex.* 2. Num. 21; and *Tract.* 5, *Ex.* 4. Num. 8; recites the decisions of many authors, the grand inference from the whole of which diversity of opinion is this—"We are not so much commanded to love him, as not to hate him."—*Sirmond Def. Virt. Tract.* 2, *Sect.* 1.

Sanchez declares—"A man neither commits sin, nor is guilty of any irreverence towards God, when he presumes to address him in his devotions, although at the same time he actually proposes mortally to offend the Deity."—*Opuscul. Moral. Book* 7, *Chap.* 2.

Hurtado avows—"It is enough to be bodily present at mass, though a man is mentally absent; provided he is externally reverential."—*Sacram. Vol.* 2; 5. *Dist.* 2. To which opinion *Coninck* assents—*Quest.* 83; 6.—But *Vasquez* adds—"A man fulfils the precept of hearing mass, even though he have not the least intention to hear it."

Escobar thus determines—"If a man intends to hear mass as he ought, he fully performs that duty, nor does any depraved

intention counteract it, even that of beholding women with concupiscence.”—Theolog. Mor. Tract. 1, Ex. 11.

Mascerrennas dedicated his work upon the Sacraments to the Virgin Mary, and affirms, that all the doctrines which he inculcates he was taught by herself. In his Tract. 5, he thus expounds—“He who goes to mass, only to take that opportunity to look upon a woman with unchaste desires, and were it not for that end, would not go thither at all, fulfils the precept of hearing mass, even though he expressly intended not to fulfil it.”—How does that dogma coincide with the Lord’s admonition, Matthew 5 : 27, 28 ?

In his “Fundamental Theology,” page 134; Caramuel avers—“Those who follow the most gentle, that is, the most licentious of all the probable opinions, ought to be called virgins, because those opinions enable men to behave themselves with such purity, that they do not commit even venial sin.” To which Le Moine, in his “Easy Devotion,” page 244, 291, subjoins; “Having thus overthrown the scarecrow which the devils had set up at her gate, devotion is rendered less troublesome than vice, and more easy than pleasure, so that simply to live is incomparably more difficult than to live well.”

In the Apolog. pour les Casuistes, pages 26, 28, is this comprehensive clause—“Violations of the decalogue are not sins, when they are committed by a man from ignorance, surprise, or passion.”—Upon which dogma there are the following practical comments.—“A man is not obliged to desist from those occasions and opportunities in which he runs the hazard of damnation; if he cannot do it with ease and convenience. A Confessor ought to absolve a woman who entertains in her house a man with whom she often sins; if she cannot discard him without loss of reputation or comfort, or if she have any cause for retaining him.”—Bauny Somme des Peches; 1083.

“A Pagan,” says Lacroix, Volume 1, page 104, 106, “ignorant of the Christian religion or of the true God, is excusable for worshipping idols; for whoever acts agreeably to the dictates of conscience whether certainly right or invincibly wrong, cannot

offend God; for invincible ignorance, though even of the law of nature, sufficiently excuses those who act according to such ignorance."

Trachala, in his "Laver of Conscience, or sure guide to Priests for Confession," Title 6, Case 2, thus writes—"There is much difficulty in comprehending the mysteries of the Trinity and of Incarnation; and of that knowledge, ignorant persons and children seem absolutely incapable; how then is a Confessor to behave with such penitents?" Lessius answers, that "an explicit and distinct faith, not being necessary, such persons may be absolved without hesitation. It is sufficient for them, that they believe in a confused and implicit manner."

The ensuing injunctions are denominated "Rules for conscience."—Charli's Propositions, 11, 14 and 15. "If, through invincible error, you believe that God hath commanded you to lie and blaspheme, then lie and blaspheme! Neglect even the worship of God, if you conceive he hath prohibited it."—With whom agree Cabrespine, Le Moyne, Georgelin, and Di-castillo, who in his work on Justice and other cardinal virtues, Book 2, Tract. 2. Disput. 9. Dub. 2. Num. 48, decides that "theft is a venial sin, if it was committed without deliberation." Busserot also maintained this *Thesis*: "Antecedent and invincible ignorance, whether of natural laws or of positive statutes, entirely takes away the voluntariness of the act, and consequently exempts from sin."

"He who has received a blow may not intend to revenge himself, but to avoid infamy; and thus may return the injury by his sword."—Lessius, Just. Lib. 2. Cap. 9. Dub. 12.

Le Moyne in his first proposition affirms—"A Christian may deliberately discard his Christian character, and act as other men in things which are not properly Christian."

"A Son may wish for the death of his Father, and may rejoice when it happens, if it proceed only from a consideration of the advantage which accrues to himself, and not from personal hatred."—Hurtado Sub. Peic. Disput. 9.

1 The Jesuit doctrines concerning "Probable Opinions" trans-

cond all the other perverse machinations of depravity in their direct tendency to promote infidelity and irreligion. They inculcate, that when there are two contradictory probable opinions upon any point, some maintaining a thing to be lawful and others that it is prohibited, both opinions are equally safe in conscience. Though one of them must necessarily be contrary to the law of God, yet a man with equal security may follow that which is false as that which is true. One illustration selected from Castro Paolo's work upon "Virtues and Vices," Part 1, Tract 4, Disput. 1, Point 12, Num. 14, will suffice for this topic. "We are not obliged in making choice of the way of salvation, to take that which is most certain or probable; because there may happen to be an error in that which appears the most certain and probable. When the probability of right is founded upon the probability of fact, I conclude from the probability of fact the probability of right. For example; it is probable to me that the cloak which I wear is my own: but it is more probable that it belongs to you—I am not obliged however to give it to you, but have a right to take care of it for myself. It may be probable to a heretic that he is of the true religion, though the contrary may be more probable, but it is not clear that we should therefore oblige him to renounce his errors."—According to that principle, there can be neither theft nor heresy; for all right and wrong are inseparably blended, or rather all evil is good, and all vice is virtue, upon the adoption of the Jesuitical probable opinion. That doctrine, fifty-five of the most renowned Jesuit authors have deliberately and fully ratified.

IMMORALITY.—The utmost extent of human corruption is minutely unfolded and adapted, by the Jesuit system, to persons of all characters and conditions. Every diversified unholy temper, covetousness, pride, envy, ambition, hatred, and revenge, with their concomitant irregularities, are expressly recommended. Extravagance, intemperance both in food and drink, and voluptuousness are directly approved. Disobedience to parents is formally justified, with insubordination to national laws and governments.

Some specimens of their diabolical casuistry respecting the social crimes are incorporated; that a correct estimate of the attributes and effects of Jesuitism may certainly be formed.

Calumny.—Caramuel in his *Theolog. Fund.*, says—"It is not mortal sin to calumniate falsely for the preservation of one's honour." Dicastillo, *De Justitia*, Lib. 2. Tract. 2, Disput. 12. Num. 404; teaches that "calumny, though grounded on absolute falsities, is not a mortal sin against either justice or charity." Which doctrine, he affirms in corroboration, is solemnly maintained by a cloud of the Jesuit writers, by whole universities, by the priestly confessors to the German Imperial family; by all the professors in the universities of Vienna, Gratz, and Prague; and by many other of the highest ecclesiastical dignitaries whom he particularly designates.

Falsehood.—Every variety of mendacious practice is approved by all the Jesuit authors. If they had zealously endeavoured to evince the truth of the Apostle Paul's prediction, 2 Thess. 2: 11, that Popery was "A LIE," they could not more effectually have accomplished that object, than by the course which they have adopted to exemplify the spirit and practice of their order. The ensuing excerpts are taken at random from the vast mass of similar passages which may be found in their most renowned and extolled authors.—Lessius *De Just.* Lib. 2. Cap. 42. Dub. 12, avers—"The Pope can annul and cancel every possible obligation arising from an oath."

Escobar in his "*Moral Theolog.*" Vol. 1. Lib. 1. Sect. 2. cap. 7; and Lib. 6. Sect. 2. Cap. 10; thus defines,—“It is lawful to dissemble in the administration of the sacraments; and for the same reason, it is no sin to contract a deceitful marriage, by using equivocal expressions to elude the church.”—But the Council of Trent decreed that the right and full intention of the Priest to administer the Sacrament is essential to its reality and genuine effects—while Escobar and the Jesuits determine that it is lawful to dissemble at the celebration of the Romish ceremonies, without the sincere participation of which, as they declare, the Sacrament is a nullity. In reference to Matrimony, it is certain,

that the want of intention and the dissimulation combined, both which are authorized according to the Jesuit principles and practice; those defects of truth are the grand and prolific sources, whence emanates that scandalous and overflowing impurity which is one of the most prominent characteristics of the ten kingdoms of the Dragon, the Beast, and the false Prophet. Blackwell, who wrote an apology for the wickedness of the Jesuit Garnet, who was the principal contriver of the English Gunpowder Plot, avowed, that "the doctrine of equivocation is for the consolation of afflicted Papists, and for the instruction of all the godly."

Dissimulation in religion was practised by the Jesuits, and was also allowed to the utmost extent, by all their Priests who were despatched to Eastern Asia, and to other countries. They pretended to remain sound Romanists at heart, while they were indulged and dispensed to manifest a great exterior conformity to the idolatrous ceremonial of the Heathens among whom they resided. In Malabar and China especially, the nominal converts to Popery were permitted to worship their images, provided they would secretly carry a crucifix, and, as the Jesuits taught them, rightly direct their intention; while those priestly impostors themselves, to render their Christianity, as they affirmed, more congenial to the people, and that they might bind them in their vassalage, attempted altogether to conceal the sufferings and death of the Redeemer from their pretended disciples.—Magnum Bullarium Romanum, vol. 6. page 388.

Sanchez in his Oper. Moral. Part 2, Book 3, Chap. 6, thus determines—"A man may swear that he hath not done a thing, though he have, by understanding to himself, any particular day, or before he was born—and that is frequently of great convenience, and is always justifiable, when it is necessary or advantageous to his health, honour or estate."—Which doctrine is sustained by Filiutius in his Tract. 25. Chap. 11. "The intention," says that Jesuit, "regulates the quality of the action; and therefore a man lies not though he say, I swear that I have not done such a thing; if he adds in a whisper to himself, '*this day*;' or

if he pronounces aloud, 'I swear,' then mentally inserts, '*I say*,' and afterwards proceeds aloud, 'that I have not done such a thing;' or if he has an intention to give his discourse that sense which a prudent man would attach to it." According to which principles, a person may secretly speak the truth, but openly falsify and swear to untruths before all other persons without criminality.

Escobar in his *Moral Theology*, Vol. I, Book 2, Sect. 2, Chap. 6; presents us the following rules for the administration of justice,—“A judge may lawfully take a sum of money to give sentence for which party he pleases, when both have equal right.”—“If a judge receives a bribe to pass a just sentence, he is bound to restore it; because he is bound to do justice without a bribe; but if the judge be bribed to pass an unjust sentence, he is not obliged in conscience to make any restitution.”—Molina also in the first volume of his works, Tract. 2, Disput. 88, inculcates the same ungodly dogma. “Judges may receive presents from the parties in a suit, if they make them from friendship or gratitude for the justice which has been done them; or to oblige them to do it for the future, or to engage them to take particular care and despatch their business.”

Frauds in business and perjury are thus categorically taught.—“It is lawful for a man to use false weights; and if he be charged with it, he may deny it by oath, making use of equivocal expressions, when he is interrogated before a Judge.”—“May he who turns bankrupt, with a safe conscience, retain as much as is requisite to maintain himself handsomely, or that he may not live meanly? With Lessius, I affirm that he may.”—Escobar Theolog. Moral. Tract. 1, Ex. 3. Cap. 7.

Theft.—Lessius in his work on Justice, Book 2, Chap. 12; thus affirms—“It is lawful to steal in necessity.”—Tamburin in his *Explication of the Decalogue*, Book 8, Tract. 2, Chap. 2, page 205; asserts—“A man is not bound to restore what he has stolen in small sums, whatever may be the total amount.”—Cardenas in his *Crisis Theolog. Diss.* 23, Chap. 2, Art. 1; maintains—“Domestics who secretly steal from their masters, being

rationally persuaded that it is no injustice to them because their labor is worth more wages than they receive, commit no crime." That dogma is also ratified by Taberna.—Escobar in his *Theolog. Moral.* Vol. 4, Lib. 34, Sub. 2, Prob. 16, teaches, that "A child who serves his father may secretly purloin as much as his father would have paid a stranger for his work." In his *Universal Moral Theology*, Book 5, Quest. 3, Chap. 4, Gordonus decides—"A woman may take the property of her husband for gambling, or any other extravagance, and to supply her spiritual wants, that she may *act like other women*." In other words, she is directed to steal from her family to glut her profligate priestly Confessor.—Vasquez, and Castro Palao, Tract. 6; and Escobar, Tract. 5, Exam. 5, thus determine—"When a man sees a thief resolved and ready to rob a poor person, to hinder him he may point out some rich man whom he should rob in his stead."—Guimenius in his discussion concerning Sins, Proposition 12, declares—"That sin is greater which is opposed to the higher virtue: but theft is opposed to justice which is nobler than chastity; *Sodomia vero castitati quæ est minor*." Ergo.

The Jesuits however are not so fond of being the subject of depredations, as they are of teaching others to steal for their emolument. In the *Lettres Provinciales*, Pascal narrates the following fact illustrative of Jesuitism. John D'Alba, a servant at the Clermont Monastery, being "*rationally persuaded*" that his compensation was insufficient, stole that which he considered the amount of the deficiency; of course presuming that he might safely practice their own rules which they had taught him. Instead of which the Jesuits procured his arrest for the felony. Upon his trial D'Alba confessed that he had stolen a few pewter plates, but pleaded in justification the doctrine of Bauny, duly attested by another Jesuit who had initiated him into those "cases of conscience;" one of which was this, that as he was not sufficiently paid, he might purloin the remainder without guilt. The Judge gave the following sentence.—"The prisoner cannot be acquitted by the Jesuit authors; for their doctrine is sinful, pernicious, and contrary to all laws natural, divine, and human, con-

founding all honesty, and authorizing domestic unfaithfulness and fraud. It is therefore ordered, that D'Alba shall be whipped at the gate of the monastery by the common executioner; that at the same time and place all the writings of those Jesuits upon the subject of theft shall be burnt;" and the Jesuits were prohibited from again inculcating such knavery upon pain of death.

Murder.—Henriquez in his Sum of Moral Theology, vol. 1, Book 14, Chap. 10; says—"A Priest who commits adultery with a woman is not criminal, if he kills her husband who assails him."—Airault, Page 319, thus teaches—"If a person attempts to ruin my reputation by calumny, and I can avoid the injury by directly killing him, may I do it? Certainly, you may fitly kill him, not publicly, but in secret, to avoid scandal."—Guimenius in his seventh proposition, affirmed—"You may charge your opponent with false crimes to take away his credit, as well as kill him." The ensuing fact from Basnage's History, Book 1, Chap. 7, presents a striking example of Guimenius' principle in practice.—"At the time of the Parisian Massacre, when all the Huguenots were doomed to death, two Papists were fighting near one of the Masshouses in Paris, when the weakest of the combatants upbraided his fellow with the name of *Lutheran!* A crowd soon rushed out from Mass, and the wretched creature, who knew no more of Lutheranism than he did of evangelism, was instantly butchered. A prior of one of the neighbouring monasteries who attempted to appease the tumult was denounced as his accomplice, and was instantly assassinated."—Filiucius in his second volume, Tract. 29, Chap. 3; affirms—"A man may kill a false accuser, the witnesses produced by him, and the judge himself."—Molina, Vol. 3, Disput. 16, avers—"It is lawful to kill any man to save a crown." With which decision, Taberna in his Practical Theology, Part 2, Chap. 27, perfectly coincides.—Fegeli in his Practical Questions, Part 4, Chap. 1, Quest. 7, Num. 8, avows—"It is not sin for parents to wish the death of their children, or to desire the death of any one who troubles the Roman Church."—The next proposition is from Dicastillo, Book 2, Tract 1, Disput. 10, Dub. 1. Num. 15.

"If a man becomes a nuisance to society, the son may lawfully kill his father."—Escobar in his *Moral Theology*, V l. 4, Lib. 31, Sect. 2, Precept. 4, Prob. 5, avers—"Children are obliged to denounce their parents or relatives for heresy, although they know that they will be burnt; or they may starve them to death, or kill them, as enemies who violate the rights of humanity."—Gobat in his *Moral Works*, Vol. 2, Part. 2, Tract. 5, Cap. 9, Sec. 8, declares—"A son who inherits great wealth by the death of his father may rejoice, that when he was intoxicated, he murdered his father."—Busenbaum and Lacroix, *Moral Theology*, Vol. 1, Page 295, proclaim—"In all cases where any man has a right to kill a person, if affection moves, another may do it for him."

Infanticide.—Airault in his *Propositions*; Marin in his *Theology*, Tract. 23; Navarrus, Arragona, Bannez, Henriquez, Sa, Sanchez, Castro Palao, Diana, Egidius, and many other Jesuits, not only palliate, but in many specified cases absolutely enjoin the most unnatural and inhuman modes of destroying children; under the pretext of preserving female reputation, and especially to conceal the infamy of Monks and Nuns.

Regicide.—La Croix in his first volume Page 294; declares, "A man condemned by the Pope may be killed wherever he is found."—Mariana in his *Reg. Institut.* Lib. 1. Cap. 7, thus decides—"A tyrant may be killed by open force and arms; but it is prudent to use frauds and stratagems, because it may be done with less public and private danger. Hence, it is lawful to take away his life by every possible art."

It is a very important consideration in connexion with this topic, that the Jesuits enacted the following rule—"No volume shall be published by any of the members without the approbation of the Superiors."—*Provincial Letters* 5, 9: whence it follows, that the whole order are responsible for every dogma contained in any works of the Jesuits, unless it has been expressly condemned. From which fact, as combined with the preceding testimonies, which are extracted from the works of the most renowned Jesuit authors, it is most manifest; that Modern Popery

is grossly immoral and inexpressibly corrupting; that it destroys all sense of reciprocal obligation; that it injures civil society through all its ramifications; that it is totally incompatible with public order and all righteous government; that it is destructive of domestic confidence and national safety: and consequently that a system, the principal characteristic of which is this—that it teaches and fosters every species of iniquity, and “trains up youth to villany by rule;” ought not to be tolerated in any civilized nation, and much less, among a people denominated and professing to be Christians.

Danger of Jesuitism.—The Popedom, it is now supposed, numbers one hundred and twenty millions of vassals, with four hundred thousand active Priests, everywhere scattered, having but one chief; for whom respect increases by distance. Irish and American Priests are more obsequious to the Roman Pontiff, than the German or French Ecclesiastics. He is the head of that immense family of traitorous spies, and of that universally present ecclesiastical militia. He numbers more minions than any other sovereigns. They have subjects only in their own territory; the Pope claims them in all countries. They only command the exterior homage; the Pope rules the interior, and penetrates the heart, for *conscience is the seat of his empire*. If the whole world were papal, he would control the world; being directly served by millions of priests devoted to the worship of him, as supreme. That power, as it already in former ages in Europe has disturbed, would shake the universe.

In Ireland, Holland, and the *United States*, all Roman affairs are managed by vicars apostolic, as in countries regulated by missions. That system is highly approved at Rome, because it supplies the means of that court being everywhere sovereign.—The Priests of the *United States*, like those of Ireland, are extremely devoted to the Pope. They are very rigorous in their exactions. In due time, *they will embarrass the government of the United States*, as those of Ireland have disconcerted the British Government, and as those of Holland have troubled their sovereign. In all the course of the Jesuits, there is something

so unmanageable, that their proceedings should be terminated at once, by decided opposition.

We may however rejoice, that America advances toward Europe with the social contract, constitutional order, and the liberty of the press in her hand, inviting the old world to imitate her example and enjoy her privileges. In spite of all their efforts, the Jesuits can easier extinguish the sun in his brightness, than put out the new light which now irradiates the world. They can stop the course of the morning star, rather than arrest that start to improvement which the human family have taken; and the project of the Jesuits to recover universal supremacy, cannot be accomplished without the prior destruction of mankind, with their intellectual illumination, and the sensibilities of their hearts.

Nevertheless; human society is fearfully menaced by the atrocious revival of the order of Jesuits; and by the introduction of its principles, which engender and promote every private and public collision and disorder. **AWAY WITH JESUITISM.**—De Pradt, *Jesuitisme Ancien et Moderne*.

Our country is in jeopardy. We have in our midst a dark insidious and treacherous enemy, who is endeavouring to elevate himself on the overthrow of our freedom, and the extermination of Christianity. “Unless all the Ministers of the Gospel awake from their dreamy confidence and false charity, and rouse their energies to a universal and persevering opposition to that artful, insinuating, and dangerous traitor, the Popish Priesthood; ere long we may realize the terrors, cruelties, tortures, and massacres which our ancestors endured. Therefore, blow the trumpet of alarm, cry mightily against the abominations of the secret places; and fervently pray, that God would accomplish his promise, and ‘consume the mystery of iniquity and the working of Satan, with the spirit of his mouth, and with the brightness of his coming.’ ”

CHAPTER VII.

"THE WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS."

Heresy—Papal laws against Heresy—Corpus Juris Canonici—Decretals of Pope Gregory IX.—"Liber Sextus" of the Decretals by Pope Boniface VIII.—Constitutions of Pope Clement V.—Extravagants of Pope John XXII.—Institutes of the Canon Law—Directory for Inquisitors—Papal Bulls and Rescripts—Acts of Councils.—PERSECUTIONS.—Wars—Treasons—Massacres—Historical Illustrations.

AMONG the prophetic delineations of Popery, its characteristic attributes, the idolatry and filthiness of that direful system are not less lucidly displayed or more graphically correct, than the sanguinary spirit of persecution which is an inseparable part of the Roman Apostacy. That blood-stained feature of the pontifical hierarchy is the necessary consequence of its presumptuous and impious arrogance; for who does not merit the highest curse that refuses subordination to that authority and wisdom which God has delegated to his Vicegerent? That the claim itself is not less wicked in principle than it has been mischievous in result, has already been demonstrated; it therefore only remains to elucidate its maxims and proceedings.

In the Papal code, the highest crime of which any person can be guilty, is that which is denominated "heresy," which, in the canon law, Chapter Vergent, "de *hereticis*," is defined to be "læsæ crimen majestatis divine, the highest treason against God." Therefore, in every Popish country, and by all Roman legislation, when a man is charged with offences against the state, and with disobedience to the church, no regard is paid to the allegations respecting the civil delinquencies, until the ecclesiastical cause is dismissed. Temporal destruction and eternal wo are the punishments appointed against heretics, or persons who refuse to submit to the Papal infallibility and supremacy.

The general doctrines which are comprised in the Papal Canons and Decretals, may thus concisely be specified; and all the inferior potentates who acknowledged the sway of the court of Rome were ever obliged, or voluntarily aided, to enforce the anathemas which Pontifical authority proclaims. *Heretics*—which generic term includes all persons who do not submit to the Papal yoke.—Heretics are denounced as infamous.—All intercourse with them is interdicted.—The protection of the law, and the claims of equity are denied to them.—All promises, compacts, and oaths made with them, are declared null.—They are rendered incapable of any office.—Their property is doomed to confiscation.—They are adjudged to be worthy only of lingering and the most excruciating tortures, and when nature can no more bear the suffering, or barbarity can no longer be gratified, then the fire terminates the anguish of the victim, and the triumph of the Priestly tormenters.

In the Corpus Juris Canonici, Part II. of the Decretals, Cause 24, the ensuing dogmas and practice are enacted.

Question 1.—Omnis hereticus, &c. Every heretic either adopts a heresy already condemned, or invents a new one; but he who follows a condemned error, is a partaker of that anathema.—Chap. 10. The Roman faith destroys all heresy, and tolerates none; Pope Sixtus II.—Chap. 11. The Roman Church admits no heresy, for the Catholic religion must be kept without spot; Pope Eusebius.—Chap. 15. It is permitted neither to think nor to teach otherwise than the court of Rome directs; Pope Marcellus.—Chap. 18. The Holy Spirit is not received out of the Unity of the Holy Church.—Chap. 22. The Lord accepts sacrifice from the church alone; Pope Gregory.—Chap. 26. Intercourse with heretics must be shunned.—Chap. 27. He who is separated from the church can neither have his sins pardoned, nor can he enter the kingdom of heaven.—Chap. 32. They who act contrary to the peace of the Church, should be divested of all honour; Pope Liberius.—Chap. 36. They are not to be deemed anathema who are excommunicated by heretics; Pope Nicholas.—Chap. 42. It is better to

suffer death, than to hold communion with heretics; Pope Gregory.

Question 2.—"Post mortem, &c. After death nothing avails to excommunicate or absolve."—Chap. 1. No man can be absolved by the church after death; Pope Leo.—Chap. 2. The church can bind or loose the living, not the dead; Pope Gelasius.—Chap. 5. The sentence of incorrigible damnation cannot be loosed; Pope Leo.—Chap. 6. Heretics may be excommunicated after death. Several Popes and Synods assent to that proposition. The cause of denying their own prior established dogma was this; that they could not confiscate the property of a dead man under any pretext, until they had excommunicated him as a heretic.

Question 3.—"Pro peccato alicujus, &c. For the sins of the parent, the whole family may be excommunicated." The Popes attempted to confirm that iniquitous dogma, by the examples of Sodom, Genesis 19; of Korah, Dathan, and Abiram, Numbers 16; of the Amalekites, 1 Samuel 15; and by the question which was proposed to Christ by the Jews, John 9: 2.—Chap. 13. Heretics, and those who entice others into error must be excommunicated; Pope Pelagius.

In the Decretals of Pope Gregory IX., Book 5, Title 7, "*De Hereticis*," are the ensuing illustrations respecting heresy and heretics.

Chap. 1. An unbeliever is not to be believed to the prejudice of another; Pope Stephen.—Chap. 3. A heretic who perseveres in his errors will be damned eternally.—Chap. 4. When an author is condemned; his writings, books, and works are also condemned; Pope Gregory.—Chap. 8. Heretics, and the receivers or favourers of them, must be excommunicated; and they must not be buried in the cemetery of the church; Council of Lateran.—Chap. 9. Heretics thinking and speaking evil of the Sacraments must be excommunicated; Pope Lucius III.—Chap. 10. The property of heretics shall be confiscated for the good of the church; Pope Innocent III.—Chap. 11. Advocates or notaries, who defend heretics, or assist them by writings or

deeds, shall be adjudged infamous, and be deprived from their office; Pope Innocent III.—Chap. 13. All heretics of every name are excommunicated.—The secular powers shall swear to exterminate all heretics condemned by the church; and if they do it not, they shall be anathema; and if the temporal potentate continues more than one year under the sentence of excommunication, the Pope shall give his country to any believers who will seize it.—They who take the sign of the cross against heretics, have the same privileges as those who join the Crusade to the Holy Land.—Prelates shall annually visit their dioceses, and demand of the people upon oath to reveal all heretics, and those holding secret assemblies, that the heretics may be condemned; Pope Innocent III. and the Council of Lateran.—Chap. 16. They who are bound to heretics are released from every obligation; Pope Gregory IX.

TITLE 39.—*De Sententia Excommunicationis.*—Chap. 49. All heretics, and those who infringe upon the rights of the church, are excommunicated; Pope Honorius III.

In the Decretals of Pope Boniface VIII, denominated "*Liber Sextus*;" Book V. Title 2, "*De Hereticis*," are the following mandates.

Chapter 5. The excommunicated, and the partakers and associates in their crime, are admissible as witnesses against heretics; Pope Alexander IV.—Chap. 8. Inquisitors may compel the heirs of those who favoured heretics, to fulfil the penance enjoined by delivering up their goods.—After the death of a man, he may be declared a heretic, that his property may be confiscated; Pope Alexander IV.—Chap. 9. Statute laws of the civil power, by which inquisitors of heresy are impeded or prohibited, are null and void; Pope Urban IV.—Chap. 15. Sons of heretics to the second generation cannot hold any ecclesiastical benefice or secular office; if the father was not restored to the church before death. Pope Boniface VIII.—Chap. 18. The temporal authorities must not resist the prelates and inquisitors of heresy, but entirely and always obey them.—Chap. 19. The property of heretics is confiscated, *ipso jure*, by right; but

the civil authorities must not seize the goods, unless by order of the ecclesiastical Judge; Pope Boniface VIII.—Chap. 20. In cases of heresy, the evidence of accusers and witnesses shall not be published; Pope Boniface VIII.

In the Constitutions of Pope Clement V., commonly called the Clementine Constitutions, Book 5, Title 3, "De Hereticis," are three chapters of a similar purport with the preceding quotations. The third section is expressly devoted to the condemnation of the German Beghards and Beguins, in the usual style of Papal anathemas.

The Extravagants or Constitutions of Pope John XXII., Book 5, Title 3, "De Hereticis," explain the Romish practice by the authority of Popes Benedict XI. and John XXII., according to the injunctions of their predecessors, so as to transfer still more exclusive authority respecting heretics and their pretended errors, into the hands of the Pontiff, and his immediate ecclesiastical Inferiors.

In the fourth book of the Institutes of the Canon Law, which comprises the essential principles of the Pope's usurped prerogatives: Title 4, discusses the question—"Who are heretics, and who schismatics, and how do they differ?" In reply the subsequent positions are announced. "Schismatics may be punished by excommunication, deposition, confiscation of goods, and the rendering void all their acts.—Heretics are divested of every ecclesiastical privilege, and must be punished by the secular power.—The goods of heretics after sentence must be confiscated.—The portion of a wife shall not be confiscated for the heresy of her husband, unless she wilfully married a heretic.—After death also the property of heretics may be confiscated.—Heretics shall not be interred in ecclesiastical ground; and they who so bury them, shall be excommunicated, and not be absolved, before they have taken the corpse from the earth.—Those suspected of heresy, unless they purge themselves, shall be excommunicated.—Descendants of heretics to the second degree shall not hold any ecclesiastical benefice."

All the above Decretals, Constitutions, Institutes, and Canons

remain in full authority, wherever Popery sways; and are ever enforced when it can be done with impunity, either privately in the Confessional, or by the secular power.

In addition to the above dogmas which are proclaimed in the "*Corpus Juris Canonici*," there is another volume thus entitled—" *Directorium Inquisitorum* F. N. Eymerici Ordinis Prædicatorum. Cum Commentariis Franc. Pegnæ, Sac. Palat. Auditoris." With this inscription—" Ad S. D. N. Gregorium XIII. Pont. Max." Beneath is the picture of an ostrich, with part of an iron horse-shoe in its mouth, encircled by the motto, " Nil Durum Indigestum. Cum Consensu Superiorum." It commences with Pegna's dedication to Pope Gregory XIII. Then follows that Pontiff's approbation of the work; to which is subjoined Pegna's address to the Cardinals Inquisitors; and the volume is closed with these words; that the volume was finished and published at Rome in October 1584, " Jussu Rev. Dom. Cardinalium Inquisitorum General. in univers. Rep. Christiana; by the command of the Cardinals Inquisitors General."

A few sentences which have already been cited from the "*Corpus Juris Canonici*" are repeated, expressly to demonstrate that the Papal dogmas, however revolting, are not a dead letter, and propositions in books only; but that they are permanent rules of action, and a code of laws ever in operation, where those dreadful enactments can be enforced.

The volume is divided into two distinct collections. One is the Directory of the duties appertaining to the Inquisitors in three parts. The second treatise contains the bulls, or letters of twenty different Pontiffs concerning the office of the Inquisition.

Directory for the Inquisitors. Part I.—Omnes Christi fideles, &c. All believers in Christ, by the necessity of salvation, are subject to the Roman Pontiff, who carries the two swords, and judges all, but he is judged by no man. We declare, say, define, and pronounce, that subjection to the Roman Pontiff is necessary to salvation. Boniface VIII. Bull. Unam Sanctam.— Another decree was issued by the same Pope in 1302, which authoritatively repeated as articles of faith—1. " There is one

Catholic and Apostolic church, and one governor of it, the Roman Pontiff, to whom all are subject.—2. The Pope hath both swords, temporal and spiritual.—3. All are to be judged by the Pope, but he by none." *Direct. Inquis.* Pages 34, 35.

Directory for the Inquisitors. Part II. Chapter 2.—"He is convicted of erring from the faith, who does not reclaim others from error." Pope Leo, page 87.

"Every obstinate heretic will partake of eternal fire with the devil and his angels."—"When an author is condemned his writings and books also are condemned."—Gregory, Pages 89, 145.

Proscribed Books.—"Inquisitors must not permit the reading of prohibited books.—Confessors must not absolve those who keep books which are condemned.—He who writes books of heresy shall be adjudged a heretic.—He who retains prohibited books shall be deemed a favourer of heretics."—Pages 92, 93.

"Heretics, and the receivers and favourers of them, are excommunicated, and dying in their sin, shall not be buried in the graveyard."—Council of Lateran.—Pages 96, 101, 193, 371.

"The property of heretics shall be confiscated, and be applied to the use of the church."—Pope Innocent III.—Pages 98, 110.

"Advocates or notaries favouring heretics or their defenders, or defending their causes, or writing for them legal instruments, shall be accounted infamous, and be suspended from their function."—Pope Innocent III., Page 99.

"All heretics of every name are excommunicated."—Council of Lateran, Page 101.

"They who are bound to heretics are released from every obligation."—Pope Gregory IX., Pages 103, 166.

"They who bury persons knowing them to be excommunicated, or their receivers, defenders, or favourers, shall not be absolved unless they dig up the corpse; and the place shall be deprived of the usual immunities of sepulture."—Pope Alexander IV., Page 104.

"Ordinaries or their delegates, and Inquisitors, without the penalty of excommunication, may execute justice upon heretics, if they have secular jurisdiction in the place."—Pope Alexander IV., Page 105.

"Statutes that impede the execution of the duties which appertain to the office of Inquisitors are null and void."—Pope Urban IV., Page 106.

"All heretics and those who infringe upon the immunities of the church, are excommunicated."—Pope Honorius III., Page 118.

"From the beginning of the Papacy, it was the ancient custom to promulgate laws against heretics. Heretics were excommunicated thrice, annually. Anathemas and Indulgences are of antiquated date."—Pope Clement IV., Page 131, 132.

"All sects of heretics are condemned, and various punishments are appointed for themselves and their accomplices."—Pope Alexander IV., Page 135.

"Inquisitors must discard all fear, and intrepidly proceed against heretical pravity."—Pope Clement IV., Page 136.

"He is a heretic who deviates from any article of faith."—Page 143.

"He who is without the church can neither be reconciled nor saved."—Page 144.

"A heretic may be accused and condemned after death."—Page 146.

"A heretic possesses nothing alive or dead."—"No fellowship should be maintained with the excommunicated."—Page 146, 147.

"He is a heretic who does not believe what the Roman Hierarchy teaches.—A heretic merits the pains of fire.—By the Gospel, the canons, civil law, and custom, heretics must be burned."—148, 169.

"The property of heretics after their death shall be seized.—No part of that property shall be given to their heirs except for the sake of mercy."—Page 151, 172.

"All defence is denied to heretics."—Page 153.

"For the suspicion alone of heresy, purgation is demanded."—Page 156.

"Heretics are by right condemned."—Page 157.

"Magistrates who refuse to take the oath for defence of the

the faith, shall be suspected of heresy.—The cause why it is not now taken as formerly is the power of the heretics, which deters the prelates.—It must be required of temporal lords to expel heretics.—The Diocesan may command the seizure by Papists of the property belonging to rebels against the church.—The church may demand the aid of the secular power against both things and persons."—Page 159, 176.

"Wars may be commenced by the authority of the church.—Indulgences for the remission of all sin belong to those who are signed with the cross for the persecution of heretics."—Page 160.

"All diligence must be used to extirpate heretics."—Page 164.

"The Pope can enact new articles of faith.—The definitions of Popes and Councils are to be received as infallible."—Page 168.

"No person shall favour heretics."—Page 173.

"Positive laws bind not the Pope."—Page 174.

"Every individual may kill a heretic."—Page 175.

"All persons may attack any rebels to the church, and despoil them of their wealth; and slay them, and burn their houses and cities."—Pages 176, 177. Text and Glossa.

"Those who are signed with the cross enjoy those privileges and indulgences even in the time of peace, which were granted to them by Pope Urban IV."—Pages 129, 177, 684.

"Persons who betray heretics shall be rewarded.—But Priests who give the sacrament or burial to heretics shall be excommunicated."—Page 178.

"Prelates are called watchmen because they persecute heretics.—They who favour their relatives who are heretics, shall not receive for that cause any milder punishment."—Page 180.

"Heretics cannot be condemned by the secular judge.—The penalty of perpetual incarceration may be mitigated by the Inquisitors."—Page 181.

"Those who are subject to a master or governor, or prince, who has become a heretic, are released from their fidelity.—A wife may separate herself from her excommunicated or heretical

husband.—Children of heretics are discharged from parental authority."—Page 182.

"Heretics may be forced to profess the Roman faith."—Page 193.

"The crime of heresy is not extinguished by death."—Page 196.

"The testimony of a heretic is admitted on behalf of a Papist, but not against him."—Page 198.

"A whole city must be burnt on account of the heretics who live in it.—Whoever pleases may seize and kill any heretics."—Page 199.

"A person who is suspected of heresy, unless he purge himself shall be esteemed a heretic.—If he thus be excommunicated during one year, he shall then be condemned as a heretic."—Page 200.

"Witnesses in a cause of heresy may be forced to bear testimony, and they sin mortally if they abscond."—Page 204.

"A heretic, as he sins in all places, may everywhere be judged.—Those who escape from prison shall be deemed heretics.—Inquisitors alone can divest a person of his secular offices."—Page 207.

"A person contracting marriage with a heretic shall be punished, because it is favouring a heretic."—Page 210.

"Heretics must be sought after, and be corrected or exterminated.—Heretics enjoy no privileges in law or equity."—Page 212.

"The goods of heretics are to be considered as confiscated from the perpetration of the crime.—All alienations of property by heretics before their condemnation are invalid.—Inquisitors are not bound to restore the price of the property which is seized in the hands of those who purchased from heretics."—Page 213.

"Prelates or Inquisitors may torture witnesses to obtain the truth."—Page 218.

"Heretics persevering in error must be delivered to the secular Judge."—Page 221.

Directory for the Inquisitors.—From page 230 to 388 is a

section thus entitled; "Questiones Quinquaginta octo de heretica pravitate ad officium Inquisitionis pertinentes. Fifty-eight questions belonging to the office of the Inquisition concerning heretical depravity."

The sections 1 to 29 comprise a full discussion of all the alleged heresies which then had been known and were in existence, beginning with Aristotle and the ancient philosophers. Then follow the Jews the Beghards; the Lombards; the Manichees; the Waldenses; the Fratricelli; the Greeks; the Tartars; the Turks; the Saracens; and finally, all the books which in any form contain their errors. After which is subjoined the practical application of the preceding anathemas.

"A heretic is he who acts against the Roman court, and endeavours to take away their dignity."—Page 318.

The forty-first and ensuing questions advert to Blasphemers; Diviners; to those who worship Demons; relapsed Jews; and Infidels.

"The Pope has power over infidels.—The church may make war with infidels.—In causes of heresy, the ecclesiastical Judge is to try, and the secular Judge to execute."—Page 352; and the Glossa, "Non obstantibus;" Page 357.

"Monks and Priests who contract matrimony shall be suspected of heresy."—Page 367.

"Those who hinder the Inquisitors from executing their office are excommunicated.—All those who obstruct the Inquisitors are to be proceeded against as favourers of heretics."—Page 374.

"Those who are strongly suspected are to be reputed as heretics."—Page 376.

"He who does not inform against heretics shall be deemed as suspected.—He who contracts marriage twice shall be suspected of heresy.—He who marries a person unbaptized, and deserts her to marry a baptized woman, is not guilty of bigamy.—The Priest who solicits a woman to sin at confession shall be judged as suspected of heresy."—Page 383.

"They who relapse into heresy shall be delivered to the secular power for punishment."—Page 385.

Directory for the Inquisitors. Part III.—The first forty pages of the third part are filled with forms for the various processes connected with the Inquisitorial proceedings. After which is a chapter concerning the modes by which heretics attempt to conceal their alleged errors; with cautions for the inquisitors, and rules for discovery of the prisoner's heart and conscience, fraught with all that astounding artifice and duplicity, of which the narratives given by persons who have published their experience in the dungeons of that execrable institution, furnish a practical and lucid commentary. Almost one hundred additional pages are devoted to the forms and modes which are adopted in the various latter processes until the definitive sentence is issued for the delivery of their victim to be *roasted* by the civil government: for Papal Ecclesiastics hypocritically pretend, that their profession forbids them from being engaged in any measures which affect the limbs or lives of mankind.

The directory is closed by a long chapter with this title—“*Questiones centumtriginta super practica officii Inquisitionis eidem officio congruentis*—One hundred and thirty questions upon the duties of the Inquisition.” From them a few specimens are cited upon the most important topics.

Question 12. “Inquisitors are not bound to give a reason to Prelates concerning things appertaining to their office.”—Page 542.

Question 22. “Inquisitors without danger of excommunication may summon temporal dignitaries who are excommunicated.”—Page 552.

Question 23. “An Inquisitor and his associate may mutually absolve each other from excommunication.”—Page 553.

Question 32. “An Inquisitor may force the governors of cities to swear that they will defend the church against heretics.”—Page 560.

Question 33. “An Inquisitor may compel or admonish temporal lords, having jurisdiction, before they enter upon their government, to swear that they will extirpate all heretics from their dominions to the extent of their power.”—Page 561.

Question 35. "An Inquisitor may proceed against temporal lords who deny the assistance required by him, or who do not obey him as they ought."—Page 562.

Question 36. "Inquisitors may proceed against all those who impede them in the execution of their office."—Page 563.

Question 43. "Inquisitors may proceed against the dead, who before or after their death were reported to them as guilty of heretical pravity."—Page 570.

Question 56. "Inquisitors may proceed to execute their office with an armed force."—Page 583.

Question 57. "Inquisitors, to seize heretics or their favourers, may demand the aid of the civil authority."—Page 585.

Question 58. "Inquisitors may have a prison for the guilty, and for those who are accused to them, there to be detained or punished."—Page 585.

Question 59. "Prelates and Inquisitors may have a common jail for their prisoners."—Page 587.

Question 61. "Prelates and Inquisitors may put any persons to the question by torture."—Page 591. "There are five degrees of torture; or as Paul Grillandus writes, fourteen species."—"It is laudable to torture those of every class who are guilty of heresy."—"Common fame and one witness are sufficient to justify the torture."—Common fame alone, or one witness alone, authorizes the torture."—Some of the Protestant churches do not seem to be aware that their judicial rules and practice in reference to ecclesiastical proceedings founded upon common fame, are exact transcripts from the code of the Inquisition. They are among the most unjust and cruel portions of that execrable Dominican "working of Satan," by which the Papal Inquisitors became "drunk with the blood of the saints, and the blood of the martyrs of Jesus."—"Extrajudicial confession, which is reiterated under torture, must be considered as a ratification."—Pages 594 to 599.

Question 62. "Inquisitors may coerce witnesses to swear that they will testify to the truth, and should frequently examine them."—Page 600.

Question 65. "Inquisitors may lawfully admit perjured persons to testify and act in cases concerning the faith."—Page 605.

Question 66. "Inquisitors may lawfully receive infamous persons, and criminals, or servants against their masters, both to act and give evidence in causes respecting the faith."—Page 606.

Question 68. "An Inquisitor must not admit a heretic to testify in a cause of faith against or for a believer."—Page 611.

Question 69. "Inquisitors may allow heretics to witness against heretics, but not for them."—Page 612.

Question 73. "Inquisitors may torture witnesses to obtain the truth; and punish them if they have given false evidence."—Page 622.

Question 74. "Inquisitors may cite and coerce the attendance of witnesses, and also persons charged with heretical pravity in different diocesses."—Page 626.

Question 75. "Inquisitors must not publish the names of informers, witnesses, and accusers."—Page 627.

Question 87. "Prelates and Inquisitors are bound to force those who are suspected to abjure the heresy imputed to them."—Page 637.

Question 93. "Penitent heretics may be condemned to perpetual imprisonment."—Page 641.

Question 98. "Prelates and Inquisitors ought without delay to deliver an impenitent person guilty of heretical pravity to the secular power for the final punishment."—Page 646.

Question 99. "Prelates and Inquisitors without delay should deliver a person who has relapsed into heretical pravity to the civil authority for condign punishment."—Page 646.

Question 103. "Inquisitors may impose as a commutation for other punishment, a suitable pecuniary mulct."—Page 648.

Question 108. "Inquisitors may provide for their own expenditures, and the salaries of their officers, from the property of heretics."—Page 652.

Question 110. "Prelates or Inquisitors may confiscate the property of all impenitent heretics, or of persons relapsed."—Page 662.

Question 114. "Prelates and Inquisitors must deprive heretics, and all who believe, receive, defend, and favour them, and their sons to the second generation, of every ecclesiastical benefice and public office."—Page 669.

Question 118. "Inquisitors may coerce those who have presumed to offer for interment in ecclesiastical premises, heretics, or their receivers, and favourers, publicly with their own hands to disinter those bodies, and to cast them out; or otherwise to punish them before they are released from the sentence of excommunication."—Page 675.

Question 119. "All persons, who are bound by any debt of homage or fidelity, or any other covenant, or contract, however strongly made, to any person who has manifestly fallen into heresy, are not held to fulfil it, but are totally absolved from it."—Page 675.

Question 123. "Receivers, defenders, and favourers of heretics incur the pains of infamy, and other penalties, if they continue pertinaciously in the excommunication more than one year."—Page 681.

Question 130. "Inquisitors enjoy the benefits of a plenary indulgence at all times in life, and in death."—Page 679.

The whole is ratified by the official declaration, Page 679, and 687, that "*the Extravagants, which were granted by the Chief Pontiffs in favour of the faith, and office of the Inquisition, still retain all their essential force, and inseparable authority.*"

PAPAL BULLS. The second division of the volume is entitled, according to the usual Papist "all deceivableness of unrighteousness,"—"Literæ Apostolicæ diversorum summorum Pontificum; Apostolical Letters of various chief Pontiffs." From them we cite a few passages to verify, that from the first exhibition of open resistance to the despotism of the Roman court, until the last fulmination of Pope Gregory XVI., the spirit and practice of the Papal tyranny have been identical. The thunders of the Vatican have not always reverberated with the same overflowing noise; nor have the devastations which they have

caused been equally malignant and general; but the will has ever been ready to display their direful attributes, when it could be done with impunity; although the power of the adversary by divine Providence has latterly been restrained.

1. *Pope Innocent III.*—"Prelates are exhorted, diligently to endeavour that all heretics shall be excluded from their diocess: and also they are enjoined, without the admission of any appeal, to coerce and punish those by ecclesiastical discipline, who transact any business, or permit any familiarity with heretics." Year 1200.—The same Pope "commands, that they shall be seized for trial and penalties, who engage in the translation of the sacred volumes, or who hold secret conventicles, or who assume the office of preaching without the authority of their superiors; against whom process shall be commenced, without any permission of appeal."—Year 1215.

2. *Pope Gregory IX.*—"We excommunicate and anathematize all heretics;" several different appellations are introduced, but especially "Pauperes de Lugduno, the Poor Man of Lyons," as part of the Albigenses, sometimes then were called. By that bull, they are utterly deprived of every privilege and right of man in society; and also their friends are doomed to the same iniquity. Imprisonment, and confiscation of property, and death are awarded for them all; and their children to the second generation are doomed to infamy and degradation." Year 1216.—The same Pope Gregory also issued another "Apostolical Letter," as the Canonists impiously denominate those specimens of ruthless barbarism which filled Europe with every direful calamity. "He commanded that suitable Inquisitors should be chosen, whose sole employ should be to preach and defend Popery; and who, with their associates, should search out heretics, and persons suspected or charged with heresy, and admit penitents. They were also appointed to judge the receivers, favourers, and defenders of heretics according to the laws enacted against them. Their discussions concerning doctrines, the Inquisitors were required to hear. To all who fought against heretics for twenty days, they were

directed to grant indulgences for three years; and they were commanded to direct the questors according to ecclesiastical censures;" in other words, to plunder the heretics to the utmost of their power and rapacity. One clause from that bull is so characteristic of Popery that it must be presented verbatim. "That all persons may more willingly and efficiently execute the duty thus committed unto them—to all who, according to the call of the Inquisitors, attend to their various stations twenty days—to them who afford counsel and favour, and hearty aid in persecuting heretics, and the favourers, receivers, and defenders of them, and all other rebels against the church, whether in fortified places or castles; from the mercy of God Almighty, and of the blessed apostles Peter and Paul, and by his authority, we relax three years of the penance enjoined upon them: and if any persons shall die during the prosecution of that affair, we grant them a full pardon of all their sins; and we bestow upon the brethren the entire faculty of using all means to prosecute the work, and of executing ecclesiastical censure upon the refractory and the rebellious." Year 1238.

3. *Pope Innocent IV.*—"All temporal lords whom the Inquisitors have publicly announced as being under the ban, must be compelled to execute their commands by ecclesiastical censure." Year 1252.—"Inquisitors must admonish magistrates, to enact statutes and laws against heretics and their accomplices, and to enforce the observance of them; and compel the unwilling or disobedient, by ecclesiastical censure." Year 1252.—"All secular magistrates are enjoined to observe and execute the statutes against heretics and their accessories; to which they must be compelled by the Inquisitors under the penalty of ecclesiastical censure." Year 1252.—"All the constitutions of Innocent III. against heretics, and their auxiliaries, secular magistrates and their officials must observe." Year 1252.—Several other bulls of a similar character were issued, extending the application of the principles, and the severity of the requirements. "Inquisitors are exhorted, diligently to search out heretics, and their accomplices; and unless they re-

tract, to proceed against them according to the canons, to demand the aid of the secular power, and to absolve and receive the penitent. The Pope threatens severely to punish those who obstruct the Inquisitors, who are authorized to grant twenty or forty days of indulgence for all who assist them to punish heretics." Year 1252.—"All secular princes and magistrates are commanded to execute the ban upon those persons and their property whom the Inquisitors have announced to be heretics, or their accomplices." Year 1252.—"Inquisitors must compel all secular magistrates, under the penalty of ecclesiastical censure, to swear that they will execute the laws against heretics, notwithstanding any privilege of any kind." Year 1253.—All the edicts of the Emperor Frederick in confirmation of the Papal bulls are also pronounced valid, and the observance of them is enjoined.—"Inquisitors shall preach the Romish faith, and force others to proclaim it. They must receive those signed with the cross, who pursue heretics. Inquisitors shall grant to those who attend their instructions concerning the faith, twenty or forty days of indulgence, and also bestow upon them a plenary indulgence." Year 1254.—There is a rescript of Pope Innocent IV. of the year 1254, which denounces the punishment of all heretics, and their accomplices; and which especially sanctions the prior bulls of Popes Nicholas III. and Alexander IV.—"Inquisitors must fervently preach the word of the cross against heretics and accomplices. They must accept those who wish to sign themselves with the cross. Every solicited indulgence must be granted to them. Process without appeal must be issued against all those who obstruct or who do not aid the Inquisitors, as if they were defenders and favourers of heretics. Those who are signed with the cross may be absolved from all ecclesiastical censures. Priests signed with the cross may be dispensed with for their irregularity. They may change the vows of those signed with the cross. In the time even of a general interdict, the Crusaders may participate in the ceremonies." Year 1254.—"Inquisitors may compel secular magistrates to observe all the laws of the Emperor Frederick against heretics." Year 1255.

4. *Pope Alexander IV.*—"Houses of heretics are to be destroyed, and the materials to be distributed." Year 1255.—The clauses of the bull of Pope Innocent IV. for the extirpation of heretics, are enlarged and ratified. Year 1255.—That bull was repeated in the year 1256. "Prelates and Inquisitors may modify or abrogate all statutes by which the office of Inquisitors is either directly or indirectly impeded." Year 1257.—The bull for the establishment of the Dominicans as permanent Inquisitors was issued in 1258. To which was added seven explanatory rescripts concerning their duties, exemptions, privileges, and injunctions upon the secular power to support the tribunal of the Inquisition. Year 1258, 1259, and 1260.—During the years 1260 and 1261, Pope Innocent IV. issued thirteen bulls, commanding all princes and magistrates to aid the Inquisition, and denouncing against them the severest ecclesiastical indignation and penalties, if they do not comply with the pontifical mandamus.

5. *Pope Urban IV.*—That Pope immediately after his accession to the pontifical throne, issued a most direful anathema against all heretics, and the opponents of the Inquisition. Year 1261.

6. *Pope Clement IV.*—"Inquisitors must compel secular magistrates of cities and other places, under penalty of the excommunication and interdict, to subscribe and inviolably to keep the constitutions of Innocent IV. notwithstanding any indulgence of the court of Rome." Year 1265.—That same Pope enlarged and sanctioned the edicts of the Emperor Frederick, and the Popes Innocent IV. and Alexander IV. Year 1265.

7. *Pope Nicholas IV.*—Many punishments were ordered by Pope Nicholas to be inflicted upon heretics and their accomplices; with a confirmation of the rescripts of the anterior Popes. Year 1281.—"A bull was issued by him against the Jews, of a similar tenor with those against the other heretics.

8. *Pope Honorius IV.*—That Pontiff enacted two laws against heretics of the same character as the preceding. Years 1285, and 1286.

9. *Pope Clement V.* ordered that all the Knights Templars should be arrested and their property sequestered for the use of the Roman court. Year 1308.

10. *Pope John XXII.* promulgated a long and important bull against the Fratricelli, and other rebels to the Papal authority in the year 1318; to which were added two other rescripts against heretics and their favourers; with a similar bull in the year 1330, against Cesena, Occam, and others, for simulated heresy.

11. *Pope Gregory XI.*—Three bulls were promulgated by that Pope against Raymond Lullus and all his writings. Year 1372.

12. *Pope Martin V.*—That Pontiff, who was appointed by the Council of Constance to execute their woful decrees, after his assumption of the pontifical power, with the blasphemous titles of "*Most Holy* and *Most Blessed*," denounced Wiclif and Huss, and others, in a powerful anathema, which combined all the iniquitous and sanguinary dogmas and mandates of every preceding Pope. Year 1418.—"That *Bulla Hussitica*, said Æneas Sylvius, Pope Pius II., will be rather a subject of admiration than of belief to all posterity." Letters.

13. *Pope Calistus III.*—By that pontiff all the bulls of Pope Innocent IV. were ratified, concerning the proclamation of crusades, the grant of indulgences, and the processes for punishment. Year 1458.

14. *Pope Pius II.*—That Pope prior to his elevation to the throne had been called Æneas Sylvius; and had written powerfully against the antichristian delusions, pomp, and bloody mindedness of the various orders of the Papal hierarchy. But in the year 1463, immediately after his being crowned Pope, he promulgated a long retraction of his former works; enjoined upon all Papists not to believe his writings as Æneas Sylvius, but his infallible rescripts as Pope Pius II.

15. *Pope Innocent VIII.*—"Authority is given to all Inquisitors to proceed against heresy; and especially in upper Germany." Year 1484.—To that bull was principally owing the

indescribable massacres of several hundreds of thousands of the Waldenses, Bohemian brethren, the Lollards, and others; who under various names rejected, in different degrees, the abominations of the Papacy. It was so severe and unlimited, and successful in its operation; that the complaints of all the objectors to the pontifical usurpations were completely and universally silenced, from that period during about thirty years, until Luther and Zuingli began to resound the trump of rebellion, and the declaration of Christian war against the "Dragon and the Beast, and the False Prophet."—"Secular Magistrates are commanded to execute the sentences of the Inquisitors against heretics in every form, under the penalty of excommunication; not daring to revise the judgment awarded by Inquisitors against heretics." Year 1486.

16. *Pope Leo X.*—"No person shall print any books without the approbation of the Pontiff, and the Master of the Palace, or the consent of the Inquisitors, under the penalty of losing the books, which shall be burnt, and the sentence of excommunication." Year 1516.—"No person shall preach without the permission of his Superior. All preachers shall explain the Gospel according to the Fathers. *They shall not explain futurity or the times of Antichrist!* If any person shall act contrary to this rescript, he shall for ever be divested of his office as preacher, and be excommunicated." Year 1516.—Next follows—"Bulla Apostolica Leonis Papæ X. contra errores Martini Lutheri, et sequacium. Bull of Pope Leo X. against the errors of Martin Luther and his followers." Year 1520.—That bull condemns the most important of the evangelical truths which Luther at that time taught as "damnable heresies;" prohibits Luther's tracts; reviles his daring pertinacity; denies Martin's right of appeal to a future council as wickedly presumptuous and vain; commands Luther not to preach; forbids all persons to read his works; enjoins all Papists to seize him and his associates; and orders that Luther shall be published and denounced as a heretic in every Masshouse in the world." In the same year, 1520, followed another bull; in which all the anathemas of the Pope,

dom were fulminated by that profligate infidel Leo X. against the modern Elijah, and his Christian brethren and coadjutors.—“Prelates and Inquisitors of heretical pravity must proceed against the sacrilegious and evil-doers; and their jurisdiction must not be obstructed or diminished. Judges and secular officers without revision of process must execute the sentence pronounced by ecclesiastical judges upon their crimes, and punish those who are delivered to the civil power; and if they refuse to comply, they must be compelled by ecclesiastical censure.” Year 1521.

17. *Pope Adrian VI.*—Having condemned Martin Luther, and having confirmed the sentence of Leo X. to the same effect, he denounces him; and demands that “Frederick the Elector of Saxony shall withdraw his protection from that heretic.” Year 1522.—“Inquisitors and the officials of prelates must diligently search out all those who deny the Roman faith, or who destroy the images of Saints, or who contemn the Sacraments, or who commit other evil works, that they may be punished according to the decrees.” Year 1523.

18. *Pope Clement VII.*—That Pope issued two bulls, the former in 1528, and the latter in 1530, concerning the Reformation; enjoining a crusade against the Protestants, granting the warriors the usual privileges of former Pontiffs; and imparting large powers to Prelates and Inquisitors, “*procedendi contra perfidum hereticorum genus, to proceed against the treacherous race of heretics.*”

19. *Pope Paul III.*—Pope Paul reiterated all the antecedent bulls respecting the duty of Inquisitors against heretics; declaring that “persons who resisted them should be deprived of their dignities, and rulers should be despoiled of their lands, and all of them be excommunicated.” Year 1542.—In the same year he promulgated a fearful anathema against the Jews: and in the year 1543, that Pontiff published an edict against booksellers, printers, and all other persons in that business, in which he denounced, that the utmost wrath of the Papacy should be

effused upon all those who print, sell, buy, read, or secrete books suspected of heresy."

20. *Pope Julius III.*—That Pope issued in 1550, a bull concerning the proselyting of the heretics, so that they might be induced to return to the Roman vassalage; and a second bull commanding the destruction of all heretical and Lutheran books; and a third bull in 1554, against the Jews and their writings.—Besides that series of bulls concerning books; Pope Julius in 1551 proclaimed a bull against all those Protestants and the reformed civil powers, who obstructed the Inquisitors of heretical pravity from executing their office.

21. *Pope Paul IV.*—That Pontiff in 1558 promulgated a bull by which he commanded that "all the laws, decrees, and statutes of the Roman Pontiffs and Councils of every age, enacted against heretics and schismatics, shall be received and inviolably observed, with every thing contained in the extravagants of the sovereign Popes. Those which were obsolete are recalled into use; and shall be enforced against all persons, whatever may be their authority, honour, and dignity. Whoever shall fall into heresy or schism, or seduce others to discard the Papal authority, shall be deprived of all their offices, benefices, and honours, and be rendered disqualified and incapable of them; and if they are judged before they have publicly abjured, they shall be delivered to the secular power; and all civil potentates are commanded to assist in coercing obedience to the Papal mandates."

22. *Pope Pius IV.*—"Inquisitors of heretical pravity must proceed against all ecclesiastics, and *exempt* heretics, or otherwise suspected or guilty of heresy, when they are not prevented by their superiors, whom they must punish according to the canonical institutes, notwithstanding all constitutions to the contrary." Year 1562.—"All licenses to read heretical and prohibited books are recalled."—Year 1564.

23. *Pope Pius V.*—"No person shall read the books forbidden by the synod of Trent." Year 1564. "Whosoever shall obstruct the power, or offend against the dignity, affairs, or persons of the Inquisitors of heretical pravity, 'anathemate percus-

sus est, shall be struck with the anathema,' and '*rens iææ majestatis*, being guilty of high treason,' shall be deprived of all dominion and dignity. His children shall be infamous, and deprived of all hereditary succession, and right of donation. Prelates shall publish this constitution. Secular princes shall give all aid to the officers of the Inquisition, and execute all their sentences concerning heresy." Year 1569. "Confirmation of the society of those signed with the cross." Year 1570.

It is indispensable to remember, that from the period of the Pontificate of Pope Leo X. all the Popes above enumerated reigned subsequent to the Reformation. The last five of those Pontiffs held the antichristian sword and sceptre during the sessions of the Council of Trent, consequently their decisions precisely express the judgment of that last pretended representative body of Papal Infallibles. Hence we can accurately deduce the exact opinions and spirit of the present Romanists; all of whom swear that they are governed in every point of faith, ceremonial, and practice, by the supposed unerring decisions of that Council.

The most imposing attribute of the Papal Hierarchy in every age, since "the Dragon gave the Beast his power, and his seat, and great authority, and all the world wondered after the Beast," has been the resolute determination of all orders among them to extirpate every heretic, or those persons who refuse to submit to their intolerable despotism. To accomplish that object, the decretals and the extravagants were issued as circumstances demanded, or as the power to oppress which they involved could with impunity most successfully be exercised.

The Pontifical Extravagants, and every law which have been made by the civil authorities, in conformity with them, against heretics, are directed by the court of Rome inviolably to be observed. All of them have regularly been ratified. Those decretals are not abrogated. Neither disuse, through want of power to administer them; nor time, however long the duration of the interval since they were everywhere enforced, has in the least

paralyzed their claim to supreme, universal, and deathless jurisdiction. The usurped power of the Romish Prelates and Inquisitors to *imprison, torture, confiscate, condemn, and burn* Protestants, is only suspended in its operation.

The assertion of right is not abandoned; and the exercise of the sway is not abolished. Papal statutes respecting the Inquisition must be valid as long as the pontificate endures. The enactments of the Council of Trent will have the authority of Popish law, until the overthrow of Babylon the Great. All Roman Prelates and Priests in Protestant countries are authorized ever to adopt the appointed regulations and customs of the Inquisition; both in the shameless methods of the Confessional, and in the more excruciating terrors of the Masshouse dungeons. The preceding decretals, rescripts, rules, and canons, as transcribed from the Directory for the Inquisition, and the bulls of more than twenty Popes during a period of nearly four hundred years, are the common law of the Papacy upon this subject, the full obligations of which, according to their casuistry and decisions, are universal and permanent.

The volume entitled "Directorium Inquisitorium," with the "Literæ Apostolicæ diversorum summorum Pontificum," is closed with a disquisition by *Pegna*, "Auditor of causes at Rome;" the officer on whose judgment depends the whole code of Papal morality and government. That discussion was written for Pope Gregory XIII. and the eight Cardinal Inquisitors; expressly to demonstrate that the extravagants and Papal bulls, which have already been cited, are of "the greatest utility, and importance, and authority, respecting the duties of the Inquisitors of heretical pravity." In that corroborative document, the ensuing propositions are announced as infallible truths.

"1. The Roman Pontiffs ever have exercised the greatest care in extirpating heretics.—3. All the Extravagants published against heretics are in force without change or end.—4. The Roman Pontiffs can command that the secular laws against heretics shall be observed.—5. Justinian coerced the execution of the laws against heretics.—6. The laws against heretics are not

abolished through disuse, or lapse of time.—14. The Extravagants against heretics are general laws, which always endure; and must universally be obeyed.—15. The preceding Extravagants against heretics are promulgated by the commands of the Cardinal Inquisitors, dated at Rome; Calend. Octob. Anno 1584."

That the above canons and rules for the extirpation of heresy or Protestantism are in full authority, and that the enforcement of them is only delayed to "a more convenient season," is self-evident; when we advert to the "profession of faith, of Pope Pius IV." which every Roman Priest ratifies by his oath; and which is the solemnly announced creed of every Papist. In that document are the following articles. "I acknowledge the Roman Church for the mother and mistress of all churches: and I promise true obedience to the Bishop of Rome, successor to Peter, Prince of the Apostles and Vicar of Jesus Christ. I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.—I also admit the holy scripture according to that sense, which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.—I likewise undoubtedly receive and profess all things delivered, defined, and declared by the canons and general Councils, and particularly by the Council of Trent: and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.—I do freely profess, and sincerely hold this faith, without which no one can be saved."

Thus it is explicitly declared, that the belief of all the decretals, canons, extravagants, and bulls of the successive Roman Pontiffs and Popish Councils in every age during the last 1200 years, is essential to salvation; for the Council of Trent re-enacted the entire mass as infallibly true, and unchangeable in authority. Notwithstanding that "Profession of Faith" is taught

to every convert ; yet we are deceitfully told by the Jesuit Priests, that the doctrines of Popery respecting "heretical pravity" are altered ; although in "the Grounds of the Catholic doctrine," a work published in all parts of the kingdoms of antichrist, we are assured that the above "profession of faith" is required, and repeated, "because the Doctrine of the Council of Trent is in opposition to the doctrines of Luther and Calvin ; and therefore, assent is particularly declared to the decrees of that Council, as being levelled against those heresies which have been most prevalent in the two last ages." This last declaration will appear most certain ; after we shall briefly have explored some of the Jesuit practical exhibitions of those characteristic papal mandates.

The preceding extracts from the pontifical authorities develop the nature of those principles which have been most powerfully and generally operative throughout the widely extended domains of the Poppedom. All the acts of the Papal hierarchy have been both a practical comment and a melancholy demonstration that the court of Rome is immutable in its treacherous malignity, and in the ruthless curse which they inflict upon their priest-ridden vassals. Want of power and of influence often has constrained the Dominicans and Jesuits to be silent and inactive ; or expediency and self-interest may have induced them to conceal their turpitude and bloodthirstiness, but the dispositions and the will are inseparable from Popery and cannot be eradicated. This fact will appear irrefragable, if we subjoin to the prior dogmas some concise historical illustrations. To enlarge upon the general topics would be irrelevant ; as it would be only to recapitulate the martyrologies of Christians. It is sufficient to mention the almost incessant storm of persecution which raged during a long period, the duration of which cannot be exactly ascertained, for "the great red Dragon, and the scarlet coloured Beast" deeply impressed the marks of their compound, "leopard—bear—lion" fangs, upon all those "who kept the commandments of God, and who had the testimony of Jesus," in Britain, France, Bohemia, Netherlands, Poland, Piedmont ; and indeed in every country and recess of the ten kingdoms which

emphatically constitute that mystical empire, Babylon the Great.

Persecutions.—Humanity stands aghast when it contemplates the direful events which the Papal historians and annalists so exultingly narrate of the ineffable miseries which have desolated the nations of Europe, in consequence of pontifical persecuting despotism and croisading fanaticism and bigotry. Since the year 666, when "the two witnesses clothed in sackcloth" began to prophesy, and the ecclesiastical tyrant of Rome first unfolded the fearful power which he had usurped, a more terrific, unrelenting, and destructive slaughter of the human family was systematically executed, than the world had ever before realized; and attended with atrocities incomparably more heinous and unnatural than those which, in any age previously, had tormented mankind. What nation which at that period was accessible to the Papal emissaries can be designated, that was not made the arena of the most frightful oppression, anguish, and carnage? Where can you travel about Europe, and not find the deathless proofs of the sanguinary spirit and merciless exhibition of Popery? Cities, towns, villages, and other spots consecrated by the Christian's prayers and tears, and hallowed by the martyr's blood, continuously bring before your eyes, the prophetic vision, Revelation 17; "The woman sitting upon the scarlet coloured beast, full of names of blasphemy; drunken with the blood of the Saints, and with the blood of the martyrs of Jesus;" delighted with the work of death which she had enjoined, and exulting in the racks, and daggers, and poison, and fires which that "Mystery" had invented and coerced into ceaseless and universal application? Greater numbers of mankind have been murdered by the Papal hierarchy, on the account of the Christian religion, than have untimely perished from any other cause; for the renowned ten Pagan persecutions assuredly did not shed one hundredth part of the human blood, nor comprise one thousandth part of those agonies and crimes, which were the effect of those persecutions that the Popish Moloch contrived and accomplished.

Since that apocalyptic period, the year which includes "the number of the Beast, six hundred threescore and six:" imperfect as are the records, the most profound historians have estimated that the number of Christians, who have been either directly or indirectly immolated to the barbarous and insatiable bloodthirsty voracity of the Roman Pontiffs, and the adherents of their inordinate tyranny, amounts to more than 50,000,000 of the human family, or nearly *forty-five thousand* annually, throughout that long protracted duration. Even since the Reformation in the sixteenth century, from the year 1540 to 1570, only thirty years, it is proved by national authentic testimony, that nearly one million of Protestants were publicly put to death in various countries in Europe, besides all those who were privately destroyed, and of whom no human record exists. Vergerius, an infuriated Popish historian, testifies with expressions of great satisfaction, that during the Pontificate of Pope Paul IV. who issued the famous Bull, entitled, "*Damnation of Elizabeth of England;*" and who was seated in the pontifical throne but four years, "the Inquisition alone, by tortures, starvation, or the fire, murdered more than 150,000 Protestants." If any circumstance is necessary to maintain, in all its vital energy, the insuperable repugnance to Romanism, it is the odious facts; that not one of all the preceding abhorrent decretals and injunctions has been abrogated—and that Pope Gregory XVI. in his encyclical letter of 1832, has virtually affirmed the whole of the pontifical canons, bulls, and decretals, to be infallible, unchangeable, and permanent in their odious claims and jurisdiction.

Wars.—Probably at the tribunal where Christian morals and philanthropy preside and arbitrate, to no charge is the system of Popery more exposed, and to no condemnation more equitably doomed, than that of having been the chief cause and the primary instigator of all those pestiferous wars which, during the last thousand years, have filled the European kingdoms and their dependencies with confusion, famine, slaughter, and all diversified wickedness. This attribute of the Roman court has been exemplified in a series of acts, the record of which is too lament-

ably true to be disputed. "Kingdom was excited against kingdom. Princes were forced to oppress and ruin their most valuable subjects. The people were stimulated to unjust rebellion against their rulers. Fathers destroyed their children; and the maddened ambitious youth killed their parents." All these and their consociated crimes were perpetrated, that the designs of the Roman Pontiff might be consummated.

The destruction of Mohammedans and the extermination of the Heathen Idolaters were announced to be less meritorious, than attacks upon the heretics: for the extirpation of Protestants, according to Romish casuistry, is a work peculiarly laudable and replete with sanctity. Molanus, Cästro, Bonacina, Diana, and many other Papal authors of the greatest renown, affirm as infallible; "that whenever heretics cannot otherwise be extirpated, they must be destroyed by war, if they are not too strong and numerous to vanquish the Papal assailants." To this general principle must also be imputed all the multiplied European modern collisions, since the first attempt of the Emperor Charles V. speedily after the Reformation in Germany, upon the Protestants of Saxony, until the existing civil war in Spain; and which diabolical principle, as "the spirit of prophecy which is the testimony of Jesus" declares, will be the prolific source of all the future collisions among the nations of Europe, until "the Beast and the False Prophet" shall be captured by "the Word of God;" and they shall be "cast alive into the lake of fire burning with brimstone." Cardinal Allen, in his "Admonition to Nobles and People," Page 41; thus announces the doctrine of the Roman conclave—"It is clear, that what people or persons soever be declared to be opposite to God's church;" as he wickedly perverts the phrase to designate the Pontifical Hierarchy; "with what obligation soever either of kindred, friendship, loyalty, or subjection, I be bound unto them; I may or rather must take up arms against them, and then must we take them for heretics, when our lawful Popes adjudge them so to be: and which, saith Cardinal Pole, is war more holy than that against the Turks."

To those who assumed that "mark of the Beast," the badge of the cross, and who engaged to extirpate the heretics, the Roman Pontiffs and Papal Councils and Synods always promised "plenary indulgences," universal dispensations, full pardon of all sins past, present, and to come, and "the golden crown of Paradise." In proof of this statement, Basnage and Moreri, in their histories, century 13, amply detail the means by which "the inhabitants of the earth, who had been made drunk with the wine of fornication," with which the "Mother of Harlots and abominations of the earth" had made them intoxicated, were excited to those ecclesiastical wars that were denominated croisades. The "Preaching Friars" were dispersed throughout all the ten kingdoms of the Papal empire to resound the trump of alarm, and to reiterate the demand for vengeance upon the enemies of their great goddess "the Church." The Pontifical bulls have been previously quoted, in which Paradise was offered for actual service during twenty or forty days in killing heretics. Sismondi in his history of the croisades against the Albigenses evinces; besides the countless multitudes of innocent Christians who perished under the name of Albigenses, by the barbarity of the legions of ferocious Papists, who assembled under the command of Simon Montfort, and Lewis VIII. and Lewis IX., kings of France, that the croisaders themselves were almost equal sufferers. Bertrand, the Papal Legate, wrote a letter to Pope Honorius, desiring to be recalled from the croisade against the primitive witnesses and contenders for the faith. In that authentic document, he stated, that within fifteen years, 300,000 of those crossed soldiers had become victims to their own fanatical and blind fury. Their unrelenting and insatiable thirst for Christian and human blood spared none within the reach of their impetuous despotism and unrestricted usurpations. On the river Garonne, a conflict occurred between the croisaders, with their ecclesiastical leaders, the Prelates of Thoulouse and Comminges; who solemnly promised to all their vassals the full pardon of sin, and the possession of heaven immediately, if they were slain in the battle. The Spanish monarch and his confederates acknow-

ledged that they must have lost 400,000 men, in that tremendous conflict, and immediately after it—but the Papists boasted, that including the women and children, they had massacred more than *two millions* of the human family, in that solitary croisade against the southwest part of France.

Clark, in his Martyrology, when describing the extraordinary scenes of prior periods, narrates; that during the early period of the Reformation in England, and prior to the exaltation of Cranmer and Cromwell to power; during the reign of Henry VIII. pardons to the utmost extent of the Papal limits were promised to all persons "*who provided a fagot or a twig to burn a heretic.*" In the reign of Henry VIII. a man named Peck was condemned to be burnt for his anti-popish attachments. The dreadful scene was commanded to be enacted at Ipswich. A Popish "Doctor of Divinity," named Reading, stood near the place of the Martyr's flight to Paradise, and publicly announced — "*To as many as shall cast a stick to the burning of this heretic, my LORD BISHOP of Norwich grants forty days of pardon.*" In consequence of which, Baron Curson, John Audley a knight, and other grandees, rose from their seats, walked to the neighbouring wood, cut down branches of trees, and threw them into the fire. All the silly multitude followed their nefarious example.

Usher, and other authors assure us, that prior to the massacre in Ireland, in 1641, the Roman Priests were assiduous in persuading the people, not to spare one man, woman, or child, of the Protestants; assuring them that "*it would do them much good to wash their hands in the heart's blood of the heretics.*" The common ignorant people were taught by their Jesuit Priests, that "*the Protestants are worse than dogs; for they are devils; and therefore the killing of them is a meritorious act, and a rare preservative against the pains of purgatory; for, said those impious Priests, the bodies of those who fall in the holy cause shall not be cold, before their souls shall ascend up into heaven.*" During that carnage, many of those who had tortured and butchered the Protestants, both women, girls, and men, with an un

natural brutality indescribable, thus boasted, upon the Romish Priest's promise—"If we shall die immediately, we shall go straight to heaven." To prove that Romanism is identical, and that all sterling improvement of the people of any country is impracticable to be effected as long as Popery sways; it is proper to remember, that the principles and actions of the Papists in Ireland at this day are exactly the same as the above fearful description of the melancholy scenes and the causes of them, which existed two hundred years ago, and which produced the simultaneous butchery of 200,000 Protestants, "the voice of whose blood still cries from the ground," and manifestly remains unexpiated, because the same principles predominate; and also remains unpardoned, because that unhappy island is the theatre in which ignorance, plunder, licentiousness, and murder, the four grand constituents of Popery, exemplify all their ungodly qualities and mischievous results.

The Roman Pontiffs not only advised, but commanded and adjured the potentates of Europe, "by the salvation and wounds of Christ," to commence and prolong the croisades, and threatened those powers with excommunication and interdicts, if they did not comply with the pontifical mandate. That was the style of the bull that was issued by Pope Martin V. against the Hussites in 1420, which was the cause of that long protracted strife and storm which poured desolation and death upon Bohemia; and which was so successfully resisted by the Taborites. Even Æneas Sylvius, who was afterwards Pope, in his condemnation of the injustice and iniquity of those oppressors who had been instigated to their ravages by that Papal bull, declared in his works still extant, that future ages would not believe that such an atrociously wicked manifesto could emanate from the court of Rome.

During the ages when the supremacy of the Pope was the corner-stone of the whole European social and international edifice, the most efficient mode to pacify the offended ecclesiastics, and to ratify peace and friendship with Rome, was prompt and unreserved obedience to these Papal mandates, which enforced

the extirpation of heretics. Two remarkable proofs of this position are recorded at different periods, and with an interval between them of more than four hundred and fifty years; thereby demonstrating that the Papacy is immutable. The Emperor Frederick II., about the year 1225, refused to obey the Pontifical commands; and for his resistance to the Papal authority, his continued insubordination, and finally, by his opposing the court of Rome with military force; Pope Gregory IX., in the year 1228, excommunicated that monarch, denouncing him as "a monster more infamous and wicked than Judas and Nero." That anathema was repeated in the year 1238; but finally, a pacification was completed between the haughty triple-crowned despot, and the emperor, who was worn out with unceasing trials, alarms, and fears of open abandonment, and private treachery, and secret assassination. Frederick finally agreed to pay to the Pope for his absolution 120,000 ounces of gold, and to confirm the peace by his most ferocious laws, and an exterminating crusade against the Albigenses who had taken refuge in Germany, by flying from persecution in the south of France. Those imperial edicts denounced the Albigenses and all other rebels against the Roman ecclesiastical supremacy as incorrigible enemies of mankind. "They were branded with perpetual ignominy, and declared to be outlaws of the world. Their property was subject to confiscation. They were condemned to be burnt. Their heirs were disfranchised, and deprived of all claims to patrimonial and every other inheritance. Those who recanted were doomed to perpetual imprisonment in the dungeons of the Inquisition. All who extended mercy to those Christians were liable to the same punishment; and to render the malignant hatred of the infuriated bigots incurable, it was enjoined that all the houses in which the Albigenses had resided, or into which they had even entered, should be razed, and that no building should again be erected upon the infamous spot." That was the manner in which the Popish idol was glutted, and with those hecatombs of human sacrifices alone as a peace-offering, could the "scarlet-coloured drunken Harlot" of Rome be appeased.

Those circumstances in the history of the Emperor Frederick occurred about three hundred years prior to the Reformation, during which period his death-dealing edicts were the governing laws of the German empire. One hundred and seventy years after Luther and Zuingle had resounded the blasts of the evangelical trump, and commenced their assaults upon the spiritual Jericho, a similar tragedy was enacted. Lewis XIV. king of France, and the successive Popes, had long been at variance; and the court of Rome had frequently menaced that dreadful tyrant and persecutor with an interdict for his kingdom, and the sentence of excommunication and dethronement for himself. But through the malign artifices of his Judas-like Jesuit confessor, and his paramour, the king's favourite concubine, he was induced to annul the edict of Nantz, and to commence that series of atrocious persecutions which almost eradicated even the memorial of the Christian religion from France. Then Pope Innocent XI. forgave that despot all his former rebellious offences, and approved and eulogized all his barbarous acts and exterminating measures; which inflicted upon that kingdom crimes, miseries, and penury, from which, after the lapse of one hundred and fifty years, and a revolutionizing internal commotion of half a century's duration, it has scarcely perceptibly recovered. The following extract from that Pontiff's letter, congratulating the king of France for his revocation of the edict of Nantz, graphically develops the spirit and delights of Popery.

"Innocent XI. to Lewis XIV." That Man of Sin impiously calls the ruthless persecutor, "Our dearest Son in Christ." He thus celebrates the proceedings of the furious monarch, and most hypocritically greets him with his pretended apostolical benediction. "We thought it incumbent upon us," said the Pope, "most largely to commend that excellent piety of yours—that you have wholly abrogated all those constitutions that were favourable to the heretics of your kingdom, and by most wise decrees set forth, have excellently provided for the propagation of the orthodox belief"—which decrees were like that roll of a book that was spread before the Prophet, Ezekiel 2: 9, 10; which

was "written within and without; and there was written therein lamentations, and mourning, and wo"—"by the lasting testimony of these our letters; and to congratulate your Majesty on that accession of immortal commendation which you have added to your other exploits by this illustrious act. The Roman church shall most assuredly record in her annals a work of such devotion, and celebrate your name with never-dying praises. Above all, you may most deservedly promise to yourself ample retribution from the divine goodness for this most excellent undertaking."—That was the Pope's character of the most diabolical measure of national perfidy and suicide, and of almost unparalleled anguish and wickedness which ever was perpetrated; for until the French Revolution, one hundred years after, the light of the Gospel in France was totally imperceptible; and the comparatively few descendants of the Huguenots were dead in every civic relation, and exactly assimilated to the dry bones in the valley, which Ezekiel in the spirit saw and addressed.—Quick's Synodicon in Gallia Reformata, Vol. 1, Page 156.

This demonstration of the changeless temper of the Roman court is confirmed by another fact which is analogous. The highest honours, the most fulsome panegyrics, the richest benedictions, and the most valuable rewards, have invariably been bestowed by the Popes upon those persecutors, who have evinced an utter destitution of remorse, or rather an increased degree of triumph proportioned to the number of Christians whom they butchered, and to the stream of human blood which they caused to flow.

The authors already cited, Basnage, and Moreri, and Clark, narrate; that Earl Simon commanded one of the Albigenian crusades at the commencement of the thirteenth century. He boasted that he had razed many cities, and killed all their inhabitants, men, women, and children, without a single exception; and that he had buried alive in pits, and burnt in large fires at the same time, several hundreds of Christians together. For his almost unexampled atrocities, he was rewarded by the Papal legate in a council held at Montpellier, in 1214, with the donation of all the dominions which he could conquer; and the then

reigning Pope Innocent III. conferred upon him this title—*"The active and dexterous soldier of Jesus Christ, and the invincible defender of the faith."* In the following year, those titles and donations were confirmed by that Council of Lateran, which decreed the dogma of Transubstantiation. Simon immediately after visited the French monarch, according to the feudal custom, to receive baronial investiture. As he passed through the various towns, the Popish Priests and Friars, with the attending multitudes, met him in procession, and escorted him from one place to another, blasphemously shouting as they walked—*"Blessed is he that cometh to us in the name of the Lord"*—and every person crowded around him to touch the hem of his garment, for the cure of diseases, and the seal of salvation.

Henry VIII. of England was honoured with the title of *"Defender of the Faith"* from the Pope; and however practically absurd, his successors have continued the same appellation, although they have almost constantly been opposed to the Romish dogmas.—Leti, in his *Vita di Sisto v.* Vol. 2, records, that Sixtus V. sent a consecrated sword to the Duke of Guise, which was presented to him at Paris with the most pompous ceremony. The king, Henry III. who was alarmed at the rebellious proceedings of the Guises, remonstrated with the Pope against that approbation of his daring enemy; but the Pope replied, that he must suppress his Huguenot subjects, whom he represented as a canker in the state, which can only be cured by fire and sword. *"It is necessary,"* said that Pontiff, *"to give vent to some of that blood which too much abounds in the veins of your subjects."*—The Duke of Parma received a similar sword from the Pope, and for his tremendous ravages among the Protestants of the Netherlands, statues were erected to his honour!

For the revocation of the edict of Nantz, Lewis XIV. received the most extravagant eulogy which language can express. The Prelate of Valence addressed him in 1684, in the name of a grand Popish ecclesiastical convention; and applied to him the titles—*"Great restorer of the faith, and Extirpator of heresy."* *"In vain,"* said that Roman parasite, *"should I call to my as-*

sistance all the panegyrics of the emperors." Medals, statues, and triumphal arches were invented, all of which exhibited Lewis crushing with his feet the Huguenots in the form of a Hydra. Courtiers, academicians, orators, and poets, united to resound the praise and embalm with ecclesiastical immortality the name of that modern Domitian!

As the revocation of the edict of Nantz is comparatively a recent persecution, it is desirable to preserve a memorial of Popery in France, at precisely the same period when the English nation, by the Revolution of 1688, banished James II. and his consoiated Jesuit traitors from the throne of Britain. Among the existing highly applauded memorials of that period is a sapphic ode by Madame Deshouliers, entitled, "La destruction de l'heresie;" in which that poetess states, that Lewis XIV. by the extirpation of the Huguenots, had executed a superhuman work; and that the Papists of France complained of his modesty, which would not permit his subjects "a batir des temples et a' adorer," to build temples to his honour, and worship him.—Poesies de M. Deshoulieres. Tom. Pag. 83.—Answer to King James' Declaration, 1689, Pag. 8, 9.

It must also be recorded, that the Roman Pontiffs did not only command and incite national collisions, and especially those in which the interests of the Papal hierarchy were inseparably cemented; but they also collected the munitions of war, embodied militia, appropriated treasures, granted taxes and tithes, and despatched their own troops; to which the various ecclesiastical orders contributed all their aid, not only by bestowing their subsidies, but also by assuming the dress and armour, and personally engaging in the combats. The bigoted Papist Maimbourg in his History of Lutheranism declares, that to aid the Emperor Charles V. in 1546, to extirpate the Protestants in Germany, the Pope contracted to maintain for six months an army of croissaders of 12,000 footmen and 500 cavalry; for which expense that Emperor was authorized to seize one half of all the priestly revenues of the Spanish kingdom, and to levy 500,000 crowns from the monasteries. Thereby, says Maimbourg, "the Pope

evidently declared, that it was a war of religion." Sixtus V., as recorded by Leti, in his life of that Pope, was the grand instigator of that ferocious ambition which induced Philip II. to attempt the ruin of Britain by the Spanish armada. Sleidan in his Commentaries narrates, that Pope Pius V. adopted the same measures with Charles IX. of France; and the Parisian Massacre was the result of the pontifical machinations.

During the league of the sixteenth century in France, a legate was sent from Rome, with a crowd of Italian prelates and monks to rouse the furious zeal of the Papist leaguers. In combination with the French ecclesiastics, they marched through the streets of Paris in martial array, carrying a cross in one hand and a spear in the other, with a helmet on their heads, and a shield on their backs; and to disclose their spirit, and design, and resolution, they styled themselves, "*Valiant Maccabees*." The Capuchin, Augustin, Franciscan, Dominican, and Carmelite Friars thus continually roamed about, with a monk named Bernard as their chief orator, proclaiming pardons and paradise for all who joined the league; and denouncing the Papal anathema and everlasting damnation against all who refused to unite in the crusade against the Huguenots.—Thou Hist. Book 98. Memoires de Nevers. Tom. 2, Page 72.

Not longer ago than the year 1745, a number of the most cruel edicts of Lewis XIV. were revived and executed against the few surviving and wretched Huguenots in France; for which act of the government, the Roman Priests on that occasion, presented the odiously profligate court of Lewis XV. two millions and four hundred thousand livres; which sum was repaid in the unrestricted indulgence given to the vilest sensuality, and the amount was soon regained by confiscations.—History of the reign of Lewis XV. Year 1745.

Treason.—The following paragraph from the "Review of the principles and history of Popery" contains an accurate summary of Romanism, as it involves the interest and safety of Protestant governments and nations. "Refractory princes who have not been disposed to glut Rome's insatiable thirst with enough of Chris-

tian blood, or who have not assented to all the Papistical usurpations and arrogant claims, have experienced no mercy. The right of succession has been denied and subverted, for the smallest personal taint of Anti-Romanism, or for the toleration of it in others; and indescribable difficulties always were interposed against the rebellious ruler's restoration to power, even after he had made every possible renunciation, and degraded himself to the most humiliating penances, and received the amplest pontifical absolutions. For suspected and actual heresy, sentence of excommunication and deposition was fulminated against governors, more than for any other causes. Treasonable plots, conspiracies, insurrections, and rebellions, were formed, promoted, executed, and by pretended pleas of religion were justified, delighted in, and eulogized. Those infernal proceedings were blasphemously ascribed to the inspiration of God, and when any success attended the scheme, it was imputed to the divine approval, and unquestionable miraculous interposition. To execute those traitorous machinations, or to die in the attempt, was pronounced to be infallible proof of the most exalted piety, and the certain path to eternal felicity; entitling the actor to the honour of saintship, and the glorious crown of martyrdom. On the contrary, obedience and loyalty on the part of Papists to Protestant governments, are declared damnable sins, for which there is no pardon either in this world, or in eternity. To convince the bigoted adherents of the Papacy, that all such treasons are works of pre-eminent piety; pretended prayers, discourses, sacraments, ecclesiastical censures, absolutions, oaths, and covenants, with all that is apparently sacred and imposing in religion, have been prostituted; and all that is exciting and fascinating in superstition has been effectually employed among the votaries of the Romish Priesthood, who are divested of every sentiment of religion, virtue, or humanity. The absolute duty of assassinating Protestant rulers, especially after sentence has been pronounced against them by the Pope, is constantly taught and vehemently proclaimed; with the most deliberate resolution, and after the most solemn preparations, that nefarious criminality has fre-

quently been perpetrated; although it has more often been unsuccessfully attempted: but in all cases the remorseless murderers have been exalted in Popish estimation to the very highest honours: and some of them were worshipped with the same adoration which is performed to the Romish canonized saints."

Notwithstanding all the prevalent incredulity respecting the attributes and practices of modern Romanism; it seems to be universally admitted, that no human conceptions can fully embody the awful realities of that period, when the Italian Pontiffs were the actual living exemplars of the blasphemy which was uttered by Ravailiac—" *The Pope is God.*" Illustrations therefore of the treasons which the Romish hierarchy command, will be derived exclusively from events which have occurred since the Reformation; and which having been executed with the implied sanction, or by the direct authority of modern Popes, in conformity with the decisions of the Council of Trent, demonstrate; that of the Pontifical antichristian system, its devotees may truly repeat their chant—" As it was in the beginning, is now, and ever shall be!"

1. *Henry VIII. of England.*—After that monarch had publicly renounced all allegiance to the Roman Pontiff, and had shown his profound contempt for the popish impostures, by directing that the pretended bones and relics of that Romish *Saint*, the traitor Thomas Becket, should be burnt, accompanied by a number of ignominious ceremonies, Pope Paul III. issued his famous bull of excommunication. Having asserted his heaven appointed authority over all earthly potentates, to pluck up and destroy, and other similar scriptures which are always employed in pontifical canting, the haughty ecclesiastical despot summoned Henry VIII. "to appear within ninety days at Rome, and his feudal accomplices within sixty days;" and upon his refusal he was declared to have fallen from his crown, and his subordinate officers from their estates. He put the whole kingdom under an interdict, and required all the Roman Priests of every grade to leave the kingdom of England within five days of a specified time, except a few who were permitted to remain to

"christen children, and to administer the Extreme Unction to those who died in penitence." He pronounced Henry VIII. and all his accomplices infamous, and placed their children under all the incapacities enumerated in the bulls of his predecessors. All the subjects of Henry VIII. were absolved from their oaths of allegiance; and were authoritatively commanded to take arms against him, while every person was forbidden to aid or defend the king under the penalty of the Papal anathema and eternal damnation. He absolved all princes from their treaties with Henry VIII. and prohibited all further intercourse with him, and commerce with his kingdom. He required all Papists to make war upon England, to plunder the goods of Englishmen wherever found, and to seize their persons and keep them, or sell them for slaves. All prelates were enjoined to publish the papal sentence of excommunication and interdict in every place, and with the usual terrific solemnities. To complete the wickedness, that Pontiff issued his mandate to the kings of France and Scotland, instantly to array their military force, and put his bull into execution." But Pope Paul III. roared twenty-two years after Martin Luther had affixed his ninety-five theses against the portal at Wittemberg, and "all the world" no longer "wondered after the beast;" nor did the nations of Europe implicitly worship "the dragon who gave power unto the beast."

2. *Henry III. of France.*—That monarch was a bitter persecutor of the Protestants by wars and massacres during nearly all his official course. But the emergency of his affairs forced him to abandon the French leaguers, and unite himself, for the safety of his throne, with Henry of Navarre and the Huguenots. He was therefore denounced as an execrable tyrant, the murderer of a cardinal, and a favourer of heretics; and the Pope having formally declared him to be accursed, he was adjudged to be lawful prey. About two months after the sentence of condemnation had been promulged at Rome against that king, Clement, a Jacobite friar and a priest, resolved to become the executioner for the church; and accordingly he assassinated that king, Henry III. near Paris, "in the midst of his guard, and at the head of his army."

Never was a more relentless murderer than that bigoted monkish regicide. He supped and caroused the night before his crime with La Guele, the procurator general, to whom he had applied for admission to the king upon some very important affair. He remained so unperturbed when replying to the questions propounded to him, that the immediate attendants upon the king were entirely deceived. In the morning he was introduced into the monarch's chamber, to whom he approached without the least symptom of emotion, presented him some letters, and while he was reading them, he drew out a concealed and poisoned dagger, or very large knife, and stabbed him in his belly. The murderer was instantly killed, and Henry III. died within a very short period. But an equally instructive fact connected with that Jesuit regicide, appears in the retributive justice which a mysterious Providence permitted then to be developed. Henry had contrived and authorized many similar atrocities against the Huguenots, had been a principal actor in the Parisian slaughter, and was assassinated in the same place, in the identical apartment, and at the precise hour of the day, when he and his fellow conspirators had determined and arranged the sanguinary destruction called the massacre of Bartholomew.—Sleidan.—Mezeray.

The Romish Priests were the great agents in inciting the French Papists to exterminate the Huguenots. After Henry III. deserted the league, they incessantly resounded the cry of war, and blood, and death. In one year only, it is stated, that 100,000 families were ruined, and during the contest 500,000 Papists were murdered. The Croisaders of the league were so infuriated and bewitched, that when they could plunder, or even carry away the head of their father, brother, relative, or neighbour, if he did not belong to the league, it was considered the most acceptable work of God; and the Romish Priests taught the blinded people that the more robberies they perpetrated, the more rapes they committed, and the more murders they executed, the greater would be their reward in heaven.—Satyre Menippe. Vol. 2, Page 444; and Vol. 3, Page 274, 275.

In the *Memoires de la Ligue*, Tom. 3. Page 399; are detailed those facts in reference to the irreligion and profligacy of the Roman Priests and their minions, who formed the confederacy called the Leaguers. Where was ever more sacrilege, more rapes, and blasphemies than among the troops of the league. They even obliged the Priests to enact their superstitious mummery, and christen calves, sheep, chickens, and give them the names of different fish, that they might eat them in Lent. They violated women and girls of every age and condition; robbed the masshouse altars, and murdered their own parents and relatives, as their ordinary employment. "The mass and religion were in their mouths, but atheism in their hearts and actions." "*To violate all laws divine and human is the infallible mark and true character of a Papist zealot.*"—D'Aubigne *Hist. Univers.* Tom. 1; Lib. 2; Chap. 26.—*Journal de Henri III.* Page 121.—*Satyre Menippe*, Vol. 3; Page 335.

Clement, who killed Henry III. was induced by those who led him into his crime to believe that he had seen a vision in which he was ordered to kill the king. Having consulted Bourgoïn, the superior of the Jacobin monks, by whom he was assured not only of the lawfulness, but of the peculiar meritoriousness of his undertaking, he proceeded "*to cleanse and purge his soul,*" as his brother Priest expressed it, by fastings, abstinence, and confession, and finally received the viaticum, as one who was about immediately to render his soul to God.—Emilliane *Hist. Monast.* Page 206.—Owen's *Jacobin Principles Examined*, Page 49.

3. *Henry IV. of France.*—The history of Henry IV. is so conjoined with that of his predecessor, that the same causes, which impelled the murder of one, produced the assassination of the other. Both before and after the death of Henry III. the Jesuit orators belonging to the French league constantly proclaimed the lawfulness and necessity of regicide.—Lincester, a famous Priest, reprov'd one of the king's enemies for not taking the Mass on account of his enmity to the king. That blood-thirsty ruffian told his disciple; "*We who daily consecrate the*

host, would make no scruple of killing him, even though he were at the altar holding in his hand the body of the Lord."—Journal de Henri III. Page 123.

As soon as the death of Henry III. was published, the council of the league sent an order to all the Priests to harangue upon the incapacity of Henry IV. for the throne, to excommunicate all his adherents, and to justify the act of Clement, in assassinating Henry III. Aubry, a priest, persuaded a hardened offender named Barriere, that "nothing but the death of that abominable heretic, Henry IV., would give security" to Popery in France. After which he was confessed, absolved, received the viaticum, and then attempted to execute the murder, which was providentially prevented.—Le Grain, Dec. de Henri le Grand, Liv. 5. Page 450.

To encourage the attempts upon the life of Henry IV. every method was adopted to induce the people to believe that Clement, who had been immediately put to death for the assassination of Henry III., was a martyr; for his name was admitted into the martyrologies, and processions were made to his honour. Pictures, statues, and images of him, were indefinitely multiplied. They were placed upon the altars in the masshouses; candles were offered to him; and he was honoured as a canonized saint. His mother was sent for to Paris, and considered as a beatified visitor from the heavenly world. All his relatives were pensioned from the public treasury; and if his body had not been burnt, his remains would have been adored as the most precious relics.—Mezeray Histoire, Vol. iii; page 659.

All that wickedness, and every other transcendent crime, were crowned with the Papal benediction and eulogy. Pope Sixtus V. called a consistory, and in a premeditated address pronounced the panegyric of the murderer of Henry III. In that most extraordinary speech, that blood-thirsty Pontiff used this blasphemous language. "The act of Clement—the assassination of Henry III. with a poisoned dagger—may be compared to the mystery of the assumption of the human nature by the Lord, and his resurrection from the dead—and on account of the gran-

deur and admirable quality of the deed, he extolled the mental energy, and fervent love of God which he displayed, as superior to the courage and work of Judith or Eleazar."—Du Moulin's *Buckler of Faith*, Book 1; sect. 138: and Book 2; sect. 140.—*Dupleix Hist. de la France*, Vol. iv. Page 30.

Henry IV. eventually, for the sake of peace, nominally conformed to Popery; but his apparent change was in vain. The malignity of the Jesuits was not appeased, nor his safety assured by it. Matthew, in his history of the reign of Henry IV. declares, that at least *fifty* conspiracies were formed against that monarch, so that his life was never safe for one moment. Various direct attempts to kill him were made by men and women, in some of which he was wounded. Even his cup-bearer, Borbrenius, was employed by the Jesuits to poison him. At length, divine Providence permitted that monarch to become the prey of "the beast." Ravailac, not less maddened and ferocious than his predecessor, assassinated Henry IV. in his coach, by daylight, in the public street of Paris. Exulting in his nefarious act, he did not even attempt to escape, but stood still with his bloody knife in his hand. The Jesuits had made that Papist believe, that the king was a Huguenot in reality, and as all Huguenots were condemned by the Pope, and Henry was too favourable to the heretics, therefore it was the privilege of every man to murder the king, especially as he intended to make war with the Pope—and said that infamous regicide in his defence before the Judges, according to the instructions which the Jesuits had given him—"To make war against the Pope is to make war against God, seeing the Pope is God, and God is the Pope."—*Moreri's History*.—*Jurieu's Apology for the Reformation*.

4. *William Nassau, Prince of Orange*.—Philip II. King of Spain, one of the most infamous and despotic monsters who ever submitted to the Papal yoke, by the sanction of the Pope issued a proclamation, offering "five thousand golden crowns, a patent of nobility, all William's estates which could be seized," and other immunities, to any person who would *take away his life*,

or deliver him up, alive or dead, into Philip's power. Eventually, the price was raised to twenty-five thousand golden crowns, or twenty-eight thousand ducats, at that period an immense sum; and a ferocious Spanish merchant persuaded one of his younger clerks, named Juanillo, to perpetrate the assassination. He was accordingly confessed by a Dominican Priest, absolved, and promised paradise. He was also assured that a spell should be put upon him, by which he might enter the presence of the prince invisibly; and then having received the monk's benediction, he prepared, with the title of future saintship guaranteed to him, to commit the atrocious crime.

The attempt was made on the day specified, but providentially the design failed, although the ball of the pistol had been consecrated with all the ceremonies of the mass, entered William's throat, broke one of his teeth, and passed out of his left cheek. Juanillo was killed on the spot. In his pocket was found the names of the priestly confessor, and others who were privy to the design, who were duly punished. Also, the charms which he was taught would preserve him from seizure and injury—frogs' bones, filthy rags, and other amulets, and the Jesuits' catechism, with a prayer to the angel Gabriel, imploring *his intercession with the Almighty, and with the Virgin Mary*, to speed him in the murder. To crown this nefarious transaction, and to prove that the priests contrived the assassination, the order afterwards openly recognized those criminals as *martyrs* "for the holy Roman church!" gathered their mortal remains, and publicly exposed them in their Masshouses as relics, which were worshipped by the blindfolded votaries.

Two years after, at the immediate instigation of the Jesuits of Dole, another ruffian was similarly prepared, and effectually executed his design. Three bullets, also consecrated for the express purpose, by those monkish butchers, were fired at the prince, which entered his left side, and passed through him, coming out on the right. He expired almost instantly, having only time to offer a short petition, that his people, and his own soul, might enjoy the compassionate mercy of the Lord Jesus

Christ. When the murderer was reproached as a traitor, he thus justified himself. "I am no traitor; I have done as the king of Spain and the Priests commanded;" and then added this ferocious denunciation: "If I have not slain him, cursed be my ill fortune!" The execution of the hardened and priest-ridden assassin was a wretched compensation for the premature and sudden death of one of the most dignified Christian philanthropists and patriots who are found on the long catalogue of immortalized Protestants.—House of Orange.

5. *Elizabeth, Queen of England.*—When Elizabeth was elevated to the English throne, the Pope Paul IV. told her ambassador, that "England was a fee of the Papacy, and that it was high presumption in her to assume the crown without his consent; but if she would renounce it, and submit herself wholly to him, she might expect all the favour which was consistent with the dignity of the Roman court." A succeeding Pope, Gregory XIII., gave away her crown to Mary of Scotland—and during Elizabeth's reign nearly thirty notorious conspiracies were formed against her life; besides the various rebellions which, had not a gracious Providence interposed, would have deluged the land with blood and desolation. Pope Pius V. addressed a letter exhorting the Popish nobles to confederate and "deliver the kingdom from the most vile servitude of a woman's lust, and reduce it back to the ancient obedience of the Roman court." In his bull of *damnation* against her, after the most arrogant assertions of the Papal prerogatives, he pronounced her "a heretic, and all her adherents; excommunicated her from his church, out of which, he said, there is no salvation; declared her to be deprived of her pretended right to the kingdom, and of all titles, dominions, dignities, and privileges whatsoever, and commanded all her subjects not to obey her, or her orders, mandates, laws, and officers, under penalty of the same damnation."—Echard, *Hist. Book 3. Chap. 1, 2.* Mendham's *Life and Pontificate of Pope Pius V.*—To complete the wickedness, Pope Clement VIII. commanded Garnet, the Provincial of the English Jesuits, and one of the principal machinators of the Gunpowder Plot, and

through him all the Papists in England, after the death of that "miserable woman, and obstinate heretic," as he denominated Elizabeth; not to admit any successor to the throne, who would not defend the Popish hierarchy, and who would not take the usual oaths to fulfil all the wickedness which that inquisition implied. Those general principles were illustrated during the rebellion in 1570, when the Papists, before they were crushed, displayed the cross as their ensign, destroyed every English Bible which they could find; constantly heard mass to strengthen their treasons; while the Priest who carried the "blessed standard," pretended to have ample stores of the Papal bulls of absolution for all who would renounce the heretical queen, and take the oath of allegiance to the Pope.

6. *James I. of England.*—The command of Pope Clement VIII. to the English Jesuits, not to admit any Protestant to succeed Elizabeth on the English throne, caused the attempt to extinguish the Parliament, by blowing them up at the opening of the Session. There is no conceivable perfidy and perjury which were not committed and publicly defended, and imperatively commanded by the Popes of the seventeenth century, to exterminate Protestantism, and to restore Popery in Britain.—Popes Clement VII., Paul V., Gregory XV., Urban VIII., Innocent X., Alexander VII., and Innocent XI., enjoined the practice of all treachery, intrigue, and crime, to consummate the design; and had not Providence permitted the protectorate of Oliver Cromwell to intervene between the reigns of Charles I. and Charles II., according to human judgment, Britain would have been doomed to bear the pontifical yoke, and the whole race of Protestants would have been extirpated.

To that eventful period belongs that remarkable and desolating event in the modern history of Ireland, the deadly effects of which, after a lapse of two hundred years, remain in nearly all their pristine force and reality. At the commencement of the Irish Massacre of 1641, during which 200,000 Protestants were butchered, the Priests celebrated mass, and gave the "breaden God" to no person who would not swear that they would torture

and murder every Protestant; which was an exact repetition of the fact in the case of the traitors of the Gunpowder Plot. Haligan, a renowned and furious Popish Priest of that period, read an excommunication in the masshouses against all who should relieve or conceal any of the English or Scotch inhabitants; and other anathemas were fulminated against all who did not engage in the insurrection and slaughter.

On May 16, 1643, the Pope, Urban VIII granted to the Irish rebels a general Jubilee as a reward for the massacre, with a full absolution for all the sins, which had previously been committed or might afterwards be perpetrated, however enormous, of every Papist who had taken part in the insurrection, and especially to those who had absolutely killed the Protestants with their own hands, or otherwise tortured them to death.—Bell's Pope's Funeral.—Macauley's History of England.

7. *Protestants in France during the years 1814 and 1820.*—The treachery of the Bourbons, from the period when Henry IV. of France was assassinated until the revolution of 1789, was almost unceasing, except during the latter part of the reign of Louis XVI. The original perfidy, by the violation of the edict of Nantz, continued during nearly seventy years, until the final revocation by Louis XIV. One hundred years more elapsed, and the persecution of the helpless Huguenots was unintermitting. The French revolution drove the Papist Priests from their dark and polluted abodes—so that the French Protestants enjoyed comparative quietude; which was especially consolidated during the fourteen years ascendancy and government of Napoleon. The same peace and security were guaranteed by Louis XVIII.; but that bigoted, profligate despot, with his brother, Charles X., an equally loathsome, blood-thirsty debauchee, speedily verified, that Popery is unalterable, and impossible to be meliorated. For notwithstanding they were restored to the throne of France upon the sole condition, that the prior toleration of the descendants of the Huguenots should not be infringed; yet through the instigation of the Jesuits, the same female violations, plunder of property, tortures of the Christians, and mur-

ders of the defenceless Protestants, men, women, and youth of both sexes, were perpetrated, as during anterior periods—and it was publicly avowed at Nismes by the Papist magistrates and soldiers, and in many other towns and districts where the Protestants were most numerous, that on August 24, 1815, the anniversary of the Parisian massacre of the sixteenth century, they would celebrate that day with a similar extirpation of the living Heretics, as their ancestors had experienced. If no other fact existed, every sincere Christian must rejoice, that a merciful and righteous Providence has doomed that direful Bourbon family to condign infamy; and it may be hoped, to eventual oblivion.

Massacres.—In the accomplishment of their designs to consolidate the Papal power, and to extirpate those who discarded the pontifical usurpations, it is almost impossible to determine, whether injustice or perfidy, impolicy or cruelty, have ever predominated. Neither age, nor sex, nor rank, nor dignity, nor talents, nor condition, nor piety, has realized either favour or protection. Thousands have been attainted and proscribed, by the same general act which doomed whole towns, cities, provinces, and kingdoms, to utter misery and desolation. In some instances, myriads and millions of people were marked as one grand hecatomb, to be sacrificed to the Pope's ambition or rage. With an insatiable cruelty, which exceeded that of the monster Caligula, who wished that all the citizens of Rome had but one neck, that with one stroke he might exterminate them; the diabolical chiefs of the Papal hierarchy have sought and endeavoured to depopulate the whole race of those whom they denounced as heretical, but who were "the saints and martyrs of Jesus," that all existence and memorial of them might be effaced from the earth.

That object would have been fully accomplished, if Popish leagues, conspiracies, perjuries, edicts, bulls, croisades, armies, and armadas, could have effected their malicious and sanguinary designs. Who can recount all the insidious stratagems, the bloody treasons, and the horrific massacres, which the Papists

devised to exterminate Christians, and thereby to eradicate the recollection of the Gospel from the earth? Who can enumerate the number,—who can depict the interior of the gloomy dungeons, the inexorable tribunals, the inconceivable tortures, and the infernal fires of that terrestrial Pandemonium, the Inquisition? What imagination can even pretend to grasp the incessant disregard of every engagement which in any form can impede their purposes? Promises, covenants, treaties, edicts, laws, and oaths, are always violated and nullified; and the most nefarious abrogation of them is adjudged to be meritorious. All those crimes have been perpetrated, and every connected misery has been inflicted, not only by the unalterable dogmas of the Papacy, but with the express approbation of their ecclesiastical councils, and sanctioned by pontifical authority.

“To the force of that exterminating principle, and the delusive influence of that intemperate zeal, every thing else has been obliged to yield. It has overpowered all the principles of religion, reason, truth, equity, honour, and humanity. By it, nations have acted in direct contradiction to their own interests. All the most powerful natural instincts, all the tenderest sensibilities of the human heart, have vanished at its mandate. Without even knowing the scriptures, in the most literal manner it has coerced the fulfilment of its predictions. “The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. Matthew 10: 21, 35, 36. A man shall be at variance against his father; and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household.” It is a cardinal doctrine of the Romanists, and has always been practically exemplified in the history of the Popedom, that fathers and mothers, without apparent emotion or regret, have abandoned their daughters to the lusts, and their sons to the fury of the Roman Priestly tormentors and executioners. Papists and Protestants have equally and simultaneously been immolated to its undistinguishing rage, and involved them indiscriminately in

the same destruction, resolved that the Papists should perish, rather than their supposed rebellious heretics should escape. At the same time, the most audacious felons have been delivered from punishment, merely for pretending to abjure Protestantism and to vow fidelity to the Pope; and thus they verified their exact conformity to the Jews, who liberated Barabbas the robber, and crucified the Lord of glory. Popery has transformed men into demons. For it has so debased the character and dispositions of those who have imbibed its spirit, and who have been swayed by its authority, and who have obeyed its commands, that the vassals of the Pope, and the Dominicans, and the Jesuits, ever most wantonly delight in the infliction of every species of human misery. They exult in the invention and application of a boundless and interminable variety of pain. In torments, which only the author of Popery, Satan himself could have inspired, they constantly and outrageously triumph; while harmony, knowledge, purity, and piety, they ever hate and revile.

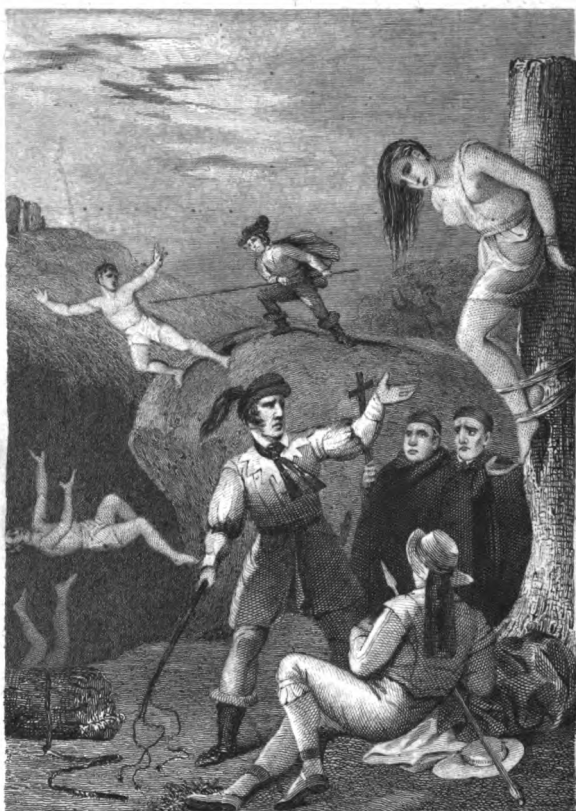
The ensuing additional miscellaneous facts, in illustration of the general topics comprised in the Popish persecutions, verify, that every possible measure has been adopted by the Roman hierarchy, at successive periods, to eradicate freedom, morality, and the Christian religion, with all its professors, from the world.

During the reign of James II. of England, nearly two thousand five hundred of the higher ranks of the people were adjudged to be attainted, their property to be confiscated, and themselves to be killed.—Popery always the same. Page 10.

The Duke of Alva was Governor of the Netherlands during six years; and that cruel bigot boasted, that his minions had killed eighteen thousand Protestants by hanging and beheading them; besides countless multitudes who were massacred by his military ruffians. He pillaged the inhabitants of those provinces, of nearly twenty millions of dollars per annum—and for his combined plunder and slaughter of the Reformed Dutch Protestants, an honorary statue was erected to commemorate his diabolical acts.—Jurieu, *Apolog. pour la Reform.* Vol. 2, p. 275.

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MASSACRE OF PROTESTANTS.

At the council of Trent a conspiracy was formed against all the Protestant nations, with the express design to extirpate them.

request, that they might be permitted to pass in safety to a foreign country, that chieftain replied—" *I will take care that*

36*

MASSACRE OF PROTESTANTS.

At the council of Trent a conspiracy was formed against all the Protestant nations, with the express design to extirpate them. They began with the French Huguenots; but Divine Providence rendered their nefarious scheme abortive. The next objects marked for death, were the Genevese, and the Swiss Protestant cantons. After them, the Lutherans in Germany, Denmark, and Sweden, were doomed to excruciation and massacre. Then all the confederated power which the Roman Pontiffs could wield, was to be concentrated upon the British islands. To consummate that deadly project, the Papal Ecclesiastics agreed to devote a large portion of their annual revenues, until the last vestige of the Reformation was entirely eradicated. But "he that sitteth in the heavens laughed; the Lord had them in derision."—Discours de Conjurations de la Maison de Guise.—Satyre Menippe. Vol. iii.

The massacre of Merindol and Cabrieres occurred in 1545, at the command of Pope Paul III. Twenty-four villages were burnt to ashes. Several thousands of the Waldenses were killed; and multitudes of the fugitives were starved while endeavouring to escape to Geneva and Switzerland. All the men of Cabrieres who were captured, amounting to nine hundred, were collected in a large field, and there butchered piece-meal, and their mangled remains left scattered on the ground; while the women, after the usual infamous Popish violations, were shut up in barns with straw, and burned. Those atrocious crimes were attended with cruelty so horrific, that even the bigoted blood-thirsty monarchs were agonized with remorse, when they heard the woful narrative. That merciless decree, which devoted all those Christians in Merindol and Cabrieres to instant and simultaneous death, was executed under the command of the President of Oppede; of whom the Jesuit Maimbourg, in his History of Calvinism, narrates, that when some of those, of whom "the world was not worthy;" and who were "desitute, afflicted, tormented, on the mountains, and in dens and caves of the earth," sent a request, that they might be permitted to pass in safety to a foreign country, that chieftain replied—"I will take care that

none of you shall escape; for I will send you all to dwell in hell with the devils." Some years after, that Papist monster was tried before the Parliament of Paris for his cruel wickedness, which Maimbourg avers, "nothing can exceed;" and after fifty successive hearings, he was acquitted, because he "acted only according to the orders of the French king and the Roman Prelates."

Not one instance can be discovered in all modern history, in which the doctrine of the council of Constance, "*no faith shall be kept with heretics,*" has not practically been illustrated. From the general pacification which was made by the Emperor Charles V. with the German Lutherans in 1553, the Waldenses have frequently been the subjects of that disruption of the most sacred compacts, which is an inseparable characteristic of the Pontifical governments. In the sixteenth century, nine successive treaties were flagrantly cancelled in the most treacherous manner. The massacre in the valleys of Piedmont, which occurred in 1655, and which was arrested in consequence of the magnanimous interposition and intimidating menaces of Oliver Cromwell, was commenced and prolonged by some of the most profound specimens of Jesuitical deception which history records. The persecution of 1663 was not less an outrageous infringement of the treaty of peace. The petty tyrant of Savoy, with the aid of Lewis XIV. king of France, in 1686, after the revocation of the edict of Nantz, was so successfully resisted by the Vaudois, that he made a feigned peace with them; but as soon as the Protestants were returned to their scattered habitations, he assailed them with his furious bigots, killed about twelve thousand of them, and several thousands more perished, through want and other miseries, in endeavouring to escape to Switzerland. Had not the British Nonconformists interposed on their behalf, it seems as if the last vestige of the original "two witnesses" at that time must have been eradicated. Their later sufferings from their cruel, treacherous Despots, at intervals, have not been less acute and ruinous.—**Seasonable Advice** to all Protestants. Page 6.

To the Protestants of Poland were solemnly granted the public protection, and the enjoyment of peace in their faith and worship. In 1573, an *irrevocable* law was enacted, that no person should reign in Poland, who would not swear to preserve liberty of conscience, and the free exercise of religion: and that statute received additional confirmation in 1586, 1587, 1632; and by the treaty of Oliva. Notwithstanding, through the instigation of the Jesuits, the Polish Protestants were so continually plundered and killed, that the survivors expatriated themselves; and after the city of Lesna was burned, and its Christian inhabitants slaughtered by the malicious instigation of the Roman Priests, and the Protestants of Thorn also were crushed, and the "Dissidents," as they were usually denominated, were declared incapable of all public office in that kingdom; Protestantism in Poland almost expired.—Lesnæ Excidium.

Nearly all the European wars which occurred, from the period of the Reformation to the French revolution of 1789, during two hundred and seventy years, were the offspring of Papal treachery and Jesuitical artifices. At the diet of Ratisbon, in 1532, a peace was made between the disputants in Germany, which was speedily violated through the command of Pope Paul III. That infringement of the national concord, produced almost unceasing commotions and wide spread misery, until the treaty of 1553, between the Emperor Charles V. and Maurice of Saxony, which was ratified by the diet of Augsburg. After some years, the persecutions in Bohemia and Hungary were renewed. The principles and designs of that direful overthrow of Christianity in those countries, can be comprehended from the common language of the Jesuits at that period: "Heretics must be dealt with as madmen and children, from whom, if you design to get a knife, you must show them something else, though you never intend to give it to them." That diabolical dogma enkindled in Europe "*the thirty years' war*," which terminated in the peace of Westphalia. In every period since, when it can be done without exciting alarm among the Protestants, the monster of Romish persecution has never slept, nor re-

strained his ferocious arm, except when he was afraid to smite his victims. So that in Silesia, Bohemia, and Hungary, until the conquest of the former by Prussia; and always in the latter countries, Protestants have realized "mourning, lamentation, and wo."—Heiss Hist. de l'Empire, Book 4.

From the first public edict, granted in 1561, in favour of the Huguenots, until the revocation of the edict of Nantz in 1685, with the exception of the period when Henry IV. restrained the unwilling demon which impelled the Dominicans and Jesuits—it was the unvarying experience of those Christians, that Roman Priests are treacherous as Judas, and cruel as Pharaoh. "The devil himself never produced any more base and hellish wiles, than the long train of perfidies connected with those doleful French tragedies."—Jurieu's Apology, Book 2.—Memoirs of Castlenau.—Quick's Synodicon.—Histoire de l'Edit du Nantz.—Persecutions and Oppressions of Protestants in France.

The desolation of countries, through Popish persecution, comprises facts which, were they not so certainly attested, would be incredible. One hundred thousand Flemings, with their property, departed from Flanders into Protestant Germany within a few days after the persecutions began under the Duke of Alva. Many of the present large cities in England are inhabited chiefly by the descendants of the Reformed Dutch, who fled from torture and death in Holland during the reign of Elizabeth.—Temple's Remarks.—Hist. des Pais Bas. Vol. ii. Book 8.

Philip II. of Spain declared, a short period before his decease, that during the short reign of Charles IX. of France, he had expended four millions of ounces of gold; and from the year 1585 to 1593, six millions of ounces of gold. That in the civil wars of France and the Netherlands, on the English Armada, and similar enterprises to sustain "the Beast and the False Prophet," he had squandered *five hundred and ninety-four millions of ducats*,—a sum now equivalent to five thousand millions of dollars; not only without even the smallest advantage to Spain, but to the utter impoverishment of the nation; from the withering effects of which, it has never yet recovered, and never

will be released, until the curse of Popery shall have been excluded from the European southern peninsula.

During the civil war in France, for twelve years prior to the promulgation of the edict of Nantz, one million of lives were sacrificed. The "Politique du Clerge de France," 1681, stated, that through the royal edicts, in the course of the preceding fifteen years, eighty thousand Huguenots had fled from Normandy, Picardy, and the neighbouring provinces. After the revocation of the edict of Nantz, and when the universal cry of the Papist priests and of the "armed and booted apostles," their faithful coadjutors, was "*Death or the Mass!*"—seventeen thousand and five hundred Huguenots passed into Lausanne. The northern parts of Germany, a large portion of London, and numerous other places in England, were inhabited by the Huguenot refugees. Some escaped to America. Not less than five hundred thousand adults removed from France; and including the wealth which they carried away, the manufacturing arts, the knowledge of which they dispersed, and the loss of an equal number of Christians, by torture and death, that country has never yet recovered the effects of that dreadful catastrophe.—Quick's Synodicom.—Voltaire Siecle. Vol. ii. Page 209. That was in exact conformity with the decision of the Empress Queen of Hungary, in 1751, whose commissioners announced to some Lutherans then confined and chained in dungeons—"The Queen would rather that the land should bear thorns and thistles, than that it should be ploughed by Lutherans."—Spirit of Popery, page 15.

When the croisaders under the Pope's legate, besieged Beziers, the Earl, who was a Romanist, desired that barbarian not to storm the city, and thus subject the Papists to the same extermination to which he had doomed the Albigenes. Seven thousand of the Papists, with the Roman Priests and the monks, were collected in the large masshouse; and when the croisaders had slain about sixty thousand Protestants, the Papists, headed by their Priests, marched out with their banners and crosses, singing "*Te Deum laudamus*" for the death of the Heretics—

but the legate's butchers killed the whole of them upon the spot; that Popish ecclesiastic crying out—"Cædite eos omnes; novit enim Dominus qui sunt ejus—slay them all; for the Lord knoweth them who are his!" When the slaughter was finished, the whole city, with the corpses, were consumed in one general conflagration. Not a single person of either sex, young or old, of Beziers, survived that tremendous visitation of the Beast's ferocity.

The tortures which Roman Inquisitors and Priests devised, to inflict their malignant rage upon the Christians whom they sacrificed to satisfy their Lord God the Pope, disclose the diabolical character of Romanism, such as it would be in the United States of America, if the Roman Priesthood swayed.

The poisonous spirit and principles of Popery stifle all natural tenderness, and spoil the most amiable dispositions; for gentle and delicate women, "timorous things who start at feathers and fly from insects," when animated by the demon of Popery, have become daring persecutors, exulting in carnage, and surveying with delight streams of Christian blood, and piles of *naked* mangled human bodies, or inhaling with greediness the smoke of the Auto da Fe, and the effluvia of a roasting Heretic: thus demonstrating, that they who are intoxicated with the golden cup of Rome's filthiness and abominations, and bewitched by the sorceries of her enchanted wine, have imbibed a vindictive and treacherous spirit, not less sanguinary than the scarlet and purple tincture, in which is arrayed the "MYSTERY; BABYLON THE GREAT; MOTHER OF THE ABOMINATIONS OF THE EARTH!"

In thus perusing the authentic records of the Popedom, we are filled with the most agitating emotions. We behold the "scarlet coloured Mother of Harlots, seated upon the Beast full of names of blasphemy, and drunk with the blood of the saints, and of the martyrs of Jesus." All the evils, and anguish, and desolation, and carnage, which Christians ever have suffered, were inflicted without the shadow of an excuse or the semblance of provocation—their only crime, that they would not "worship

the Dragon which gave power to the Beast, and would not receive the mark, or name, or number of the Beast in their right hands or in their foreheads." When we survey the gloomy castles of despair, whence march forth the masked victims for the Auto da Fe, and who were pillaged, defiled, tortured, and slaughtered from generation to generation in countless myriads; the reflecting mind spontaneously asks—who were those faithful and unflinching witnesses, hecatombs of whom were immolated as a peace-offering to the Popish Moloch?—Whose life was thus effused to glut, with river-like streams, the insatiable blood-thirstiness of the Mother of Harlots, that her golden cup of filthiness and abominations might be replenished? They were Christians who would read the scriptures—who would not believe the legendary traditions which were invented by the monastic forgers—who would not acknowledge "the Man of Sin and Son of Perdition" to be "Lord God upon earth;" and that he is supreme in god-like jurisdiction, and unerring as divine infallibility—who conscientiously believed, that black is not white, that vice is not virtue, that superstitious mummery is not spiritual devotion, and that a woman drunken with Christian blood, is not the image of the holy and philanthropic church of the Lord Jesus—who strenuously affirmed, that the infinite and eternal Creator could not be made, eaten and swallowed, by a licentious Romish Priest at any moment an ignorant idolator chose to give him a pecuniary trifle for the development of his intention—who obstinately refused to swear that bread is wine, and wine is bread, and that the same bread and wine are a non-entity—who resolutely proclaimed, that the Roman Hierarchy is Antichrist, that the mass wafer is an idol, and that purgatory is a fable—who could not be forced to worship stone and wooden blocks for infinite wisdom and omnipotence—and who seriously believed, that a sincere disciple in Jesus the Son of God will enter life eternal, without the intercession of the Virgin Mary; that the expiatory wounds of *Saint Francis* are a strong delusion; and that the supererogatory works of *Saint Dominic* are a "lying wonder."

It should be remembered, that all the laws, and decretals, and canons, which the Roman Court ever have enacted, are yet in full force. In the anathemas which are annually fulminated against the Waldenses, and all other Protestants, by the bull "*In Cæna Domini*," we read the character which "the Beast and the False Prophet" and their ten vassal kings attach to all Protestants. When that Bull of curses is announced at Rome, the Pope hurls his lighted torch to the ground, which is then extinguished to give greater sanction to the anathema; and a cannon is discharged at the same moment, which the Papists of Rome are taught solemnly to believe, "*makes all the heretics in the world to tremble.*" That is designed to teach the fearful doom which awaits Protestants, if those treacherous and ruthless conspirators should ever regain that ascendancy, by which they can exercise their former unhallowed predominance, and execute their despotic infuriated menaces.

From the unvarying doctrines and canons of the Popedom, as daringly reasserted by the present Pontiff, Gregory XVI. in 1832; and from the unrepealed laws and sanguinary edicts of the Romish Hierarchy, and the Papal Governments, which are even now occasionally enforced with undiminished barbarity; it is demonstrable, that Popery is not one jot less audaciously arrogant and unrelenting, in the nineteenth century, than when Pope Gregory VII. with his foot struck off the crown from the Emperor Henry's head, and that at this period it is equally intolerant and persecuting, as when Popes Innocent III. and VIII. proclaimed the croisades for the utter extermination of the Albigensian Christians, the Waldenses, and the Bohemian Brethren, with all their adherents and friends. Therefore, the reformed nations who foster and encourage Popery and the Jesuits, are chargeable with the criminal infatuation of wantonly rejecting the Gospel of Christ, that noblest boon with which a merciful Providence has enriched them; and by discarding every instinctive solicitude for their self-preservation, they wilfully coalesce to facilitate their own direful overthrow, and to insure the indignation and punishment of the Judge and Lord of all.

CONCLUSION.

THE preceding "Illustrations of Popery," with the additional articles in the Appendix, are deduced almost exclusively from the Romish authors and annalists. They present a succinct and authentic development of the Western Antichristian Apostacy in its most ostensible and hideous portraiture. It was not requisite to unfold at large the sanguinary practices of the Papal Hierarchy, because that portion of the pontifical curse, through the medium of the various editions of "the Book of Martyrs," is more generally accessible than any other of the topics which appertain to the "Mystery of Iniquity."

It has been the predominant design in the whole of this work, not only to elucidate accurately the character and spirit of Popery; but in opposition to the grand modern "strong delusion," to demonstrate, that whatever Popery once was, it is now, and that it ever will be unchangeable; or in the language of prophecy, "the Beast that was, and yet is, ascended out of the bottomless pit, and shall go into perdition." Revelation 17: 8. The belief that Popery is altered or meliorated is the cardinal fraud with which the Jesuits are now deceiving modern Protestants. That idea involves a self-evident contradiction. How can infallible truth be corrected? How can perfection be amended? The insinuation itself is a gross abuse of language; and if the correctness of the Jesuit phraseology be allowed, it follows, that the court of Rome are neither infallible nor holy; and consequently that all their pretensions to be a part of the Christian church are a gross imposture.

It is equally a subject of astonishment and humiliation, that a proposition which confutes itself, should nevertheless be generally admitted without dispute, as oracular, not only by the

thoughtless or sceptical worldling, but also by the professed disciple of the Reformation, and the Christian believer. The antecedent chapters demonstrate that the corner-stone and the cement of the whole modern Babylonish superstructure are the assumed dogmas, that the Roman Pontiff is supreme in jurisdiction, and infallible in decision; and that the Papal ritual and enactments are immutable.

A most pernicious difference exists between the Reformers of the sixteenth century, and the Protestants of this age, in two aspects.—1. There is a strange and infatuated perversion of language, which through Jesuit craftiness has become vernacular; and from the operation of which, the plain truths of the Gospel, and the holy principles that were inculcated in the first *protests* against the arrogant usurpations, and the deadly enactments and requirements of the court of Rome, have become almost obliterated.—2. That credulity which receives almost without inquiry the most grossly revolting absurdities and fallacies which are promulged by Roman Priests; and the equally astounding scepticism in reference to incontrovertible Protestant testimony, combine one of the most melancholy and appalling characteristics of modern Christians.

It is perfectly demonstrable, that no small proportion of the delusions which are so rife among nominal Protestants, respecting the genuine attributes of Popery, is the result of the use of terms, not in the meaning applied to them in the first century of the Christian church, but in the sense that they have obtained after the lapse of seventeen centuries, and clogged with the accumulated stultiloquence of every heresy superadded to the Romish "all deceivableness of unrighteousness." It would require a volume fully to elucidate this momentous topic in reference to the assumed ecclesiastical prerogatives of the Papal despotism; but all persons conversant with the phraseology of the Apostles and the Evangelists are convinced, that the appellatives, *Church*, *Bishop*, *Presbytery*, and their cognate terms, as used by the primitive Christians, and as frequently understood, are just as contradictory as an idolatrous Masshouse to "the house of prayer;" or

the triple crowned Pontiff of Rome to the compassionate Jesus, when he was washing his disciples' feet; or as a bench of Popish Inquisitors to Peter, James, and John. That injudicious and deceptive mode of using Christian language must be corrected; or all the efforts of Protestants to counteract Romanism will be powerless to restrain Popery, as the green withes with which the Philistines attempted to bind Samson.

The Priests of the Romish hierarchy always and everywhere assert, that their ecclesiastical system is without error, and impossible to be changed. Every Popish book of all countries, and by members of their various monastic orders, sanctioned by Councils, and ratified by Popes, constantly affirm the same tenet. In behalf of that pretended claim, they plead that the Romish ecclesiastical authority is of the greatest antiquity, that it never has been essentially altered, and that it does not admit of amendment. It is their arrogant and uniform boast; one of their strongholds from which they eject their ungodly missiles against the Lamb; and notwithstanding they are disbelieved. The large majority who assent to transubstantiation, purgatory, and numberless similar vain traditions, repeat that dogma; and yet Protestants will not credit the most solemn and defensive asseverations of Popes, Cardinals, Prelates, and Inquisitors. Further to unfold the inexplicable nature of that incredulity, it must be remembered, that the Reformed Controvertists have proved beyond all cavil or doubt, that Popery is ever identical and unchangeable, in conformity with the Romish grand eulogy upon their apostate system of impiety and unholiness. Consequently, the scepticism of professed Protestants involves this remarkable anomaly, that it will not allow the validity of any testimony which is offered concerning Romanism, either by its adherents, or by its opponents; and therefore Jesuits are more emboldened in inculcating deceptions and vice; and Protestants become intoxicated by drinking of the "golden cup full of abominations," with which "the Mother of Harlots" allures them into stupefaction, and ensnares them into captivity.

Another specious and pestilential delusion exists in our repub-

lic. Many persons who admit that Popery, in anterior periods, and in European countries, has combined "the mystery of iniquity and the working of Satan," fancy that it is of an opposite character, and produces totally different effects in the nineteenth century on the continent of America. That wicked position, in all its blinding reality and awful consequences, is that grand distinctive characteristic of Popery so emphatically delineated by the Apostle Paul in one word; "Το ψευδος, the lie!" 2 Thessalonians 2: 11. Two indescribable evils flow from the general credence which is given to it. Through its operation, Popery is indefinitely promulged; and the efforts of Protestants to counteract it, are paralyzed, because they are pronounced unnecessary; reviled as uncharitable and persecuting, and opposed with the most virulent pertinacity, as if the defence of the rights of man, liberty of conscience, civil and religious freedom, and boundless evangelical philanthropy, is inconsistent with the character of a disciple of Jesus, and incompatible with the duties and obligations of the Christian Ministry; that "strong delusion" must be dispelled; or the municipal institutions of the United States will be undermined, if not destroyed.

† The prevalent idea that Popery is a modification of Christianity, only deteriorated by many conjoined ceremonial and childish absurdities, and debased by more immoral tendencies than Protestants admit, is a source of widely desolating evil. On the contrary, Romanism is an artful contrivance to tyrannize over all mankind, under the mask, and with the hallowed and attractive title of the Redeemer of the world. It is a political conspiracy of ecclesiastic unfoldings, the haughtiest despotism and the most servile and corrupting bondage. In every age and country, where Popery has swayed, it has been productive of only unmixed evil; for it has evinced the detestable character of its constituent principles, and the tremendous implacability of its ferocious spirit, by transforming the dominions over which it swayed its iron and ruthless sceptre, into one general arena of ignorance, licentiousness, carnage, and blood.

All pretended pacification between Protestants and Papists is

a phantom. It is a fact attested by the concurring evidence of three hundred years, and of every nation of Europe, and on the American Continent; that permanent cordiality between the vassals of the Roman court, and those who reject its impious claims, never has existed; and it can easily be demonstrated, that those persons cannot coalesce. The Apostle Paul, 2 Corinthians 6: 14—17, infallibly determined that principle—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he who believeth with an Infidel? and what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, and touch not the unclean, saith the Lord." In this aspect, it is of no importance whether the Protestant or the Papist is correct. It is certain that they both apply those pungent inquiries, and that sacred admonition to the opposite community; and therefore by their own avowal, and by their continuous and universal practice, they perennially declare, that they are at the Antipodes. Papists aver that Protestants are "*Heretics accursed*," who ought to be burnt in this world, as the guarantee of their everlasting abode, "where the worm dieth not, and the fire is not quenched"—and Protestants declare, that Papists are Idolaters, and "the enemies of the cross of Christ, whose end is destruction;" and that the honour of God, the glory of the Redeemer, the prosperity of the church, and the salvation of souls, with the conversion of the world, are indissolubly connected with the extermination of Popery. Protestants and Papists therefore are not only utterly irreconcilable, but an energetic and sleepless strife must ever exist among them, until one of the contending parties is extinguished: either Papists will be converted and submit to the sceptre of Immanuel, or Protestants will be silenced by the Romish Crusaders, or by the fire of the Dominican Inquisitors, with which they glut "the Woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus." Therefore the Popish Controversy differs from all other polemical dis-

cussions, both in its intrinsic importance, and its overwhelming results. The severance between the champions of evangelical truth and liberty, and the combatants for the pontifical heresies and despotism, is decisive, and wide as "a great gulf fixed" between them, impassable: for if Popery be an accurate delineation of "pure religion and undefiled," then all persons who do not submit to the Roman yoke, are audacious rebels against Jehovah; and if Protestants correctly interpret the holy scriptures, then Popery is a blasphemous imposture, replete with the most direful curse and anguish for mankind, both "in this world and in the world to come."

It is confidently believed that these "Illustrations of Popery" will enlighten the public mind, by confuting the generally prevalent scepticism; by assisting to restore the appropriate biblical phraseology, and the correct application of those words with which the primitive Reformers so aptly delineated the "falling away of the man of sin and the son of perdition;" and by exposing the destructive Jesuitical frauds by which our churches have been seduced to "*call things by wrong names,*" until we are almost obnoxious to the prophetic denunciation; Isaiah 5: 20—"Wo unto them that put bitter for sweet, and sweet for bitter; that call evil good, and good evil; that put darkness for light, and light for darkness!"

The volume is now presented to American Protestants with earnest solicitude, that the beneficial objects which it proposes to effect may be fully accomplished; and with "all prayer and supplication in the spirit," that the "Lord of Lords, and King of Kings" will expedite the glorious day, when "Ο Αγαμος, that WICKED," shall be consumed "with the spirit of his mouth," and shall be destroyed "with the brightness of his coming."—Alleluia! Amen.

New York, May 4, 1836.

APPENDIX
TO THE
ILLUSTRATIONS OF POPERY ;

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TAXATIO PAPALIS;

OR

THE ROMAN TAX BOOKS.

TAXÆ CANCELLARIÆ APOSTOLICÆ; AND TAXÆ SACRÆ PENITENTIARIÆ APOSTOLICÆ.

"Venalia nobis
Templa, Sacerdotes, Altaria, Sacra, Coronæ,
Iquæ, Thura, Preces, Cælum est venale, Deusque."

BAPTIST MANTUAN CALAMIT. 3.

IN the whole compass of Literature, there scarcely exist any books more curious, and more important; more numerous in editions, and less concealed for some time after their first appearance, and more rare in modern ages; more indispensable and profitable to their real parent, who yet most positively and earnestly disowns his progeny, in defiance of undeniable proof of filiation; and of which the accounts are more defective, confused, erroneous, and unsatisfactory, than those extant of the two books bearing the titles of TAXÆ CANCELLARIÆ APOSTOLICÆ, and TAXÆ SACRÆ PENITENTIARIÆ APOSTOLICÆ.

The power of absolving from sin in general, or from any particular sin, upon considerations deemed equivalent or satisfactory, comes under the general head of Indulgences, which the Pontiffs of Rome claim the prerogative of dispensing. The Indulgence known by the name of Jubilee, and which from being at first celebrated at the interval of fifty years, then at that of thirty-three, and afterwards, which has continued with one exception to the present time, at that of a quarter of a century, was first instituted by Pope Boniface VIII. in the year 1300. In the short Bull, appointing the first Jubilee, the Pontiff affirms; that anciently to the visitors of Peter's Church there were conceded great remissions and indulgences of sins—that those are renewed by him—and that this, and every future hundredth year, he has "granted and will grant, not only a full and abundant, but the fullest pardon of all the sins," of those who are truly penitent and confess. The encouragement is added, that the more frequent and devout the visits, the more effectual.

The next bull to the same purpose was issued by Pope Clement VI. at the distance of only half a century; for to that period his concern that Christendom should not continue to be deprived of so great a blessing, had reduced it. That instrument declares and describes, by the claimant of the power himself, the source whence that power is derived. "Christ," says that Pontiff, "shed, not one drop of blood only, which, from his divinity, had sufficed for the universal redemption of man; but a copious flood, which he would not have to be useless and superfluous, but to constitute an inexhaustible treasury for the militant church. That treasure he did not put in a napkin or hide in a field, but committed to Peter, the key-keeper of heaven, and to his successors, his vicars on earth, to be prudently dispensed to the faithful: and for proper and reasonable causes, at one time for the total, at another for the partial remission of the temporal punishment due for sin, as well generally as specially, in conformity with the known will of God, to be mercifully administered to those who are truly penitent and confess. To the accumulation of which treasure the merits of the holy mother of God, and of all the elect, from the first just one to the last, are known to contribute; of the consumption or diminution of which not the least fear need be entertained, as well on account of the infinite merits of Christ; as from the consideration, that the

greater number of persons are attracted to righteousness by the application of it, so much is the amount of the merits increased." By this ingenious hypothesis, the same pipe which drains, replenishes the reservoir. Those are the most authentic expositions of the papal claims of indulgence.—*Corpus Juris Canonici, Extravag. Commun. Lib. 5. Tit. 9. Cap. 1, 2.*

To that power of granting indulgence, must be assigned the pecuniary absolution, or the commutation of penance for money, which is the foundation of the *Taxæ*. Simply to enjoin penance, and to absolve the offender on the performance of it, is an exercise of ecclesiastic authority, emanating from the power of the keys; but to allow those to be commuted, to be compounded for, or redeemed, by money, is not an act of discipline, but of indulgence. And that such a prerogative was claimed by the Popes, with respect to all sins, of whatsoever enormity, is evident from the ancient Penitentiary Canons.

Theodorus, who was sent from Rome to be Archbishop of Canterbury, in the seventh century, was the first who introduced Penitentiary Canons from the East into the West. His *Pœnitentiale* is extant. Beda, also, has given a work of that description, under the title, *De Remediis Peccatorum*. The penance which he enjoined for all sorts, and the most infamous, of crimes; in case of inability or disinclination to perform the penance, might be commuted by almsgiving, which went into the hands of the Confessors.—*Cap. 14.*

The next instance is supplied by the *Pœnitentiale* of Egbert, Archbishop of York, in the eighth century. That work is extant in Saxon and Latin; and the demoralizing particularization of the vilest iniquity proves an advance in the compounding system. The different capabilities of the rich and the poor, and the penances, are accurately valued. The alms are to be divided into three parts; one to the altar, the second for redeeming slaves, the third to be distributed to ecclesiastical necessities. Then follows an enumeration of the Twelve Remissions of Sin.—*Wilkins Conc. Mag. Brit. Vol. 1. Pages 140, 141, 192, 193.*

In the *Penitentiale Romanum*—a collection from more ancient books of the same name, strongly characterized by its offensiveness; *Tit. ix. Cap. xxvi—xxix.* is the same pecuniary composition for declined penance, adapted in the proportion of three to one, to the different means of the rich and the poor.

The historians of the Reformation must be referred to for documents of the unlimited but obscure claims of the Pope respecting the power of pardon and indulgence, of absolution from the guilt as well as the punishment of sin, with conditions, all easily dispensed with, except the pecuniary one—of various forms of Indulgence, high-sounding and enigmatic, as usual, and admitting of being avowed or disavowed at pleasure and according to circumstances.—Rome in the nineteenth century, *Letters 41—52.* These two things, however, are clear, that the instruments in question were intended to excite expectations absolutely unbounded, and that they were designed to be as profitable, in a pecuniary view, as possible. The precise meaning, or any precision in the meaning at all, of the terms, or things, *Indulgence, Plenary*, the actual benefit obtained, whether temporal, spiritual, or purgatorial, all, or some, and what, with other points, are matter of debate and uncertainty even with the authors themselves.—*Crashaw's Mittimus, Part 2.—Crashaw's Fiscus Papalis.—Collet Traité des Indulgences. Tom. 1; 25, 413.*

Enough, however, was certain for *their* purpose—and happily for *ours* likewise; for their easy security, or the necessity of the case, has left and perpetuated monuments, which it has long been impossible for them to destroy or conceal.

The Roman Tax Tables are a considerable advance upon the simple Indulgence; for there, absolution for the grossest crimes—and for *all* crimes—is expressly set to sale at specified prices—absolution, or dispensation, or licence, &c., for Grossi, or floreni, or ducats.

To what times or persons the origin of those small and *precious* volumes is to be assigned, it is perhaps impossible to determine. The least objectionable part, indicating only unprincipled cupidity and rapacity, the Chancery

Taxes, may with certainty be traced back to Pope John XXII., who reigned at the beginning of the fourteenth century, and is celebrated by papal as well as other historians, for his immoderate extortion by the dexterous management of benefices, and by other means, and for the immense wealth which he accumulated and left behind him.—Ciaconii Vit. et Act. Pont. Tom. 2; 395. The frequent and exclusive reference to the Liber Jo. XXII. in Pope Leo Xth's Taxæ Canc. Apost., published 1514, place the fact beyond a doubt; and Polydore Virgil, Lib. 8, Cap. 2, expressly ascribes the origin of those Taxes to him.

To the Penitentiary Canons succeeded the regular Tax books; of which the first fifteen editions were issued at Rome, as is attested by Audiffredi, in a work avowedly enumerating those copies, and which volume is dedicated to "Pius VI. Pont. Opt. Max.," or, the "Most Blessed and Supreme." Twenty-five other reprints were published at Paris, Cologne, and Venice—that from the last place under the auspices of Pope Gregory XIII. The printing was probably rendered necessary or expedient from the number of agents, or collectors of those taxes, employed by the Pontiffs; for beyond Rome, in the countries subject to those impositions, it was desirable for individuals to know what their vices would cost them, and how far they could sustain the expense. Mornay, in his *Mystère d'Iniquité*, and Claude d'Espence, prove that those books were publicly and openly exposed to sale.

But we are told, that those works have been formally and publicly condemned by papal authority in the Indices Prohibitorii. This matter is both a literary and a papal curiosity. Before the year 1564, when the Trent Index was compiled and published, twenty-seven of the editions of the Taxæ had appeared, and probably many more, now unknown—and yet no notice whatever was taken of them, in one single instance, until the year 1570 just a century after the appearance of the first edition, in an Appendix to the Roman Index, published by the authority of the King of Spain. In what terms does it there appear? "*Praxis et Taxa officinæ penitentiariæ Papæ*," p. 76—a work, which, if it ever existed under that title, was probably never known. With apparent misgiving, and possibly with some fear, that it might involve what the papacy knew to be its own offspring, the next Index published by authority in Rome, that of 1596, by Pope Clement VIII., adds—"ab hæreticis depravata; corrupted by heretics." But that specification is a virtual admission that some copies existed, which were not depraved.

In his Commentary on the Epistle to Titus, Chap. 1: 7; *Digressio Secunda*, on the word *ἀισχροκερδία*; Claude d'Espence, Rector of the University of Paris, having expressly referred to the *Centum Gravamina*, avers; that all those charges might be considered as the fiction of the enemies of the Pope, were it not for a book printed, and for some time publicly exposed to sale at Paris, entitled *Taxa Cameræ seu Cancellariæ Apostolicæ*, in which more wickedness may be learned than in all the summaries of all vices; and in which are proposed licences of sinning to most, and absolution to all who will buy it. He wondered, that that infamous and scandalous index of iniquity was not suppressed by the friends and rulers of the Roman court; and that the licences and impunities for such abominations were renewed in the faculties granted to the Papal Legates, of absolving and rendering capable of ecclesiastical promotion all sorts, and even the most atrocious, of criminals. He then calls upon Rome to blush, and cease any longer to prostitute herself by the publication of so infamous a catalogue.

The preceding detail confirms and illustrates the evidence, by which the fact, scarcely credible or conceivable, is substantiated, that a society professing itself to be, not only a church of Jesus Christ, the pure and undefiled Saviour of the World, but the only true church, should principally distinguish herself—not by her sanctity, not by freedom from sin, not even by moderate offences, but by her enormous exactions, by her profligate venality, by her insatiable rapacity, and, above all, by that craftiness from beneath, which has enabled her, with the most unprincipled dexterity and success, so to accommodate and subdue religion to every variety and degree of human vitiosity,

that the sins of men have been one of the most productive sources of her unfathomable revenue.

Hence, the reformation of those churches, who withdrew from the slavery and corruptions, both in doctrine and discipline, of the Popedom, and asserted their own independence, was neither unnecessary nor unjustifiable. Protestants, therefore, with steadfast and vigorous resolution, and in dependence upon divine grace and a favouring Providence, should guard against and resist to the utmost every attempt to reinstate that corrupt tyranny in power; which, for their heresies, barbarities, blasphemy, and pollution, shameless and avowed, almost deserves, in allusion to their own arrogant assumption, and with the variation which truth requires, to be regarded as a congregation of malignants—*intra* "quam nemo salvus esse potest; among whom no man can be saved."—*Mendham's Taxatio Papalis.*

FEEES OF THE POPE'S CHANCERY.

The following catalogue comprises the most important portion of the *Romish Tariff for Sins*; extracted from Part 4, Section 1, of the Parisian edition of 1520. The title page is headed by the arms of the Medici; Leo X. being then Pope; and those of France. Then follows—"Taxe Cacellarie apostolice et taxe sacre penitentiare itide aplice." Under a figure of Denis, between two angels, holding his own head, is the editor's name, Toussains Denis. "Venundantur Parisiis i vico sancti Jacobi per Tossanu Denis bibliopolam cum descriptione Italie ac compendio universitatis Parisiensis: et taxis beneficiorum ecclesiasticoru Regni Francie, 1520. Cu privilegio i trieniu." At the end—"Finiut taxatioes aplice impisse Parrhisuis pro Tossano Denis librario comorante i vico divi Jacobi i intsignio crucis lignee prope Sacellu Divi Ivonis. Anno dni. 1520."

Quinquennial, and Perpetual Dispensations.

"Quinquennial for one person, or many.—A man and wife, and their children, may be inserted; 20 *gross*.—Perpetual, for one person; 17.—And for a man and his wife; 19.

Absolutions.

"For him who forges false testimonials; 7 *gross*.—For him who is carnally connected with a woman in a church, and commits other evils; 6.—For a priest who "*benedixit*" blesses a woman ready to be married; 7.—For a priest who keeps a concubine with a dispensation; 7.—For a man who commits incest with his mother, sister, or any other female relative; 5.—For defiling a virgin; 6.—For perjury; 6. For false testimony; 6.—For a priest who reveals the matter of confession; 7.—For him who forges the Pope's letters; 17 or 18.

Commutation of Vows.

"To change or prorogue the vow of visiting Jerusalem, or Rome, or the sepulchre of James, in Compostella; 17.—For him who vowed to become a monk; 6—and, also, to repeat the Lord's prayer twenty times daily, for one year.

Matrimonial Dispensations.

"For the fourth grade of consanguinity; 17.—For the third and fourth, or fourth and fifth, degrees; 27.—For a spiritual relation; 60.—Note diligently, that dispensations of this kind are not granted to the poor!

Licence to eat flesh butter, eggs, and white meats, during Lent, and upon other fasts; 7.

Absolutions.

"For a layman who kills an abbot, or other priest, monk, or ecclesiastic, inferior to a prelate; 7, 8, or 9.—For one layman who kills another; 5.—Absolution and dispensation for a homicide, whether layman or priest, who supplicates it without condition; 18 or 20.—For him who kills his father,

mother, brother, sister, wife, or any other relative; 5 or 7.—If the murderer be a priest; 7.—For a man who beats his pregnant wife, so as to produce a miscarriage; 6.—For a woman who uses any means to procure an abortion; 5—and if the crime was perpetrated at the instigation of a priest or monk, he shall also pay for the absolution; 7.—For laying violent hands upon any ecclesiastic, with effusion of blood; 8 or 9: without effusion of blood, or pulling off of the hair; 7.—For a woman or monk committing the same acts; 7.

"Absolution and dispensation for thefts, burnings, rapine, or homicide; 8.—For bigamy; 10.—For permission to inter an excommunicated person, or the murderer of a priest, in the usual burying ground; 6.—For permission to a nun to visit a watering-place, upon the plea of infirmity; 2.—For a monk who departs from his monastery without licence; 7, or 8, or 9.

In the British Museum are two small manuscript volumes, on vellum. They were withdrawn from the archives of Rome, upon the death of Pope Innocent XII., by Aymon the Prothonotary. They contain copies of the *Taxæ*, both *Cancellariæ* and *Penitentiariæ*. One is dated, 6 February, 1514; the other, 10 March, 1520; "Mandatum Leonis, Papæ X.—Mandate of Pope Leo X." The following catalogue of prices, or taxes, for crimes, is extracted from them.

"Absolution for a layman, who kills a layman or priest; 20 *gross*.—Volume 1950; page 121.—For simony; 102.—For perjury; 202.—For forging the Pope's letters; 202.—Page 123.—For a priest who violates a woman at confession; 102.—For him who commits incest with his mother; 102.—For a priest who is connected with nuns in the convent; 102.—Page 126.—For the rape of a girl or a married woman; 102.—Page 124.—For him who commits incest with his sister or female relative; 102.—For him who has a child by his nurse; 102.—For any unnatural lewdness; 102.—Page 161.—In volume 1851; pages 132 and 133; are similar taxes for simony; apostacy; perjury; falsehood; homicides; and numerous most loathsome violations of the seventh commandment.

It is therefore a tremendously awful fact, that the Papal anti-christian system positively encourages wickedness, not only by the right of sanctuary, but also by indulgences; and men who pretend to be the earthly vicegerents of "Jesus the Son of God," teach mankind, that Jehovah has empowered them to pardon sin, and that the remission of all iniquity can be procured from them for money.

"At the period of the Reformation, the effrontery which was displayed by the agents of the Papal Court, in imposing on the credulity of mankind by the sale of indulgences, had arrived at a most extraordinary height. The Christian world swarmed with those enemies to its purity and peace, unfolding their nefarious wares in every town and village, and actually exposing them for sale to the highest bidder. About the time when Tetzels was prosecuting the traffic of indulgences in Germany, another dealer in that spiritual merchandise, Bernardino Sampson, an Italian Monk, was carrying it on with vigour in Switzerland. That man openly prosecuted his trade in the inns, churches, and public squares. Some of his bulls, written on common paper, he sold for three pence; others, on parchment, for a crown; while others were much more expensive. Some of them authorized the purchaser to choose his own confessor, who acquired, *ipso facto*, the power to relieve him from any vow, or even to absolve him from perjury. "If any man purchase letters of indulgence, his soul may rest secure with respect to salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend to heaven. The efficacy of indulgences, indeed, is so great, that the most heinous sins are expiated and remitted by them, and the person is so freed both from punishment and guilt. For twelve pence you may redeem the soul of your father out of purgatory." That audacious monastic carried from Switzerland, as his own share of the profits, a sum equal to nine millions of dollars, besides a quantity of gold and silver plate.

That doctrine directly and positively encouraged the perpetration of crime. The fear of future punishment—the dread of that unknown hereafter, in which men will be rewarded according to their works—a dread with which man in his rudest state is conversant, and which no sophistry can ever entirely banish away from him—is that powerful restraint, by which, in the management of his righteous government, God has chosen to repress the wickedness of mankind. Withdraw that fear from the minds of men—set them loose from the apprehension of Heaven's righteous and awful judgment in the world to come, and you open the way to the most atrocious impiety. That evil was done by the Papal institution. The future judgment was not absolutely denied—but, by the assurance, that a paltry sum of money would save from the wo, and introduce into the felicity of the coming world, that doctrine was rendered a non-entity. Men might live according to all the inclinations of their depraved hearts, undismayed by the thought of futurity, and certain that, provided they were liberal to the priests, the most dissipated life would not exclude them from celestial bliss.

The right of sanctuary also operated as a very powerful incentive to the perpetration of crime. Pagan superstition made the temples and altars of the gods, and the tombs and statues of heroes, asylums for criminals; and, in imitation of their example, Popery devoted to the same purpose, churches, altars, crosses, and cemeteries. If any felon, however atrocious, betook himself to consecrated ground, his life was safe. Justice was set at defiance, the laws were trampled on, the civil power was despised, and clerical insolence screened from punishment the most aggravated crimes. "To those places, rich men run with poor men's goods; there men's wives carried their husbands' property; and thieves lived on their stolen wealth. There they devised new robberies; nightly they plundered, and killed, and re-entered; as though the asylums gave them not only a safeguard for the villany they had done, but a licence to do more."

Although that institution was the source of a multitude of evils—although it was utterly hostile to any thing like national order and morality, it was guarded by the Roman Court—their power was exerted on its behalf—and the secular authorities, even in the most glaring case, dared not to interfere.

Those baleful institutions, which operated so fearfully to encourage immorality, indulgences, and sanctuaries for crime; have been swept away by the Reformation, with a thousand other abominations of Popery. The knowledge of right and wrong does not now depend on the pleasure of a weak and worthless mortal. The disgrace and the danger of crime have been set in their proper light—and the laws of God and the State have been vindicated from violation, and guarded and supported by reason and religion. Nor are those benefits of the Reformation altogether confined to Protestant lands; they have been experienced also in Popish countries. It is true, the doctrine of indulgences has never been relinquished by the Papal See; but has been declared perpetual by the authority of their last general Council of Trent; and is even now acknowledged by the Roman Court, as one of her unchanging laws, and the twin doctrine of the right of sanctuary is still recognized by them. So little are its revolting abominations at variance with the spirit even of modern Popery, which some would have us believe to be a very different thing from the ancient system—that a few years only have elapsed, since the Pope appointed four towns in Italy, to be asylums for assassins! Nevertheless, Popish countries have shared, in no small degree, in the good which the Reformation has conferred on mankind, by the abolition of those institutions. The flagrant abuses with which they polluted society, by the light of the recovered Word of God, have been exhibited in all their deformity, and since that time have been more rarely witnessed. Another Tetzels has not disgraced an age since that of Luther; nor would even Popish princes permit such violent encroachment on their laws, as they were accustomed to witness with degrading tameness, in the days of darkness and superstition."

—*Mackray.*

JESUITISM;
DELINEATED
BY THE
PARLIAMENT OF PARIS;
CONTAINING
EXTRACTS FROM THE
MOST RENOWNED JESUIT AUTHORS.

WHEN the crimes and misery which inundated Europe through the pre-dominance of Popery and Jesuitism could no longer be borne, the French Government, in the year 1761, determined to banish the Jesuits from their kingdom. By several decrees of the Parliament of Paris it was enacted, that the books which had been published by the Jesuits should be examined, and attested by Commissioners appointed by that Parliament, that by their pernicious volumes, the abolition of the Order might be justified. In conformity with those "Arrets," a quarto volume in Latin and French was published, which is thus entitled: "Extraits des Assertions dangereuses et pernicieuses en tout genre, que les soi-disant Jesuites ont, dans tous les temps et perseveramment, soutenues, enseignées et publiées dans leurs Livres, avec l'approbation de leurs Superieures et Generaux. Verifiés et collationnées par les Commissaires du Parlement, en execution de l'arret de la Cour du 31 Aout, 1761, et Arret du 3 Septembre suivant, sur les Livres, Theses, Cahiers composés, dictés et publiés par les soi-disant Jesuites, et autres actes authentiques; Deposés au Greffe de la Cour par Arrets des 3 Septembre, 1761; 5, 17, 18, 26 Fevrier; et 5 Mars, 1762. A Paris; chez Pierre Guillaume Simon, Imprimeur du Parlement, rue de la Harpe, à l'Hercule, 1762."

The parliamentary decree of the fifth of March, 1762, directed the publication and the transmission of copies of the work to all the principal Ecclesiastics in the kingdom. Having specified the prior acts for examining the authorized books of the Jesuits, the decree thus proceeds.

"The subject having been duly investigated and discussed; the *Parliament*, all the chambers being assembled, have decreed and ordained, that the aforesaid extracts, verified and collated by the Commissioners, and the Translation of them, shall be annexed to the 'proces verbal' of this day; and that the Attorney General shall be directed to send without delay the said '*Assertions*' to all the Prelates, that they may adopt all necessary measures upon this important affair. The parliament also enjoin upon their

President to present to the King a faithful copy of the said passages; that the King may know the mischievous doctrines which are maintained without interruption by the priests, students, and other members of the order of Jesuits; in a multitude of works often printed, in public theses, and in lectures dictated to youth from the first organization of that society until this time, with the approbation of their Theologians, the permission of their superiors and generals, and the eulogy of the other members of the said order—*doctrines which, in their consequences, destroy the law of Nature, that rule of morals which God himself has inscribed upon the heart of man. Their dogmas also break all the bonds of civil society: by authorizing theft, falsehood, perjury, the most inordinate and criminal impurity, and generally all passions and wickedness; by teaching the nefarious principles of secret compensation, equivocation, mental reservation, Probabilism, and philosophical sins; by extirpating every sentiment of humanity among mankind, in their sanction of homicide and parricide; by subverting the authority of governments, and the principles of subordination and obedience; by inculcating regicide among faithful subjects;—and, in fine, by subverting the foundations and practice of Religion, and substituting all sorts of superstitions, with magic, blasphemy, irreligion, and idolatry.* The King is also requested to consider the dreadful results of those pernicious instructions, especially when combined with the other abominations which the rules and constitutions of the said Jesuits prescribe, respecting the choice and entire uniformity of sentiments and opinions throughout the said society.” The order is then repeated, that the parliamentary decree and attested copies of the Extracts from the works of the Jesuits shall promptly be transmitted to the Prelates. “Done in Parliament, all the chambers being assembled, 5 March, 1762.” To which are appended the official signatures; “RÉGNAULT, and DUFRANC.”

The volume is divided into eighteen chapters; and contains extracts from one hundred and fifty different authors; whose writings were successively issued from the year 1590 to 1761; including nearly the whole period, one hundred and seventy-one years, from their permanent and extended operations, until they became so atrociously vile and odious, that even the priest-driven vassals in the dominions of the Beast no longer could tolerate their diabolical machinations. The chapters are disposed according to the ensuing “Table of the title of the Propositions recited in this collection.”

I. *Unity of sentiments and doctrine of those who are called the Society of Jesuits.* Upon which topic there are extracts from five authors and eight different works from the year 1640 to 1757. The last volume is entitled, “Institutes of the Society of Jesus. By authority of the general Congregation.” They inculcate these three general rules—That the spirit and character of Jesuitism are to be ascertained by the ordinances and rules composed by the Superiors and most influential members; that no book can be published by any Jesuit upon his own private responsibility, for it must be sanctioned prior to its promulgation by the generals of the order as a true exposition of the avowed principles of all the members; and that they are but “one in design, action, and vows, as if they were united by the conjugal bond. At the least signal, one man turns and changes the whole Society, and determines the whole body, who are easily impeled, but with difficulty counteracted.”—*Imago primi Seculi, &c.* Prolog. 33, Lib. 5. 622.

II. Probabilities. To illustrate this peculiar attribute of Jesuitism, fifty-five writers from the year 1600 to 1759, are cited, containing about three hundred passages, of which one only from page 51, is selected, as a specimen of that perfect adaptation of Jesuitical principles to the depraved propensities of sinners. "The Confessor whether ordinary or delegated, under the penalty of mortal sin, is bound to absolve the penitent, who follows the probable opinion of sin, even when the Confessor himself knows that it is false."—Georges de Rhodes, *Actes humains*; Disput. 2. Quest. 2. Sect. 3.

III. Philosophical Sin—Invincible Ignorance—Erroneous Conscience, &c. Forty authors are quoted as expositors of those dogmas of Jesuitism, from the year 1607 to 1761: including one hundred and thirty paragraphs.

IV. Simony and Secrecy. To this chapter are appended the works of fourteen writers, from the year 1590 to 1759; and forty-one extracts from their productions.

V. Blasphemy. Five of the Jesuit Commentators are adduced from the year 1640 to 1756: and fourteen illustrations.

VI. Sacrilege. This subject is elucidated by four passages from Francis de Lugo, of the year 1652; and three citations from Georges Gobat, 1700.

VII. Magic. To unfold that part of the "mystery of iniquity," are alleged, Escobar, of the year 1663; Taberna, 1736; Arsdekin, 1744; Laymann, 1748, and Trachala, 1759; and thirteen paragraphs from their works.

VIII. Astrology. Arsdekin, 1744; and Busebaum and La Croix are cited, as sanctioning that impious violation of the divine law.

IX. Irreligion. Thirty-seven writers from the year 1607 to 1759 are successively adduced, and one hundred and thirty extracts from their volumes. We select one specimen: "By the command of God, it is lawful to murder the innocent, to rob, and to commit all lewdness; and thus to fulfil his mandate is our duty."—*Alagona* Sum. Theolog. Compend. Thom. Aquinas, Quest. 94.

X. Idolatry. This topic is subdivided into three parts. The general sanction to idolatry which is given by the order of Jesuits is proved by three extracts from Vasquez, of the year 1614; and by a quotation from Fagundez, 1640. The approbation which the Jesuits formally gave to the Chinese idolatrous ceremonies is verified by nineteen extracts from the Papal Bulls, and various works of those Priests from the year 1645 to 1742.—That they encouraged and participated in the idolatry of the Malabars is demonstrated by ten extracts from Papal Bulls, Decrees, &c. from the year 1645 to 1745. Those mandates from the Roman Court particularly interdicted the Jesuits from their open combination with those Idolaters; upon which *Daniel*, in his *Recueil de divers ouvrages philosophiques, theologiques, &c.*; Paris, 1724; thus decides. "That article concerning idolatry, of all the Provincial affairs, is the most cruel towards the Jesuits. I have often told them that it is a decisive point for all others; for any thing once having been supposed to be true, all which follows from it is credible, or at least appears not to be incredible."—*Entretien de Cleand. et d'End.* 440.—According to which proposition, error or wickedness cannot possibly exist in the world.

XI. Licentiousness. This topic is illustrated by eighteen writers of the very highest authority in the order, from the year 1590 to 1759; with fifty-one citations from their works. That entire chapter is incorporated at the end of this summary.

XII. Perjury, Lying, and False Witnesses. Twenty-nine authors, from the year 1590 to 1761, illustrate those subjects; and one hundred and fifty-three paragraphs are extracted from their books.

XIII. Prevarication of Judges. Laymann of the year 1647; Fabri, 1670; Taberna, 1736; Fegeli, 1750; and Busebaum and La Croix, 1757; in eight paragraphs, instruct Judges how to pervert law and justice.

XIV. Theft; Secret Compensation; Concealment, &c. To develop how men may steal and plunder with impunity, and without sin; by every variety of artifice; thirty-four writers from the year 1590 to 1761 are introduced; with one hundred and forty-nine expositions of Jesuitical knavery.

XV. *Murder*. Thirty-six authors, from the year 1590 to 1761, teach the various modes of violating the sixth commandment, in one hundred and sixty-one passages from their volumes.

XVI. *Parricide*. Dicastille of the year 1641; Escobar, 1663; Gobat, 1700; Casnedi, 1719; and Stoz, 1756, in twenty-nine paragraphs, inculcate and justify the murder of parents and other relatives.

XVII. *Suicide*. Laymann of the year 1627; and Busembaum and La Croix, 1757; in fifteen passages defend suicide.

XVIII. *High Treason, and Regicide*. Seventy-five of the most renowned Jesuit authors from the year 1590 to 1759; English, French, German, Spanish, and Italian, all are cited; with two hundred and twenty-one quotations from their writings, which maintain that "Roman Priests are not subject to any civil governments;" Nicolas Muskza, Leg. Hum. Lib. 1. Dissert. 4. Num. 185;—and which defend rebellion, treason, and the murder of all Protestant Rulers and Magistrates.

One of the dogmas must be quoted as a specimen of the morals of Jesuits. It was the thesis of Francois Xavier Mamaki, Prefect of the Jesuit College at Rouen in France, in 1759. "Heroes faciunt, &c. Fortunate crimes sometimes make heroes. *Successful crime ceases to be a crime*. Whom France calls by the opprobrious name of a robber and pirate, she will call 'Alexander,' if his course be prosperous. Success constitutes or absolves the guilty at its will."

The work is closed with a quotation from Fegeli of the year 1750, comprising this question. "How may a Confessor acquire the knowledge which is essential to him?" Mun. Confess. Pars 1. Cap. 3. Quest. 8. Num. 34. The answer is in these words: "He must learn concerning all difficult matters, by studying Casuists upon Cases of Conscience; especially Laymann's Moral Theology, Busembaum's Medulla, which has passed through fifty editions, as enlarged by La Croix; Illsung's Practical Theology; and the works of Tambourin." That decision is equivalent to an authentic ratification of all the multifarious volumes which have ever been promulgated by the Jesuits, from the primary establishment of the Order, until "the Lord shall consume that wicked with the spirit of his mouth, and shall destroy him with the brightness of his coming." II. Thessalonians, ii. 8.

LICENTIOUSNESS.

The eleventh chapter of the volume published by the Parliament of Paris; entitled; "EXTRACTS OF THE DANGEROUS AND PERNICIOUS PROPOSITIONS TAUGHT AND MAINTAINED BY THE JESUITS."

1. *Sa*; 1590.—Potest et femina quæque, et mas, pro turpi corporis usu pretium accipere et petere; et qui promisit, tenetur solvere.—Aphor. Luxuria, 249.

Copulari ante benedictionem aut nullum, aut leve peccatum est; quin etiam expedit, si nultum illa differatur.—Aphor. Debitum Conjugale, 80.

2. *Cornelius a Lapide*; 1622.—In hæc verba Susannæ apud Danielem, Cap. 13: 22. "Si enim hoc egero, mors mihi est." In hæc vi et metu infamix mortisque, poterat Susanna dicere; non consentio actui, sed patiar et tacebo, ne me infametis et adigatis ad mortem, uti dicam, 23. Quanquam forte Susanna id vel non sciebat, vel non cogitabat. Sic enim honestæ castæque Virgines putant se esse reas, seque consensisse lenonibus, si non clamore, manibus totisque viribus eis reluctentur et resistant.—Peccasset Susanna consentiendo et cooperando, puta commiscendo se senibus quod ipsi petebant, 20. Potuisset tamen in tanto periculo infamix et mortis negativo se habere, ac permittere in se eorum libidinem, modo interno actu in eam non consensisset, sed eam detestata et execrata fuisset, quia majus bonum est fama et vita, quam pudicitia: unde hanc pro illa exponere licet. Itaque non tenebatur ipsa exclamare—Quod ergo exclamarit, nulloque modo eorum

libidinem in se permiserit, actus fruit insignis et heroicæ castitatis.—Comment. in Prophet. Major. In Daniele, Cap. 13: 22, 23. History of Susanna in the Apocrypha.

3. *Ferdinandus de Castro Palao*; 1631.—Si ministratio sit in re de se mala et turpi—ut si concubinam quæras, illamque invites ad copulam domini; si dominum in rixa adjuves, qua intendit occidere inimicum, simul cum illo pugnando, &c. hæc—intrinsece mala sunt. Quare difficultas est, quando ministratio est rerum indifferentium de se, et abest prava intentio.

Distinguendum censeo—de actionibus nimis indifferentibus bono et malo usui, et de actionibus, etsi indifferentibus, proxime tamen malo usui de ærvi-entibus.—Si ministres indifferentia, quæ reputantur remota actioni pravæ, ratio famulatus, filiationis, &c., sufficit te excusare. Indifferentia nimis remota voco, cibos condere, mensæ ministrare, lectum concubinæ sternere, illam ornare, equum quo usura est præparare, januam domus illi aperire, deferre munuscula, internuncia, urbanitates, et alia similia. Hæc enim omnia non videntur ita proxime peccato accedere, quin honestari possint ex objectione debita domino et parenti. Et ita tradit, Azor. Tom. 2. Institut. Moral. Lib. 12. Cap. Ult. Quest 8.—*Sa, Verb. Peccatum Num. 9.*—*Sanchez* alios referens, Lib. 1, in Decal. Cap. 7. Num. 24, 27, 29, 30.

Si indifferentia proximiora peccato subministres, aliam causam gravioiorem honestandi administrationem expostulo, qualis esset: si pater torvis oculis te aspiceret, et timeres male tractari; vel si dominus a domo sua te expelleret, et expulsus cogereris mendicare, vel penuriam pati, præcipue cum non ita facile alium dominum invenias, qui similia vel pejora ministeria non petat; vel, si in ejus domo te sustinet, id fit te objurgando et increpando, vel debita mercede defraudando. Si enim aliquod ex his damnis tibi provenit, eo quod non ministres actiones indifferentes de se et pravo usui ex malitia domini deserentes, poteris illa ministrare; quia tunc non censeris peccato illius cooperari, sed potius permittere. Unde licet tibi tali urgente occasione presæo, concubinam portare, signare locum domino, ubi sit. Item, dicere concubinæ; dominus meus dicit, ut illum hac nocte expectes vel eum videas. Item, domino ascendere volenti per fenestram ad rem habendam cum femina, poteris pedem sustinere, scalam apponere, quia sunt actiones de se indifferentes.

Quod si dominus libidinem aggressurus, petat ut illum comiteris et custodias; existimat *Sanchez* illo, Cap. 7. Num. 23, esse omnino illicitum, si custodias, et comitatus dirigatur ut invadat alios concubinæ competitorum, cum illisque pugnaturus: hoc enim de se constat esse intrinsece malum. At si solum ut custodias herum, si forte aliquis illum damnificare intendit, vel timeas ut anfragiat cum adest qui illum offendere possit, censeat aliquando tibi licere, quia est quid indifferentens talis custodia. At quia maximo te periculo exponis, non solum dominum defendendi, sed etiam excedendi modum defensionis; et ex alia parte, tali securitate posita, dominus majori libidine peccat, quam si timoribus agitaretur; ideo maxima causa tibi necessaria est. Non explicat autem *Sanchez* quæ hæc sit. Existimarem tamen debere esse, si timeres, non obediendo, gravem jacturam in bonis fortunæ, honoris vel corporis: levior enim causa non videtur sufficiens.—*Oper. Moral. Pars 1. De Charitat. Tract. 6. Disput. 6. Punct. 11. Num. 1.*

4. *Gaspar Hurtado*; 1633.—Penitenti qui continuo est in occasione proxima peccandi mortaliter; ut in concubinato, quia tunc credi potest non esse sufficienter dispositum, non est conferenda absolutio, nisi firmiter proponat occasionem illam deserturum; et si post tale propositum aliquoties reincadat, non est absolvendus, nisi cum effectu occasionem illam desererit, nisi grave aliquod incommodum aliud facere cogat. Ut contingit, quando femina habitans in ea domo in qua ab aliquo ex domesticis sollicitatur, et cum eo sæpe peccat, et nequit inde exire absque gravissimo incommodo, quia in hoc casu non est cogenda exire; ei tamen injungenda sunt media quæ ipsam possint a peccato avertere.—*Disput. 10. Penit. Diffic. Num. 23.*

Primo est difficultas, an actus conjugalis ante benedictiones nuptiales sit illicitus?—*Sancius Navarrus*, docent non esse illicitum, et merito; quia quamvis Trident. Sess. 24, de Matrimonio, Cap. 1. suadeat et hortetur ne

habeatur ante dictas benedictiones, nullibi tamen prohibetur.—Disput. 10. Matrimon. Diffic. Quest. 3. Num. 8.

5. *Jacobus Gordonus*; 1634.—Facile est definire, an meretrix licite retineat prostitutionis suæ pretium. Potest quidem moderatum pretium retinere. Jam vero de fornicaria occulta, de conjugata ac virgine, idem quoad restitutionem esse dicendum, evincit ratio eadem; sed hoc speciale est in conjugata, quod debeat illud acceptum pretium numerare inter communia bona, constante matrimonio quæsitæ, ad quæ scilicet bona suum jus habet maritus, ut dixi, Quest. 3. Num. 10. Cæterum in his omnibus sicut abesse fraudem necesse est, ita pono dantem habere solidum rei datæ dominium.—Lib. 5. Quest. 5. Cap. 6. Num. 3.

6. *Joannes De Discastillo*; 1641.—Quæres, an puella, quæ per vim opprimitur, teneatur clamare, et opem implorare ne violetur?

Cajetan, Quest. 154. Art. 4. putat teneri, non obstante infamia, quæ inde sequi posset. Sotus vero et Navarrus contrarium docent; idemque significat Sa. Cum Cajetano ego sentio, si non sit notabilis infamia, et possit clamoribus se tueri. Si enim notabilis infamia, mors, aut nimia verecundia sequatur, non videtur cum tanto suo incommodo teneri impedire peccatum alterius. Ita Reginaldus, Navarrus, et Sa; qui quando resistendum docet, limitat, ut sit sine periculo vitæ, aut famæ. Et quidem sicut non tenetur cum morte invasoris et opprimentis, ut dicemus loco citato de justitia; ita etiam non tenetur eandem pudicitiam tueri cum tanto suo incommodo.

Non est tamen improbabilis sententia Cajetani, tum propter exemplum Susannæ, quæ, quamvis videret mortem sibi impendere et infamiam, adhuc clamare voluit: tum quia videretur aliquis consensus, et voluntarium mixtum in copulam; qui consensus peccatum est. Hæc tamen rationes non convincunt. Prima, vel quia Susannæ exemplum solum fuit insignis pudicitia et castimonia, ibique fecit ultra quam absolute obligabatur. Præterea illi non inferebatur adhuc vis absoluta; sed solum injiciebantur mortis et infamiæ, timores, quibus consensum iniqui senes extorquere nitentur.

Secunda ratio non probat adesce consensum, sed solum permissionem, dum corpori vis absoluta infertur; quæ non potest removeri, nisi cum mortis vel infamiæ periculo. Suppono enim feminam nullum præbere consensum, nec aliquid ratione cooperari ad turpem congressum; sed mere passive se habere. Justit. et Jur. Ceter. Virtut. Cardinal. De Temperant. Lib. 1. Disput. 3. Dub. 17. Num. 276, 277, 278, 279.

7. *Antonius Escobar*; 1652.—Opera in ebrietate contingentia, etiam ante ebrietatem prævisa, non sunt peccata.

De fornicatione, nece, aut vulnere præviso, quæsierim an hujusmodi opera in ebrietate contingentia sunt peccata? Non sunt peccata, nec denominatione extrinseca a malitia causæ; sed sunt quidam peccati præcedentis effectus.

Profecto, qui ante ebrietatem prævidet—peccat, e'que crimen illud imputatur. Attamen actus ipse post ebrietatem nulla malitia morali informatur, et per consequens non est peccatum, sed peccati precedentis effectus.—Primæ sententiæ etsi hæreas, existimo, si te, post haustum merum e quo sis ebriandus, antequam peccatum seu actiones externæ illæ subsequantur, datæ causæ peniteat, tunc actiones illas *culpa vacare*; et per consequens non esse vocanda formaliter et in se peccata, quia per penitentiam causa eorum fuit intercisa, et ideo sunt postea involuntaria: didici a Beccano. Tract. 2. Cap. 3.—Theolog. Moral. Vitii Cap. Lib. 4. Sect. 2. Prob. 18. Num. 238, 239, 240.

Clericus rem habens cum femina in vase preposterò non incurrit pœnas Bullæ Pii V.—Existimo hanc sententiam non solum probabilem, sed proponendam.—Theolog. Moral. Precept. Lib. 33. Sect. 2. Prob. 39. Num. 222.

Clericus sodomitice patiens non incidit in pœnas Bullæ. Hanc sententiam crediderim esse veram.—Prob. 40. Num. 225.

Clericus crimen sodomiticum, semel, bis aut ter perpetrans non incurrit præfatæ Bullæ pœnas. Quia in Bulla illa Pontifex pœnas infligit Clericis sodomitice exercentibus; at in jure intelliguntur hi qui aliquid frequenti usu efficiunt Ita Azor. Putarim non sufficere unicum lapsum, nec si bis aut ter quis tale

crimen commiserit, ut Bullæ pœnis subjiciatur. Nec valet, minime in Laicis hujusce criminis frequentiam desiderari, ut capitali pœnæ sint obnoxii. Laicus enim Princeps voluit subjici pœnæ hujus criminis patratorem: Pontifex vero exercitorem suæ pœnæ Clericum subjici decrevit, minime patratorem.—Prob. 41. Num. 227, 228.

Clericus vitium bestialitatis perpetrans non incurrit Bullæ Pii V. pœnas. Veriorem hanc puto esse sententiam.—Prob. 44. Num. 237.

Ut incurrantur pœnæ Juris Canonici ei Tridentini contra Raptores feminarum, necesse est, ut fiat raptus causa matrimonii; non sufficit fieri causa libidinis. Concilii pœnæ solum intelliguntur de raptu causa ineundi matrimonii facto, non causa libidinis. Nam decretum hoc pœnale Concilii ponitur in rubrica, et sub titulo de reformatione matrimonii; solum ergo loquitur de raptu causa illius ineundi facto, non causa libidinis.—Num. 252, 253.

Masculus, causa libidinis, Masculus rapiens non est ordinariæ legis pœnæ obnoxius. Obnoxius non est raptor Masculi capitali legis pœnæ.—Certe imperator loquitur expresse de feminarum non virorum raptu; et si voluisset in ea Masculorum raptum comprehendere, eos equidem nominasset. Unde magis mihi sententia hæc placet.—Prob. 51. Num. 258, 259.

8. *Simon de Lessau*; 1655.—Mortaliter non peccant mulieres, quæ se præbent concipiendas adolescentibus, a quibus se credunt turpiter concupiscendas, si hoc faciant aliqua necessitate, aut utilitate, aut ne se privent sua libertate, vel jure exeundi domo, vel standi ad ostium, vel fenestram domus.—Propositiones dictæ dans le College des Jesuites d'Amiens.

9. *Thomas Tamburinus*; 1659.—*Quantum pro usu corporis juste exigat mulier?*—Ad questiones, quæ hujus pretii taxam inquirebant, communis responsio est, spectatis omnibus, personæ nobilitate, pulchritudine, ætate, honestate, &c. esse id decernendum; plus enim meretur honesta, et nemini pervia, quam omnibus obvia, &c. Verum ad hanc responsionem, animus qui explicatius aliquid, et magis determinatum desiderat, non omnino acquiescit.—Explic. Decalog. Lib. 7. Cap. 5. Sect. 3. Num. 23.

Distinguunt nonnulli. Enim sermo est de meretrice, vel de femina honesta. Meretrix, ait Lugo de Just. Dis. 18. Sect. 3. Num. 47, non potest jure petere, vel accipere, nisi quantum plus minus solet ipsa eadem a ceteris conquirere; hæc enim est emptio et venditio inter illam et Amasium. Hic dat pretium, illa usum corporis. Cum igitur conditio emptionis et venditionis justæ requiratur; ut pretium sit illud quo communiter res venditur, ita erit et hic. Quare si meretrix dolo fingens se esse honestam, cum tamen talis in communi opinione non sit; vel fingens ab aliis multum accipere, plus notabiliter accipiat, obligabitur excessum restituere; nisi forte ex circumstantiis colligat esse liberalem donationem Amasii, quam ego tunc adesse præsumerem, quando is sponte et non exactus a meretrice, tantam vel tantam mercedem porrigeret.—Explic. Decalog. Lib. 7. Cap. 5. Sect. 3. Num. 24.

At vero femina honesta potest petere et sumere quantum ei placet. Ratio est, quia in his et similibus rebus, quæ pretio statuto vel vulgari carent, tanti res potest vendi, quanti eam destimat qui vendit; at puella honesta plurimi potest suam honestatem æstimare. Unde vides, meretricem potuisse initio suæ prostitutionis plus accipere; at ubi tanto vel tanto pretio honestatem suam æstimavit, huic æstimationi debet stare; secus venderet suam æstimationem. Lugo.—Fateor hanc distinctionem esse probabilem; sed quoniam non improbabilis est sententia, ex Valence, Tollet, Sa, dicens in rebus quæ non sunt victui ac ves itui, et his similibus necessariæ, quemlibet posse rem suam vendere, quanti sine fraude potest. Sic enim conceditur Falconem, canem venaticum, gemmam tanti vendere, quanti quis potest; quia hæc sunt ad delicias, non ad necessitatem. Cur etiam id not sit sentiendum de meretrice, quæ usum actualem sui corporis velit, huic vilius, huic carius, ut ei libet, sine dolo vendere? Addidi, sine dolo, nam si mendacijs utatur et fallacijs, non illa solum meretrix, verum etiam quæcumque alias honesta, similibus utens pariter erit injustitiæ reus.—Explic. Decalog. Lib. 7. Cap. 5. Sect. 3. Num. 25.

10. *Jacobus Tirinus*; 1668.—Verum angustias omnes effugisset Susanna, si vi et metu infamie, imo mortis, compulsas permisisset adulteris suam explere

libidinem, non consentiendo vel cooperando, sed permittendo, et negative se habendo. Neque enim tenebatur ad conservandam castitatem, clamando sese diffamare, et in mortis periculum conjicere; cum integritas corporis minus bonum sit quam fama vel vita.—Comment. in Dan. Cap. 13: 22.

11. *Georgius Gobatus*; 1700.—Licet autem Sanchez absolute scribat, illum qui suæ concubinæ dedit mutuos centum aureos, quos, si eam dimittat, non sit recuperatus, haud teneri eam dimittere, esto versetur in proximo periculo relabendi in peccatum cum illa, si non dimittat. Attamen Palaus absolute rejicit eam resolutionem, casu quo diu durabit ille cohabitatio cum gravi tentatione; et Ovidius loquens de illo qui timet se sæpe consummaturum peccatum cum concubina, admittit eam doctrinam solum respectu hominis qui habet tantum necessaria ad parce vivendum, non autem respectu mediocriter divitis.—Oper. Moral. Tom. 1. Tract. 7. Cas. 16. Num. 530.

Si concubinus nequeat dimittere suam concubinam sine jactura centum aureorum seu ducatorum, poterit Confessarius pro re nata amplecti sententiam vel Sanchez, vel Ovidii.—Oper. Moral. Tom. 1. Tract. 7. Cas. 16. Num. 532.

12. *Charli*; 1722.—Sunt varia legis naturæ præcepta ita obscura, ut vix possint a viris fidelibus et doctis percipi, tale est præceptum prohibens simplicem fornicationem cum adhibita prudenti cautione pro honesta educatione prolis si nascatur. Idem dic—de pollutione, præsertim quando est necessaria ad sanitatem, vel etiam ad vitam conversandam, ac de similibus aliis quæ communi Doctorum consensu jure naturæ prohibita sunt.—Quid autem mirum quod Infideles toto v. tæ suæ tempore invincibiliter ignorant malitiam hujusmodi actionum, cum vix a Fidelibus etiam ingeniosis et doctis deprehendi possit, stando in solo Jure naturali.—Propositions dictæ au College de Rhodéz. Prop. 12. Quest. 3. Art. 2. Sec. 3. Cap. 2. Conclus. 3.

“It is evident that Chrysostom, Ambrose, and Thomas, were persuaded not only that men might have an invincible ignorance with regard to fornication, self-pollution, &c. but that they might even be meritorious in following that erroneous conscience.”—Proposition 13.

13. *Joannes Baptista Taberna*; 1736.—An et quæ violentia causet involuntarium?—Violentia absoluta et efficax, cui resisti non possit, causat involuntarium. Cui resisti non possit, quia nuda displicentia non sufficit ad causandum involuntarium simpliciter et excusandum a peccato. Hinc si puellæ vis inferatur, et ipsi quidem displiceat fornicatio, non tamen aggressori resistat efficaciter ex parte sua, seu quantum hic et nunc moraliter potest et debet, fornicatio censebitur illi voluntaria, saltem interpretative, et peccabit graviter. Si tamen ob evidens periculum gravissimi mali, mortis aut ingentis infamiae, non adhibeat omnia omnino media quæ potest, ad vim propulsandam fornicatio non imputabitur illi ad peccatum, secluso consensu in illam: quia effectus consequens omissionem non est voluntarius, nec imputatur ad culpam, nisi adsit obligatio ponendi ea media quibus effectus ille impediatur; quæ in casu nostro non reperitur. Ceterum in praxi propter periculum consensus in delectionem veneream, plane suadendum, ut puella omni modo physico quo potest, aggressori resistat, etiam contempta morte aut infamia.—Synopsis Theologiæ practicæ. Pars 1. Cap. 3. Sect. 1.

14. *Thomas Sanchez*; 1739.—Utrum censeatur Matrimonium consummatum, si solus vir intra vas naturale feminæ seminet? Communis sententia affirmat censi consummatum; eaque innititur fundamento, quod semen femineum ad generationem necessarium non sit.—Sanct. Matrimon. Sacram. Disput. Tom. 1. Lib. 2. Disput. 21. Quest. 2. Num. 10.

Quamvis hæc sententia communior et probabilior sit, non tamen est adeo certa, ut quidam ex ejus defensoribus existimant; cum innitatur illi soli principio philosophico, quod semen femineum non sit necessarium ad generationem; et illud non est certum, quia satis probabiliter multi tenent contrarium. Cum ergo fundamentum non sit certum, ita nec opinio illi innitens. Quod adeo probabile est, ut Suarez fateatur cum aliis, esse probabile adfuisse semen in Virgine, abeque omni prorsus inordinatione, ut ministraret conceptioni Christi materiam, ut sic esset vera et naturalis Mater Dei. Quod idem

defendit Pero Maro Tract. de Sem. ubi quid naturale et quid miraculosum fuerit in Christi conceptione; Sect. An vero Maria Virgo?—et probat abæque omni inordinatione et concupiscentia decidi posse semen—Triplex in hac disputatione involvitur questio; quando vas innaturale usurpatur; quando seminatio utriusque conjugis non est simultanea, vel data opera, est extra vas legitimum; quando est extra ratione impotentis.—Tom. 1. Lib. 2. Disput. 21. Quest. 2. Num. 11.—Tom. 3. Lib. 9. Disput. 17. Num. 1.

An semper sit culpa lethalis, ubi, vase naturali omisso, innaturali conjuges abutuntur? Quidem ubi in vase innaturali copula consummatur, nec est animus consummandi, manifeste est sodomia lethalis, peccatumque contra naturam. Quia adversatur fini naturali illius copulæ, qui est prolis generatio. Nec uxor ad similem copulam, sed ad solam copulam intra vas legitimum, uxor est.—Disput. 17. Num. 2.

Aliqui tamen id admittunt, ut refert Abulensis—ut verum sit in viro agenti, secus in femina patienti. Quia non habet sui corporis potestatem, sed solus vir. Deinde quia stat, petentem reum esse culpæ, reddentem vero illius immunem. Verum tenendum est nullo modo licere uxori pati copulam sodomiticam, aut effusionem seminis extra vas; licet alias mors sibi comminata obeunda sit. Quia ea copula est intrinsece mala, peiorque fornicatione, quæ nullo timore potest honestari; nec est matrimonialis quæ sola licita est. Nec obetat argumentum contrarium, quoniam vir non habet potestatem in uxoris corpus, ad quemcumque usum, sed ad solum uxorium intra vas legitimum: hoc tamen libenter fatebor, si velit vir intra vas legitimum copulam habere, quamvis tempore effusionis seminis soleat membrum retrahere, quo semen extra decidat, uxorem copulæ assentientem, minime autem membri retractioni, liberam esse a culpa, quia dat operam rei licitæ, debitum legitime exactum reddens, et malitia viri omnino extrinseca et aliena ab illo actu, nec uxor illi assentiens fit particeps; quin potius dissentit culpæ.—Disput. 17. Num. 3.

Rogabis forsitan, qualis culpa sit, si vir volens legitime uxori copulari, quo se excitet, vel majoris voluptatis captandæ gratia, inchoet copulam cum ea sodomiticam, non animo consummandi nisi intra vas legitimum, nec cum periculo effusionis extra illud. Questionem hanc tetigit Navarrus; et facile se ab ea expedit, dicens tantum reperiri peccatum tactus cuiusdam illiciti, nec teneri virum confiteri circumstantiam sodomis. Quare aperte solam venialem culpam in eo actu agnoscit; nullamque reddit rationem; et huic sententiæ favere videtur Ovidius, ubi ait omnem coitum libidinosum excusari inter conjuges, modo non sit periculum extraordinariæ pollutionis. Atque probari potest; quia quicquid conjuges efficiunt, servato ordine legitimo, non excedit veniale crimen. Vas autem servari dicitur, quoties extra illud non effunditur semen, ut contigit in præsentî. Quia tactus, hic instar tactuum membri virilis cum manibus aut uxoris cruribus, reliquisque partibus, potest ad copulam conjugalem referri, nimirum ut vir ea delectatione excitetur, aptiorque ad eam efficiatur; et esto ad solam voluptatem referretur, esset culpa venialis, quales sunt cæteri tactus ita relati ad voluptatem.—Disput. 17. Num. 4.

Tamen conclusio sit: sanum est consilium, ut curetur simul utrumque semen effundi; quare conjugî tardiori ad seminandum, consulendum est, ut ante concubitum tactibus venerem excitet, ut vel sic possit in ipso concubitu simul effundere semen.—Cajetan.—Ratio est: quia licet semen mulieris non sic ad generationem necessarium, multum tamen confert ad facilius generandum; tum quia vis activa seminis virilis in fœmineum agens, conceptum pulchriorem ac nobiliorem format; tum etiam quia fœminea matrix voluptate effusionis seminis irritata ac incensa, avidius virile semen complectitur. Et fœmineum semen valde utile est generationi, ad idque a natura institutum, vel ex eo convincitur, quod natura nihil frustaneum, sed universa in finem aliquem referens agat. Cum ergo venerem delectationem, eamque vehementissimam in fœminæ seminatione constituerit, cujus manifestus testis est eadatio veneris concupiscentiæ ex illa in fœminis consurgens, signum est evidens hanc seminationem a natura institutam esse ad generationem, specicique conservationem, si non ut necessariam, saltem utilissimam.—Disput. 17. Num. 4.

15. *Francis Xaverius Fegeli*; 1750.—Cui obligationi subjectus sit qui defloravit Virginem? Qui corrumpit volentem virginem et consentientem, præter obligationem pœnitendi, nullam aliam incurrit; quia puella habet jus usum sui corporis valide concedendi, quin possint absolute impedire parentes, nisi eatenus quatenus tenentur cavere, ne per proles suas offendatur Deus.—*Quest. Practic. de Munere Confessarii, Pars 4. Cap. 8. Num 127.*

16. 17. *Busembaum et Lacroix*; 1757.—Taberna dicit; puellam non peccare, si ob evidens periculum mortis vel ingentis infamiae, non adhibeat omnia omnino media ad depellendum stupratorem: si hunc, cum posset, non occidat, si non inclamet viciniam, sed mere patiatur coitum, tamen secluse omni periculo consensus: et hanc propositionem editis libris teneant auctores plus quam 50, quos refert.—*Theolog. Moral. Cap. 1.*

18. *Trachslia*; 1759.—Sebaldus concubinarius confitetur se sæpius labi cum consanguinea quam domi alit.—An sit absolvendus antequam concubinam dimittat? Si in hunc finem alit consanguineam, non est absolvendus, nisi promittat se illam dimissurum. Sed quid, si illa concubina sit valde bona et utilis economa? si nullam aliam possit habere? Tali casu esset absolvendus, quamdiu illa impotentia aliam acquirendi durat.—*Sanchez docet, illum qui suæ concubinae mutuos centum aureos dedit, quos, si eam dimittat, non sit recepturus, haud tenetur eam dimittere, etsi versetur in proximo periculo relabendi.*—Si ipsa est effrons, ut dimissa prolaptura sit occultum concubinatum, retinere volenti patrocinantur plerique Auctores: sed muniendus erit specialibus remediis et propositis: sicut et patrocinantur, si ejus sit ancilla, ut nequeat aliam adipisci sine pari periculo; cum tamen non possit carere ullo modo omni ancilla.—*Lavacrum Conscientiæ; sive Manuductio Sacerdotis ad rite excipiendas confessiones; 96, 97, 98.*

Quæ proxima occasio censeatur esse peccandi?—Occasio proxima est illa, quæ moralem certitudinem lapsus facit in prudenti hominum estimatione, sive sunt illæ circumstantiæ loci, temporis et personarum, &c. In quibus sit constitutus, certum est moraliter, te peccatum novo peccato mortali.—*Lugo, Dicastillo, Navarra, cum aliis quos citat Gabatus, Num. 525.*—Unde non est censendus is in occasione proxima, qui decies tentatus solum acquievit bis aut ter.—*Lavac. Cons. sive Manuduct. Sacerdot. ad Confess. 99.*

Those are the doctrines which are inculcated by eighteen different authors, who lived during a period of one hundred and seventy years; and with whom fifty others, as Busembaum, La Croix and Taberna attest, all precisely concur. They inculcate a great variety of violations of the seventh commandment; and deliberately justify and sanction the most abhorrent crimes against personal continence, domestic purity, and the natural instincts. That the iniquity of Romanism may be full, one connected topic only shall be subjoined.

1. *Airault*; 1644.—“An licitum sit mulieri procurare abortum?” The answer is in the affirmative for the following causes. “Ne honorem suum amittat, si puella; ac liceat mulieri conjugatæ, ut hoc faciat, quam ut marito debitum conjugale recuset, cum periculo spirituali ejus salutis.”—*Propositions dictees au College de Clermont a Paris. Censures 322, 327.*

2. *Joannes Marin*; 1720.—“Licet procurare abortum, ne puella occidatur aut infametur.” The following illustration is added, “*ob vitandam infamiam Communitatis Religiosæ.*”—*Theolog. Specul. et Moral. Tract. 23. Matrimon. Disput. 8. Sect. 5. Num. 63, 66, 67.*

In all examinations of Popery and Jesuitism, it should ever be remembered, that the boast of the adherents of the Roman court is this; that the system is always and universally identical; and the preceding testimonies verify the exactitude of the claim; for it is supreme in its enforcement of all iniquity, and unchangeable in its countless direful abominations.

DECREES AND CANONS
OF
THE COUNCIL OF TRENT.

No document concerning Popery is of so much importance and authority as the acts of the Council of Trent. The theological opinions, equally with the ecclesiastical regulations, are decided to be of universal and perpetual obligation. In a work of this character, which is designed to embody "Illustrations of Popery" deduced from authentic and indisputable sources, and chiefly from Romanists themselves; it is indispensable that the "decrees and canons" of their last general Council, which was assembled expressly to confound the Protestant Reformers, should be incorporated: for their doctrinal decisions not only constitute the oracle to which every Popish controvertist professes to appeal, but they were composed with the utmost caution, and after long protracted discussions, expressly to counteract the influence of those truths which the Protestants of the sixteenth century so clearly and boldly promulged.

It is essential to remember also, that the Council of Trent indiscriminately ratified all the traditions, decrees, bulls, and enactments of every prior Pope and Council without exception; and also every opinion, determination, and legend of the Romish priesthood in all ages and countries, notwithstanding their impious heresy, their gross defilement, their manifold palpable contradictions, and their entirely revolting savageness. That great redundancy is not less astonishing than their cardinal concomitant defects; for in no one of the vernacular languages, is any translation of the Sacred Scriptures admitted to be authentic. They are merely tolerated in those countries where they cannot be suppressed; but prodigious care is always exhibited, unless in very peculiar circumstances, that no Papist shall draw living water from the pure wells of salvation. All religious knowledge flows to Romanists from the stagnant pool of human tradition, mingled with the feculence of Papal abominations, through that most filthy conduit, Auricular Confession!

Among the proceedings of the Council of Trent, it has not been sufficiently exhibited by the modern expositors of Popery, that while every machination was craftily devised and authoritatively enjoined to decry the divine supremacy of the Holy Scriptures, and the translation and diffusion of them, yet they urged the belief of their own impious and vain traditions under the penalty of excommunication, and with the unfailing assurance, that the utmost vengeance of pontifical wrath would be poured upon the rebel who dared to resist the yoke, or even to murmur against the exactions; or who ventured to "search the Scriptures," and to doubt the infallibility, and to discard the claims of the Roman despotism.

The Council of Trent, however, are not only chargeable with the dreadful crime of substituting their own "damnable heresies and doctrines of devils" for the commandments of Jehovah, and enforcing them with their anathema, and the dungeons and tortures of the Inquisition, and the flames of the Auto da Fe—but notwithstanding their long protracted and furious broils, they all also conspired to exterminate Christianity and Christians from the face of the globe. Nothing but divine interposition could possibly then have saved the Protestant churches, that "burning bush," from being utterly consumed. Probably no one measure which was projected or executed by that Council more lucidly develops the unchanging spirit of Popery, than the attempt to form a universal Papist Confederacy throughout Europe, successively to massacre every Protestant government, and likewise all their subjects who would not fall down and worship "the Man of Sin and the Son of Perdition;" or,

as they avowed, "not to pardon or spare the life of any one of the Huguenots, and to efface the name of the Bourbons."

Those traitors to mankind arranged that Philip II. king of Spain should first dispossess the king of Navarre, afterwards Henry IV. of France, of his dominions; in which design he was to have the assistance of the dukes of Guise and their associates, commonly known as the French League. From that measure, which was determined upon at Trent, emanated the Parisian massacre of 1572, and the continued civil wars which during so long a period desolated France with famine, slaughter, and every frightful atrocity.

While that nefarious work of destruction was in progression throughout the West of Europe, the Papal Cantons of Switzerland, aided by the German Emperor and his vassals, were to engage in extinguishing the disciples of Zuingli; and the Duke of Saxony was to raze the city of Geneva, "*putting to the point of the sword, or casting into the lake, every living soul who shall be found in it, without distinction of sex or age.*"

Having finished those tragedies, all the Papal powers covenanted to subdue the Lutherans, and to transform the North-Western part of Germany into one grand charnel-house from the Alps to the Baltic Sea and the Atlantic Ocean. After which, the whole of the continent was to be arrayed against Britain, whence originated the Spanish Armada; and in which the wealth and energy of Spain were irrecoverably drowned.

The Cardinals, Prelates, and other Ecclesiastics consented to appropriate a large portion of their exorbitant revenues for that general crusade; and "any ecclesiastic or Priest who had an inclination to take up arms, was permitted to enrol himself for that war so holy, without any scruple of conscience."—*Discours des Conjurations, &c.* 1565.

That such a body should have issued the ensuing "decrees and canons" is consistent. They were graphically described by the Apostle Paul, 1 Tim. 4: 1, 2, as "seducing spirits, speaking lies in hypocrisy."

CREED OF FAITH.—"In the name of the holy and undivided Trinity, Father, Son, and Holy Ghost.

"The sacred, holy, œcumenical and general Council of Trent, lawfully assembled in the Holy Spirit, under the presidency of Cardinals De Monte, Santa Croce, and Pole, the three legates of the apostolic see;—considering the importance of the subjects to be discussed, and especially of those which are included in these two articles, the extirpation of heresies, and the reformation of manners, for which causes chiefly the council has been assembled;—moreover, acknowledging with the apostle, that its 'wrestling is not against flesh and blood, but against the spirits of wickedness in high places,' doth in the first place, after the example of the same apostle, exhort all persons to 'be strengthened in the Lord, and in the might of his power, in all things taking the shield of faith, wherewith they may be able to extinguish all the fiery darts of the most wicked one, and the helmet of salvation with the sword of the spirit, which is the word of God.' Therefore, that this its pious care may, both in its commencement and its progress, enjoy the favour of God, it hath appointed and decreed, that before all things confession of faith be made; following in this the examples of the fathers, who were accustomed, in their sacred councils, at the very beginning of their proceedings, to 'hold up this shield against all heresies; by which means alone they have not unfrequently drawn infidels to the faith, confuted heretics, and confirmed believers. Wherefore, the council hath thought proper to recite in that form of words which is read in all churches, the confession of faith adopted by the holy Roman church, which contains the first principles in which all who profess the faith of Christ necessarily agree, and is the firm and only foundation, against which the gates of hell shall never prevail. It is as follows:—

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the

only begotten Son of God, and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one Holy, catholic, and apostolic church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen."

THE CANONICAL SCRIPTURES.—The sacred, holy, œcumenical and general council of Trent, lawfully assembled in the Holy Spirit, the three before mentioned legates of the apostolic see presiding therein; bearing constantly in view the removal of error and the preservation of the purity of the gospel in the church, which gospel, promised before by the prophets in the sacred Scriptures, was first orally published by our Lord Jesus Christ, the Son of God, who afterwards commanded it to be preached by his apostles to every creature, as the source of all saving truth and discipline; and perceiving that this truth and discipline are contained both in written books and in unwritten traditions, which have come down to us, either received by the apostles from the lip of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books, as well of the Old as of the New Testament, the same God being the author of both—and also the aforesaid traditions, pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic church by continual succession. Moreover, lest any doubt should arise respecting the sacred books which are received by the council, it has been judged proper to insert a list of them in the present decree.

"They are these: of the OLD TESTAMENT, the five books of Moses,—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Joshua; Judges; Ruth; four books of Kings; two books of Chronicles; the first and second of Esdras, the latter is called Nehemiah; Tobit; Judith; Esther; Job; the Psalms of David, in number 150; the Proverbs; Ecclesiastes; the Song of Songs; Wisdom; Ecclesiasticus; Isaiah; Jeremiah, with Baruch; Ezekiel; Daniel; the twelve minor Prophets,—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; and two books of Maccabees, the first and second. Of the NEW TESTAMENT, the four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles written by the Evangelist Luke; fourteen Epistles of the Apostle Paul,—to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, and to the Hebrews; two of the Apostle Peter; three of the Apostle John; one of the Apostle James; one of the Apostle Jude; and the Revelation of the Apostle John. Whoever shall not receive, as sacred and canonical, all those books and every part of them, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or shall knowingly and deliberately despise the aforesaid traditions: let him be accursed. The foundation being thus laid in the confession of faith, all may understand the manner in which the council intends to proceed, and what proofs and authorities will be principally used in establishing doctrine and restoring order in the church.

THE EDITION AND USE OF THE SACRED BOOKS.—"Moreover, the same most holy council, considering that no small advantage will accrue to the church of God, if of all the Latin editions of the Sacred Book which are in circulation, some one shall be distinguished as that which ought to be regarded as authentic—doth ordain and declare, that the same old and Vulgate edition, which has been approved by its use in the church for so many ages, shall be held as authentic, in all public lectures, disputations, sermons, and expositions; and that no one shall dare or presume to reject it, under any pretence whatsoever.

"In order to restrain petulant minds, the council further decrees, that in matters of faith and morals and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held and still is held by holy mother church, whose right it is to judge of the true meaning and interpretation of Sacred Writ; or contrary to the unanimous consent of the fathers; even though such interpretations should never be published. If any disobey, let him be denounced by the ordinaries, and punished according to law.

"Being desirous also, as is reasonable, of setting bounds to the printers, who with unlimited boldness, supposing themselves at liberty to do as they please, print editions of the Holy Scriptures with notes and expositions taken indifferently from any writer, without the permission of their ecclesiastical superiors, and that at a concealed or falsely-designated press, and, which is worse, without the name of the author—and also rashly expose books of this nature to sale in other countries; the holy council decrees and ordains, that for the future the sacred Scriptures, and especially the old Vulgate edition, shall be printed in the most correct manner possible; and no one shall be permitted to print, or cause to be printed any books relating to religion without the name of the author; neither shall any one hereafter sell such books, or even retain them in his possession, unless they have been first examined and approved by the ordinary, under penalty of anathema, and the pecuniary fine adjudged by the last council of Lateran. And if they be regulars, they shall obtain, besides this examination and approval, the license of their superiors, who shall examine the books according to the forms of their statutes. Those who circulate or publish them in manuscript without being examined and approved, shall be liable to the same penalties as the printers; and those who possess or read them, unless they declare the authors of them, shall themselves be considered as the author. The approbation of books of this description shall be given in writing, and shall be placed in due form on the title-page of the book, whether manuscript or printed; and the whole, that is, the examination and the approval, shall be gratuitous, that what is deserving may be approved, and what is unworthy may be rejected.

"Finally, the holy council wishing to repress the audacity of those who apply and pervert words and sentences of Holy Scripture to profane uses, making them serve for raileries, vain and fabulous applications, flatteries, detractions, superstitions, impious and diabolical incantations, divinations, lots, and infamous libels; commands and ordains, in order to abolish this kind of irreverence and contempt, and to prevent any one from daring for the future to abuse the words of Scripture in this or any similar way, that such persons shall be punished at the discretion of the Bishops, as wilful violators of the word of God, in the manner prescribed by law.

ORIGINAL SIN.—"That our Catholic faith, without which it is impossible to please God, may be cleansed from error and remain in its purity, whole and undefiled, and that Christian people may not be carried about with every wind of doctrine; the sacred, holy, œcumenical and general council of Trent, lawfully assembled, &c. wishing to reclaim the wandering and confirm such as waver, doth in the following manner decree, confess, and declare concerning original sin,

according to the authority of the sacred Scriptures, venerable fathers, approved councils, and the judgment and consent of the church. For among the many evils with which the old serpent, the perpetual enemy of the human race, has troubled the church in our times, is this, that he has revived the old and excited new dissensions respecting original sin and the remedy thereof.

"1. Whoever shall not confess that when Adam, the first man, transgressed the commandment of God given him in paradise, he lost immediately the purity and righteousness in which he was created, and by the sin of his prevarication incurred the wrath and indignation of God, and consequently death, with which God had before threatened him; and with death captivity to him who thence hath the power of death, that is the devil; so that by this offence of prevarication the whole man was changed for the worse, both in body and soul: let him be accursed.

"2. Whoever shall affirm that Adam's prevarication injured himself only, and not his posterity, and that he lost the purity and righteousness which he had received from God, for himself only, and not also for us; or that when he became polluted by disobedience he transmitted to all mankind corporal death and punishment only, but not sin also, which is the death of the soul: let him be accursed. For he contradicts the Apostle, who saith, 'By one man sin entered into this world, and death by sin, and so death passed upon all men, in whom all have sinned.' Rom. v. 12.

"3. Whoever shall affirm, that this sin of Adam, which originally was one offence only, but being transmitted to all by propagation, not by imitation, becomes the sin of all, can be taken away by the strength of human nature, or by any other remedy than the merit of our Lord Jesus Christ, the one Mediator, who hath reconciled us to God by his blood, and is made to us justice, sanctification, and redemption; 1 Cor. i. 30; or shall deny that the merit of Christ Jesus is applied, both to adults and infants, by the sacrament of baptism, rightly administered according to the forms of the church: let him be accursed. 'For there is no other name under heaven given to men, whereby we must be saved.' Acts iv. 12. Whence that saying, 'Behold the Lamb of God, behold him who taketh away the sin of the world,' John i. 29; and that other, 'As many of you as have been baptized, have put on Christ,' Gal. iii. 27.

"4. Whosoever shall affirm, that new-born infants, even though sprung from baptized parents, ought not to be baptized; or shall say, though they are baptized for the remission of sins, yet they derive not from Adam that original guilt which must be expiated in the laver of regeneration, in order to obtain eternal life; whence it must follow in those instances the form of baptism is not sincerely but deceitfully administered: let him be accursed. For those words of the Apostle, 'By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned,' are to be understood in no other way than that in which the Catholic church, diffused through the whole world, hath understood them. For even little children, who could not themselves commit sin, are by this rule of faith truly baptized for the remission of sins, according to apostolic tradition, that in regeneration that may be cleansed away which was contracted in generation. For 'unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God,' John iii. 5.

"5. Whoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism; or shall affirm that that wherein sin truly and properly consists is not wholly rooted up, but is only cut down or not imputed: let him be accursed. For God hates nothing in the regenerate, because there is no condemnation to those who are truly buried with Christ in baptism unto death, who walk not after the flesh, but putting off the old man, and putting on the new, which according to God, is created, are made innocent, immaculate, pure, harmless, the beloved of God, and even heirs of God, and joint heirs with Christ, so that nothing can wholly prevent them from entering into heaven. Nevertheless, this holy council doth confess and feel that concupiscence, or the fuel of sin, doth still remain

in the baptized ; which being left to try them will not hurt those who do not yield—thereto, but manfully resist, through the grace of Christ Jesus ; on the contrary, ' he who shall strive lawfully, shall be crowned,' 2 Tim. ii. 5. The holy council declares that the Catholic church hath never understood that this concupiscence, which the apostle sometimes calls sin, is so called sin, as if there were truly and properly sin in the regenerate, but because it is of sin, and inclines to sin. Whoever thinks differently : let him be accursed.

" The holy council further declares, that it is not its design to include in this decree, which treats of original sin, the blessed and immaculate Virgin Mary, mother of God ; but that the constitutions of Pope Sixtus IV., of blessed memory, are to be observed, under the penalties contained in the same ; which are hereby renewed."

JUSTIFICATION.—" Seeing that in this age many errors are disseminated, concerning the doctrine of justification ; errors destructive to the souls of many, and highly injurious to the unity of the church : the sacred, holy, œcumenical, and general council of Trent, lawfully assembled, &c. seeking the praise and glory of Almighty God, the tranquillity of the church, and the salvation of souls, doth intend to explain to all the faithful in Christ that true and wholesome doctrine of justification, which Christ Jesus, the sun of righteousness, the author and finisher of our faith, hath taught, the Apostles delivered, and the Catholic church, instructed by the Holy Spirit, hath ever retained, strictly enjoining that henceforth no one dare to believe, preach, or teach, otherwise than is appointed and declared by the present decree.

I. Inability of Nature and the Law to justify Men.

" In the first place, the holy council maintains that it is necessary, in order to understand the doctrine of justification truly and well, that every one should acknowledge and confess, that since all men had lost innocence by Adam's prevarication, and had become unclean, and as the Apostle says, ' by nature children of wrath,' as is expressed in the decree on original sin, they were so completely the slaves of sin, and under the power of the devil and of death, that neither could the Gentiles be liberated or rise again by the power of nature, nor even the Jews, by the letter of the law of Moses. Nevertheless, free will was not wholly extinct in them, though weakened and bowed down.

II. Dispensation and Mystery of the Advent of Christ.

" Whence it came to pass, that when the blessed fulness of time came, the heavenly Father, the Father of mercies and God of all comfort, sent to men Christ Jesus his Son, who had been spoken of and promised by many holy men, both before the law and during the time of the law ; that he might redeem the Jews, who were under the law, that the Gentiles who had not followed after justice might attain to justice, and that all might receive the adoption of sons. Him hath God set forth as a propitiation for our sins, through faith in his blood ; yet not for our sins only, but also for those of the whole world.

III. Who are justified by Christ.

" But though he died for all, yet all receive not the benefit of his death, but those only to whom the merit of his passion is imparted. For as men could not be born unrighteous, were they not the seed of Adam, contracting real guilt by being his posterity ; so, unless they were renewed in Christ, they would never be justified, since that renewal is bestowed upon them by the merit of his passion, through grace, by which grace they become just. For this blessing the apostle exhorts us always to give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, hath delivered us from the power of darkness, and hath translated us into

the kingdom of the Son of his love, in whom we have redemption and the remission of sins. Col. i. 12—14.

IV. Description of the Justification of the Ungodly, and the manner thereof, in a state of Grace.

“In which words is contained a description of the justification of the ungodly, which is a translation from that state in which man is born a child of the first Adam, into a state of grace and adoption of the children of God, by Jesus Christ our Saviour, the second Adam. Which translation, now that the gospel is published, cannot be accomplished without the laver of the regeneration, or the desire thereof: as it is written, ‘Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.’ John iii. 5.

V. Necessity and source of Preparation for Justification in adult persons

“The council further declares, that in adult persons the beginning of justification springs from the preventing grace of God, through Christ Jesus; that is, from his calling, wherewith they are called, having in themselves no merits; so that those who, in consequence of sin, were alienated from God, are disposed to betake themselves to his method of justifying them, by his grace, which excites and helps them, and with which grace they freely agree and co-operate. Thus, while God touches the heart of man by the illumination of his Holy Spirit, man is not altogether passive, since he receives that influence which he had power to reject; while, on the other hand, he could not of his free will, without the grace of God, take any step towards righteousness before him. Hence, when it is said in the sacred Scriptures, ‘Turn ye to me, and I will turn to you;’ Zech. i. 3.; we are reminded of our freedom. When we reply, ‘Turn us to thyself, O Lord, and we shall be turned,’ we confess that we are influenced by the grace of God.

VI. Mode of Preparation.

“Men are disposed for this righteousness, when excited and aided by divine grace, and receiving faith by hearing, they are freely drawn to God, believing that those things are true which are divinely revealed and promised, and this chiefly, that God justifies the sinner by his grace, through the redemption which is in Christ Jesus: and when, perceiving that they are sinners, and moved by that fear of divine justice with which they are salutarily smitten, they are by the consideration of God’s mercy encouraged to hope, trust that he will be propitious to them for Christ’s sake, begin to love him as the fountain of all righteousness, and consequently regard sin with a certain hatred and abhorrence, that is, with that penitence which must necessarily exist before baptism; and finally, when they resolve to receive baptism, to begin a new life, and to keep the divine commandments. Of this disposition it is written, ‘He that cometh to God must believe that he is, and is a rewarder to them that seek him,’ Heb. xi. 6; and ‘Be of good heart, son, thy sins are forgiven thee,’ Matt. ix. 2; and ‘The fear of the Lord driveth out sin,’ Ecclesiasticus i. 27; and, ‘Do penance, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost,’ Acts ii. 38; and ‘Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,’ Matt. xxviii. 19, 20. Lastly, ‘Prepare your hearts unto the Lord,’ 1 Sam. vii. 5.

VII. Nature and causes of Justification of the Ungodly.

“Justification itself follows this disposition or preparation; and justification is not remission of sin merely, but also sanctification, and the renewal of the inner man by the voluntary reception of grace and divine gifts, so that he who was unrighteous is made righteous, and the enemy becomes a friend, and an

hair according to the hope of eternal life. The causes of justification are these : the final cause, the glory of God and of Christ, and life eternal ; the efficient cause, the merciful God, who freely cleanses and sanctifies, sealing and anointing with the Holy Spirit of promise, which is the earnest of our inheritance ; the meritorious cause, his well-beloved and only-begotten Son, Jesus Christ our Lord, who, through his great love wherewith he loved us, even when we were enemies, merited justification for us by his most holy passion on the cross, and made satisfaction for us to God the Father ; the instrumental cause, the sacrament of baptism, which is the sacrament of faith without which no one can ever obtain justification ; lastly, the sole formal cause is the righteousness of God ; not that by which he himself is righteous, but that by which he makes us righteous ; with which being endued by him, we are renewed in the spirit of our mind, and are not only accounted righteous, but are properly called righteous, and are so receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as he wills, and according to our respective dispositions and co-operation. For although no one can be righteous unless the merits of our Lord Jesus Christ are imparted to him, yet this takes place in justification of the ungodly, when, for the sake of his most holy passion, the love of God is infused in the hearts of those who are justified, and abides in them. Therefore when a man is justified, and united to Jesus Christ, he receives, together with remission of sins, the following gifts, bestowed upon him at the same time, namely, faith, hope, and charity. For faith does not perfectly join us to Christ, nor make us living members of his body, unless hope and charity accompany it ; for which reason it is most truly said, 'faith without works is dead' and void, James i. 20. ; and 'in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by charity,' Gal. v. 6. It is this faith that catechumens ask of the church before they receive the sacrament of baptism, according to apostolic tradition ; for they seek that faith which procures eternal life, which faith cannot procure, separately from hope and charity. Therefore, they are immediately reminded of the words of Christ, 'if thou wilt enter into life, keep the commandments,' Matt. xix. 17. Then receiving, in their regeneration, true and christian righteousness, as the best robe, white and spotless, bestowed on them through Christ Jesus, instead of that which Adam lost by his disobedience, both for himself and us, they are commanded to preserve the same, that they may present it before the tribunal of our Lord Jesus Christ, and possess eternal life.

VIII. How is it to be understood that the Ungodly are justified by Faith, and freely.

"When the apostle says that man is justified 'by faith,' and 'freely,' these words are to be understood in that sense in which the Catholic church hath always held and explained them ; namely, that we are said to be justified 'by faith,' because faith is the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God, and come into the fellowship of his children : and that we are said to be justified 'freely,' because nothing which precedes justification, whether faith or works, can deserve the grace thereof. 'For if by grace, then it is not now by works ;' otherwise, as the same apostle saith, 'Grace is no more grace.' Rom. xi. 6."

IX. Against the vain confidence of the Heretics.

"But although it must be believed that sin is not forgiven, nor ever was forgiven, unless freely, by the mercy of God, for Christ's sake ; yet no one is authorized to affirm that his sins are or will be forgiven, who boasts of the assurance and certainty thereof, and rests only on that assurance ; seeing that this vain and impious confidence may exist among heretics and schismatics, and does actually prevail in these times, and is fiercely contended for, in opposition to the Catholic church. It is on no account to be maintained, that those who are really justified ought to feel fully assured of the fact, without any doubt whatever ; or that none are absolved and justified but those who

believe themselves to be so; or that by this faith only absolution and justification are procured; as if he who does not believe this, doubts the promises of God, and the efficacy of the death and resurrection of Christ. For while no godly person ought to doubt the mercy of God, the merit of Christ, or the virtue and efficacy of the sacraments; so on the other hand, whoever considers his own infirmity and corruption, may doubt and fear whether he is in a state of grace; since no one can certainly and infallibly know that he has obtained the grace of God.

X. Increase of actual Justification.

"Thus, therefore, those who are justified and made the friends and servants of God, go from strength to strength, and are renewed, as the apostle says, 'day by day:' that is, mortifying the members of their flesh, and 'presenting them as instruments of justice, unto sanctification;' Rom. vi. 13, 19: by the observance of the commandments of God and the church, faith co-operating with good works, they gain an increase of that righteousness which was received by the grace of Christ, and are the more justified. As it is written, 'He that is just, let him be justified still,' Rev. xxii. 11; and again, 'Be not afraid to be justified, even to death,' Ecclesiasticus xviii. 22; and again, 'Do you see that by works a man is justified, and not by faith only?' James ii. 24. Holy Church seeks this increase of righteousness, when she prays, 'Grant us O Lord, an increase of faith, hope, and charity!'

XI. Necessity and possibility of keeping the Commandments.

"But no one ought to think that, because he is justified, he is released from obligation to keep the commandments; nor is that rash saying to be used, which the fathers have prohibited and anathematized, 'that it is impossible for a justified man to keep God's precepts:' for God does not enjoin impossibilities, but commands, and admonishes us to do what we can, and to ask his help for what we cannot perform, and by his grace we are strengthened. Whose commandments are not heavy, whose yoke is sweet, and his burden light, 1 John v. 3. Matt. xi. 30. The children of God love Christ; but those who love him 'keep his words,' as he himself testifieth, John xiv. 23; which by divine aid they are able to do. For though the most holy and righteous persons, while they are in this mortal life, may daily commit small offences, which are termed *venial*, they do not on that account cease to be righteous: 'forgive us our debts' is the humble and sincere prayer of the just. Therefore the just should consider themselves the more bound to walk in the ways of righteousness, because, being freed from sin and become servants of God, they are able to persevere in a sober, righteous, and pious life, through Christ Jesus, by whom they have access into this grace. For God does not forsake those who are once justified by his grace, unless he is first forsaken by them. No one therefore ought to flatter himself on account of his faith only, supposing that by faith alone he is made an heir, and shall obtain the inheritance, although he has not suffered with Christ, that he may be glorified together. For Christ himself, as the apostle affirms, 'though he was the Son of God, learned obedience by the things which he suffered, and being consummated, he became to all who obey him the cause of eternal salvation.' Heb. v. 8, 9. Wherefore the same apostle admonishes the justified in these words: 'Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. . . . I therefore so run, not as at uncertainty; I so fight, not as one beating the air; but I chastise my body, and bring it into subjection, lest perhaps, when I have preached to others I myself become a cast-away.' 1 Cor. ix. 24—27. To the same effect Peter, the prince of the apostles: 'Labour the more, that by good works you may make sure your calling and election: for doing these things you shall not sin at any time.' 2 Pet. i. 10. Whence it is plain that they are enemies to the orthodox doctrine of religion, who affirm that the just man sins in every good work, at least venially; or, which is yet more intolerable, that he deserves everlasting punishment; and they also are enemies, who maintain that the just sin in all works in which, by way of rousing them.

selves from their sloth, and stimulating their diligence in running the christian race, they set before their minds the eternal reward, as well as the glory of God, which is first of all to be regarded; since it is written, 'I have inclined my heart to do thy justification for ever, for the reward,' Psalm cxix. 112. And the apostle says of Moses, 'that he looked unto the reward,' Heb. xi. 26.

XII. *The rash confidence of Predestination is to be avoided.*

"Let no man, while he continues in this mortal state, so far presume respecting the hidden mystery of divine predestination, as to conclude that he is certainly one of the predestinate; as if it were true that a justified man cannot sin any more, or that if he sin, he can assure himself of repentance; for no one can know whom God hath chosen for himself, unless by special revelation.

XIII. *The gift of Perseverance.*

"In like manner concerning the gift of perseverance, of which it is written, 'he that shall persevere to the end, he shall be saved,' Matt. xxiv. 13.; which gift can only be received from him who is able to establish him who stands, that he may continue to stand, and to restore the fallen. Let no one indulge himself in the assurance of absolute certainty; although it behoves all to place the strongest confidence in the help of God. For as God hath begun a good work, so he will perfect it, working in them both to will and to accomplish, Phil. i. 6., ii. 13. unless they fail of his grace. Nevertheless, let those who think they stand, take heed lest they fall, and work out their own salvation with fear and trembling, by labours, by watchings, by alms, by prayers, by offerings, by fasts, and by chastity. For they ought to fear, knowing that they are renewed to the hope of glory, but are not yet in glory, being still engaged in conflict with the flesh, the world, and the devil; in which conflict they cannot overcome, unless by the grace of God they obey the apostolic word, which saith, 'We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the body, you shall live.' Rom. viii. 12, unde

XIV. *The Lapsed, and their Recovery.*

Those who by sin have fallen from the grace of justification received may be justified again, when, moved by divine influence, they succeed in recovering their lost grace by the sacrament of penance, through the merits of Christ. For this method of justification is that recovery of the lapsed which the holy fathers have fitly called the 'second plank after shipwreck' of lost grace. Moreover, Christ Jesus instituted the sacrament of penance, for those who may fall into sin after baptism, when he said, 'receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained,' John xx. 22, 23. Therefore we must teach that the penance of a Christian man after his fall is very different from baptismal penance, and includes not only the cessation from sin, and the hatred thereof or a contrite and humble heart, but also the sacramental confession of sin, at least in desire, to be performed in due time, with priestly absolution; satisfaction also, by fasts, alms, prayers, and other pious exercises of the spiritual life; not satisfaction for eternal punishment, which together with the offence, is remitted by the sacrament, or the desire thereof—but for the temporal punishment, which, as the Sacred Scriptures teach, is not always remitted, as it is in baptism to those who being ungrateful for the grace of God which they received, have grieved the Holy Spirit and dared to profane the temple of God. Of this penance it is written, 'Be mindful, therefore, from whence thou art fallen, and do penance, and do the first works.' Rev. ii. 5. And again, 'The sorrow that is according to God worketh penance, stedfast unto salvation,' 2 Cor. vii. 10. And again, 'Do penance, and bring forth fruit worthy of penance,' Mat. iii. 2, and iv. 17.

XV. *Grace, although not Faith, may be lost by any Mortal Sin.*

"We must maintain, in opposition to the artful schemes of some man, who

by smooth words and flattery deceive innocent minds, that although faith is not lost, the received grace of justification may be, not only by infidelity, in which even faith itself is lost, but also by any other mortal sin; in this upholding the doctrine of the divine word, which not only excludes unbelievers from the kingdom of God, but believers also, such as fornicators, adulterers, the effeminate, those who defile themselves with mankind, covetous persons, drunkards, railers, extortioners, and all others who commit deadly sin, from which they might abstain by the help of divine grace, and for which they are separated from the grace of Christ.

XVI. Fruit of Justification; that is, the merit of good works, and the reason of that merit.

“For this reason the words of the apostles are to be addressed to the justified, whether they have always preserved the grace they received, or whether they have recovered it after it was lost: ‘Abound in every good work, knowing that your labour is not in vain in the Lord,’ 1 Cor. xv. 58: ‘For God is not unjust, that he should forget your work, and the love which you have shown in his name,’ Heb. vi. 10: and ‘Do not therefore lose your confidence, which hath a great reward.’ Heb. x. 35. Therefore eternal life is to be set before those who persevere in good works to the end, and hope in God, both as a favour mercifully promised to the children of God through Christ Jesus, and as a reward to be faithfully rendered to their good works and merits, according to the divine engagement. For this is the ‘crown of justice’ which the apostle said was laid up for him and would be rendered to him by the just Judge, after he had fought his fight and finished his course; and not to him only, but to all them also that love his coming, 2 Tim. iv. 7, 8. And seeing that Christ Jesus imparts energy to the justified, as the head to the members, and the vine to the branches; which energy always precedes, accompanies, and follows their good works, and without which they could not be acceptable to God, nor meritorious; it must be believed that the justified are in no respect deficient, but that they may be considered as fully satisfying the divine law, as far as is compatible with our present condition, by their works, which are wrought in God, and as really deserving eternal life, to be bestowed in due time, if they die in a state of grace; for Christ our Saviour saith, ‘He that shall drink of the water that I shall give him, shall not thirst for ever, but the water that I shall give him, shall become in him a fountain of water, springing up into life everlasting.’ John iv. 13, 14. So that neither is our righteousness set up as if it were actually derived from ourselves, nor is the righteousness of God unknown or disallowed. For it is called our righteousness, because we are justified thereby, through its indwelling in us; and at the same time it is the righteousness of God, because it is infused into us by God, through the merits of Christ. Nevertheless, it is not to be forgotten, that though the sacred Scriptures attach so much value to good works, that Christ promises ‘that whosoever shall give to drink to one of his little ones a cup of cold water only he shall not lose his reward,’ Mat. x. 42, and the apostle testifies that ‘that which is at present momentary and light of our affliction worketh for us above measure exceedingly an eternal weight of glory,’ 2 Cor. iv. 17; yet far be it from a Christian man that he should trust or glory in himself, and not in the Lord, whose goodness towards all men is so great, that he wills those excellencies which are his own gifts to be also regarded as their merits. And since in many things we all offend, every one ought to set before his eyes the severity and justice of God, as well as his mercy and goodness, nor judge himself, although unconscious of guilt: for the actions of men are not to be examined and judged by human judgment, but by God’s; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise from God,’ who, it is written, ‘will render to every man according to his works.’ 1 Cor. iv. 5; Rom. ii. 6.

“To this exposition of the Catholic doctrine of justification, without a sincere and firm faith in which no one can be justified, the holy council hath

thought fit to subjoin these canons, that all may know, not only what is to be held and followed, but also what is to be rejected and shunned :

" *Canon 1.* Whoever shall affirm, that a man may be justified before God by his own works, whether performed by the strength of human nature, or according to the teaching of the law, without the grace of God in Christ Jesus : let him be accursed.

" 2. Whoever shall affirm, that divine grace by Christ Jesus was given to this end only, that man might be better able to live righteously, and deserve eternal life, as if he could do both by his own free will, although with extreme difficulty : let him be accursed.

" 3. Whoever shall affirm, that man is able to believe, hope, love, or repent as he ought, so as to attain to the grace of justification, without the preventing influence and aid of the Holy Spirit : let him be accursed.

" 4. Whoever shall affirm, that when man's free will is moved and wrought upon by God, it does in no respect co-operate and consent to divine influence and calling so as to dispose and prepare him to obtain the grace of justification ; or that he cannot refuse if he would, but is like a lifeless thing, altogether inert, and merely passive : let him be accursed.

" 5. Whoever shall affirm, that the free will of man has been lost and extinct since the fall of Adam ; or that it exists only in name, or rather as a name without substance ; or that it is a fiction, introduced by Satan into the church : let him be accursed.

" 6. Whoever shall affirm, that it is not in the power of man to commit sin of himself, but that evil as well as good works are wrought by God, not only permissively, but really, as his own act ; so that the treachery of Judas was no less his work than the calling of Paul : let him be accursed.

" 7. Whoever shall affirm, that all works done before justification, in whatever way performed, are actually sins, and deserve God's hatred ; or that the more earnestly a man labours to dispose himself for grace, he does but sin the more : let him be accursed.

" 8. Whoever shall affirm, that the fear of hell, under the influence of which we flee to the mercy of God, sorrowing for sin and abstaining therefrom, is itself sin, or makes sinners worse : let him be accursed.

" 9. Whoever shall affirm, that the ungodly is justified by faith only, so that it is to be understood that nothing else is to be required, to co-operate therewith in order to obtain justification ; and that it is on no account necessary that he should prepare and dispose himself by the effect of his own will : let him be accursed.

" 10. Whoever shall affirm, that men are justified without the righteousness of Christ, by which he has merited for us ; or that they are thereby formally just : let him be accursed.

" 11. Whoever shall affirm, that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them ; or that the grace by which we are justified is only the favour of God : let him be accursed.

" 12. Whoever shall affirm, that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven for Christ's sake ; or that it is that confidence only by which we are justified : let him be accursed.

" 13. Whoever shall affirm, that in order to obtain the forgiveness of sin it is necessary in all cases that the individual should firmly believe, without any doubt concerning his own infirmity and corruption, that his sins are forgiven : let him be accursed.

" 14. Whoever shall affirm, that a man is forgiven and justified, because he steadfastly believes that he is forgiven and justified ; or that no one is truly justified unless he believes himself to be so ; or that it is by such faith only that pardon and justification are obtained : let him be accursed.

" 15. Whoever shall affirm, that the faith of a renewed and justified man requires him to believe that he is certainly one of the predestinate : let him be accursed.

"16. Whoever shall affirm, that he shall most surely, certainly, and infallibly enjoy the great gift of perseverance unto the end; unless he hath learned the same by special revelation: let him be accursed.

"17. Whoever shall affirm, that the grace of justification belongs only to those who are predestinated to life; and that all others, though they are called, are not called to receive grace, being by the ordinance of God predestinated to misery: let him be accursed.

"18. Whoever shall affirm, that it is impossible even for a justified man, living in a state of grace, to keep the commandments of God: let him be accursed.

"19. Whoever shall affirm, that the gospel contains no positive command but to believe: and that all the rest are indifferent, being neither enjoined nor prohibited, but free; or that the ten commandments are not binding upon Christians: let him be accursed.

"20. Whoever shall affirm, that a justified man, how perfect soever, is not bound to keep the commandments of God and the church, but only to believe; as if the gospel were a naked absolute promise of eternal life, without the condition of keeping the commandments: let him be accursed.

"21. Whoever shall affirm, that Christ Jesus was given by God to men as a Redeemer to be trusted in, but not also as a Lawgiver to be obeyed: let him be accursed.

"22. Whoever shall affirm, that a justified man is able to persevere in righteousness received without the especial help of God; or with that help he cannot: let him be accursed.

"23. Whoever shall affirm, that a man once justified cannot fall into sin any more, nor lose grace, and therefore that he who falls into sin never was truly justified; or on the other hand, that he is able, all his life long, to avoid all sins, such as are venial, and that without a special privilege from God, such as the church believes was granted to the blessed Virgin: let him be accursed.

"24. Whoever shall affirm, that justification received is not preserved, and even increased, in the sight of God, by good works; but that works are only the fruits and evidences of justification received, and not the causes of its increase: let him be accursed.

"25. Whoever shall affirm, that a righteous man sins in every good work, at least venially; or, which is yet more intolerable, mortally; and that he therefore deserves eternal punishment, and only for this reason is not condemned, that God does not impute his works to condemnation: let him be accursed.

"26. Whoever shall affirm, that the righteous ought not to expect and hope for everlasting reward from God for their good works, which are wrought in God, through his mercy and the merits of Jesus Christ, if they persevere to the end in well-doing and observance of the divine commandments: let him be accursed.

"27. Whoever shall affirm, that there is no mortal sin except infidelity; or that grace once received cannot be lost by any other sin than infidelity, however great and enormous: let him be accursed.

"28. Whoever shall affirm, that when grace is lost by sin, faith is always lost at the same time; or that the faith which remains is not true faith, being confessedly inactive; or that he who has faith without charity is not a Christian: let him be accursed.

"29. Whoever shall affirm, that he who has fallen after baptism cannot by the grace of God rise again; or that if he can, it is possible for him to recover his lost righteousness by faith only, without the sacrament of penance, which the holy Roman and universal church, instructed by Christ the Lord and his Apostles, has to this day professed, kept, and taught: let him be accursed.

"30. Whoever shall affirm, that when the grace of justification is received, the offence of the penitent sinner is so forgiven, and the sentence of eternal punishment reversed, that there remains no temporal punishment to be endu-

red, before his entrance into the kingdom of heaven, either in this world, or in the future state, in purgatory : let him be accursed.

“31. Whoever shall affirm, that a righteous man sins, if he performs good works with a view to the everlasting reward : let him be accursed.

“32. Whoever shall affirm, that the good works of a justified man are in such sense the gifts of God, that they are not also his worthy merits ; or that he, being justified by his good works, which are wrought by him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, does not really deserve increase of grace, eternal life, the enjoyment of that eternal life if he dies in a state of grace, and even an increase of glory : let him be accursed.

“33. Whoever shall affirm, that the Catholic doctrine of justification, as stated by the holy council in the present decree, does in any respect derogate from the glory of God and the merits of Jesus Christ our Lord ; or that the truth of our faith is not thereby clearly explained, and the glory of God and of Christ Jesus promoted : let him be accursed.”

THE SACRAMENTS.—“In order to complete the exposition of the wholesome doctrine of justification, published in the last session by the unanimous consent of the fathers, it hath been deemed proper to treat of the holy sacraments of the church, by which all true righteousness is at first imparted, then increased, and afterwards restored, if lost. For which cause the sacred, holy, œcumenical and general Council of Trent, lawfully assembled, &c. abiding by the doctrine of the sacred scriptures, the tradition of the apostles, and the uniform consent of other councils, and of the fathers, hath resolved to frame and decree these following canons, in order to expel and extirpate the errors and heresies respecting the most holy sacraments, which have appeared in these times—partly the revival of heresies long ago condemned by our ancestors—partly new inventions—and have proved highly detrimental to the purity of the Catholic church and the salvation of souls. The remaining canons, necessary to the completion of the work, will be published hereafter, by the help of God.

“Canon 1. Whoever shall affirm that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven, namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony, or that any of these is not truly and properly a sacrament : let him be accursed.

“2. Whoever shall affirm that the sacraments of the new law only differ from those of the old law, in that their ceremonies and external rites are different : let him be accursed.

“3. Whoever shall affirm that these seven sacraments are in such sense equal, that no one of them is in any respect more honourable than another : let him be accursed.

“4. Whoever shall affirm that the sacraments of the new law are not necessary to salvation, but superfluous ; or that men may obtain the grace of justification by faith only, without these sacraments although it is granted that they are not all necessary to every individual : let him be accursed.

“5. Whoever shall affirm that the sacraments were instituted solely for the purpose of strengthening our faith : let him be accursed.

“6. Whoever shall affirm that the sacraments of the new law do not contain the grace which they signify ; or that they do not confer that grace on those who place no obstacle in its way ; as if they were only the external signs of grace or righteousness received by faith, and marks of Christian profession, whereby the faithful are distinguished from unbelievers : let him be accursed.

“7. Whoever shall affirm that grace is not always conferred by these sacraments, and upon all persons, as far as God is concerned, if they be rightly received ; but that it is only bestowed sometimes, and on some persons : let him be accursed.

"8. Whoever shall affirm that grace is not conferred by these sacraments of the new law, by their own power *ex opere operato*; but that faith in the divine promise is all that is necessary to obtain grace: let him be accursed.

"9. Whoever shall affirm that a character, that is, a certain spiritual and indelible mark, is not impressed on the soul by the three sacraments of baptism, confirmation, and orders; for which reason they cannot be repeated: let him be accursed.

"10. Whoever shall affirm that all Christians have power to preach the word and administer all the sacraments: let him be accursed.

"11. Whoever shall affirm that when ministers perform and confer a sacrament, it is not necessary that they should at least have the intention to do what the church does: let him be accursed.

"12. Whoever shall affirm that a minister who is in a state of mortal sin, does not perform or confer a sacrament, although he observes every thing that is essential to the performance and bestowment thereof: let him be accursed.

"13. Whoever shall affirm that the received and approved rites of the Catholic church, commonly used in the solemn administration of the sacraments, may be despised, or omitted, without sin, by the minister, at his pleasure, or that any pastor of a church may change them for others: let him be accursed."

BAPTISM.—"Canon 1. Whoever shall affirm that the baptism of John had the same virtue as the baptism of Christ: let him be accursed.

"2. Whoever shall affirm that real and natural water is not necessary to baptism, and therefore that those words of our Lord Jesus Christ, 'Unless a man be born again of water and the Holy Ghost,' John iii. 3, are to be figuratively interpreted: let him be accursed.

"3. Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman church, which is the mother and mistress of all churches: let him be accursed.

"4. Whoever shall affirm that baptism, when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention to do what the church does, is not true baptism: let him be accursed.

"5. Whoever shall affirm that baptism is indifferent, that is, not necessary to salvation: let him be accursed.

"6. Whoever shall affirm that a baptized person cannot lose grace, even if he wishes to do so, how grievously soever he may sin, unless indeed he becomes an infidel: let him be accursed.

"7. Whoever shall affirm that the baptized are by their baptism brought under obligation to faith only, and not to the observance of the whole law of Christ: let him be accursed.

"8. Whoever shall affirm that the baptized are free from all the precepts of holy church, either written or delivered by tradition, so that they are not obliged to observe them, unless they will submit to them of their own accord: let him be accursed.

"9. Whoever shall affirm that men are so to call to mind the baptism they have received, as to understand that all vows made after baptism are null and void, by virtue of the promise made in that baptism; as if by such vows any injury were done to the faith which they professed, or to their baptism itself: let him be accursed.

"10. Whoever shall affirm that all sins committed after baptism are forgiven, or become venial, solely by the remembrance of that baptism, or faith therein: let him be accursed.

"11. Whoever shall affirm that baptism, truly and regularly administered, is to be repeated when a man is brought to repentance, who has denied the faith of Christ, after the manner of the infidels: let him be accursed.

" 12. Whoever shall affirm that no one ought to be baptized, but at the age at which Christ was baptized, or in the article of death : let him be accursed.

" 13. Whoever shall affirm that children are not to be reckoned among the faithful by the reception of baptism, because they do not actually believe; and therefore that they are to be re-baptized when they come to years of discretion; or that, since they cannot personally believe, it is better to omit their baptism, than that they should be baptized only in the faith of the church : let him be accursed.

" 14. Whoever shall affirm that when these baptized children grow up, they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism; and that if they say they will not, they are to be left to their own choice, and not to be compelled in the mean time to lead a Christian life, or by any other punishment than exclusion from the eucharist and the other sacraments, until they repent : let him be accursed.

CONFIRMATION.—" *Canon 1.* Whoever shall affirm that the confirmation of the baptized is a trifling ceremony, and not a true and proper sacrament; or that formerly it was nothing more than a kind of catechizing; in which young persons explained the reasons of their faith before the church : let him be accursed.

" 2. Whoever shall affirm that they offend the Holy Spirit, who attribute any virtue to the said chrism of confirmation : let him be accursed.

" 3. Whoever shall affirm that the usual administrator of confirmation is not the bishop only, but any ordinary priest : let him be accursed."

THE EUCHARIST.—The sacred, holy, œcumenical, and general Council of Trent, lawfully assembled, &c., being convened under the special guidance and government of the Holy Spirit, in order to expound the true and ancient doctrine of faith and the sacraments, and apply a remedy to all heresies and other most grievous evils by which the church of God is now miserably vexed and rent in pieces—hath from the first particularly desired to root out utterly the tares of accursed errors and schisms, which the enemy has sown in these calamitous times, respecting the doctrine, use, and worship of the most holy eucharist; which sacrament our Saviour hath left in the church as a symbol of the unity and love in which he hath willed all Christians to be joined and knit together. Therefore, the same most holy council strictly enjoins all the faithful in Christ, that they presume not hereafter to believe, teach, or preach otherwise respecting the most holy eucharist, than is explained and defined in this present decree; in which is delivered the genuine and wholesome doctrine of the venerable and divine sacrament of the eucharist, as the Catholic church, instructed by our Lord Jesus Christ and his apostles, and taught by the Holy Spirit, who constantly leadeth her into truth, hath held, and will keep to the end of the world.

I. *The real Presence of our Lord Jesus Christ in the most holy Sacrament of the Eucharist.*

" In the first place, the holy council teacheth, and openly and plainly professeth, that our Lord Jesus Christ, true God and man, is truly, really, and substantially contained in the pure sacrament of the holy eucharist, after the consecration of the bread and wine, and under the species of those sensible objects. Neither is it to be regarded as contradictory, that our Saviour should always sit at the right hand of the Father in heaven according to his natural mode of existence, and yet be sacramentally present with us in his substance in many other places, according to that mode of existence which, though we cannot express it in words, we can nevertheless, when thought

illuminated by faith, conceive to be possible with God, and ought most firmly to believe.—For all our ancestors who belonged to the true church of Christ, did most plainly acknowledge, in discoursing on this most holy sacrament, that our Redeemer instituted the same when, after the benediction of the bread and wine, he testified in clear and express words, that he presented to his disciples his own body and his own blood. Which words, recorded by the evangelists, and repeated afterwards by blessed Paul, do evidently require that appropriate and clear interpretation which has been given them by the fathers; it is therefore a most heinous crime that they should be turned by certain contentious and wicked men into pretended and imaginary figures, to the denial of the truth of the flesh and blood of Christ; contradicting therein the universal sense of the church, the pillar and ground of the truth, which detests those vain comments, devised by impious men under the influence of Satan, and thankfully acknowledges and holds in perpetual remembrance, this most excellent gift of Christ.

II. *Reason of the Institution of this most holy Sacrament.*

“Therefore, when our Saviour was about to depart from this world to the Father, he instituted this sacrament, in which he did as it were pour forth the riches of his divine love to men, and establish a memorial of his wonderful deeds: and he hath commanded us, in partaking thereof, to cherish his memory, and declare his death, till he shall come to judge the world. Now he intended this sacrament to be received as the spiritual food of souls, by which those who live by his life should be sustained and strengthened, as he said, ‘he who eateth me, the same shall live by me;’ and as an antidote, to deliver us from daily faults, and preserve us from mortal sins. Moreover he designed it as a pledge of our future glory and everlasting bliss, and therefore as a symbol of that one body of which he is the head, and to which it is his will that we the members should be joined by the closest bonds of faith, hope, and charity, that we might all speak the same thing, and no schisms be among us.

III. *Excellence of the most holy Eucharist above the other Sacraments.*

“The most holy eucharist hath this in common with the other sacraments, that it is a symbol of sacred things, a visible form of invisible grace. But herein is discovered its peculiar excellence, that while the other sacraments then first possess the power of sanctifying when they are used by any one, the very author of sanctity is in the eucharist before it is used: for the apostles had not yet received the eucharist from the hand of the Lord, when he affirmed that what he was presenting to them was really his body. And this faith has always remained in the church of God, that immediately after the consecration, the true body of our Lord, and his true blood, together with his soul and divinity, do exist under the species of the bread and wine; his body under the species of bread, and his blood under the species of wine, by virtue of the words of consecration; his body also under the species of wine, and his blood under the species of bread, and his soul under each species, through that natural connexion and concomitance by which all the parts of Christ our Lord, who has risen from the dead, no more to die, are closely connected together; and his divinity, through the wonderful and hypostatical union thereof with his body and soul. Wherefore it is most certain that all is contained under either species, and under both; for Christ, whole and entire, exists under the species of bread, and in every particle thereof, and under the species of wine, and in all its parts.

IV. *Transubstantiation.*

“Since therefore Christ our Redeemer affirmed, that it was truly his body which was presented under the species of bread, the church of God hath always held, and this holy council doth now renew the declaration, that by the consecration of the bread and wine, the whole substance of the bread is converted into the substance of the body of Christ our Lord, and the whole

substance of the wine into the substance of his blood; which conversion is by the holy Catholic church fitly and properly called transubstantiation.

V. Worship and Veneration to be rendered to this most holy Sacrament.

"There is, therefore, no room to doubt, that all the faithful in Christ are bound to venerate this most holy sacrament, and to render thereto the worship of *latria*, which is due to the true God, *latriæ cultum, qui vero Deo debetur*, according to the custom always observed in the Catholic church. Neither is it to be less adored, because it was instituted by Christ our Lord, as has been stated; for we believe him who is present therein to be the same God of whom the Eternal Father said, when he brought him into the world, 'And let all the angels of God adore him,' Heb. i. 6; before whom the Magi prostrated themselves, adoring; and whom, as scripture testifies, the apostles worshipped in Galilee.

"The holy council further declares, that the custom of annually celebrating this pre-eminent and adorable sacrament with peculiar veneration and solemnity, on an appointed festal day, carrying it reverently and honourably in procession through the streets and public places, was piously and religiously introduced into the church of God. For it is most proper that certain sacred days should be fixed, on which all Christians may in a special manner testify with what grateful remembrance they regard their common Lord and Redeemer, for a benefit so ineffable and divine, wherein is represented the victory and triumph of his death. Thus also it is fit that all-conquering truth should display its triumph over heresies and lies, that when its enemies witness so great splendour, and such joy in the whole church, they may be disheartened, and as it were, smitten with pining sickness, or else, struck with shame and confusion, may betimes repent.

VI. Preserving the Sacrament of the Holy Eucharist, and carrying it to the Sick.

"The custom of preserving the holy eucharist in the sacristy is so ancient, that it was acknowledged even in the age of the council of Nice. Moreover, the practice of carrying the same holy eucharist to the sick, and carefully preserving it for that purpose in churches, is not only perfectly agreeable to the strictest equity and reason, but has also been enjoined by many councils, and sanctioned by the long-standing observance of the Catholic church. Therefore, this holy council decrees, that this very salutary and necessary custom be retained.

VII. Preparation to be used in order to Receive the Holy Eucharist worthily.

"If it is not fitting to engage in any sacred duty but in a holy manner, the Christian will clearly perceive that the surpassing purity and divinity of this heavenly sacrament require him the more diligently to take heed that he do not attempt to receive it without great reverence and sanctity, especially when those fearful words of the apostle are considered, 'He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord,' 1 Cor. xi. 29. Wherefore, he who wishes to communicate must be reminded of the precept, 'Let a man prove himself,' 1 Cor. xi. 28. Now the custom of the church declares this preparation to be necessary—that no one who is conscious of mortal sin, however contrite he may think himself to be, should venture to receive the holy eucharist without previous sacramental confession. Which custom this holy council decrees to be strictly observed by all Christians, and even by the priests, whose office it is to administer the sacrament, unless there happens to be no confessor at hand. If, therefore, through necessity, the priest solemnizes the sacrament without previous confession, let him confess as soon as possible.

VIII. Use of this admirable Sacrament.

"As regards the use of this holy sacrament, our fathers have rightly and wisely distinguished three ways of receiving it. They have taught that some

receive it only sacramentally, as sinners. Others receive it only spiritually; namely, those who eating with desire the heavenly bread presented to them, enjoy its fruit and use, through lively faith, working by charity. A third class receive it both sacramentally and spiritually; these are those who so examine and prepare themselves beforehand, that they come to this divine table, adorned with the nuptial garment. Now it hath been the custom of the church of God, that in receiving this sacrament, the laity should take the communion from the priests, and the officiating priests administer to themselves: which custom, transmitted by apostolic tradition, rightfully deserves to be retained. Lastly, the holy council doth with paternal affection admonish, exhort, beg, and entreat, by the tender mercies of our God, all who bear the Christian name, that they would at length unite and agree, in this sign of unity, this bond of charity, this symbol of concord; and that mindful of the exceeding majesty and wonderful love of Jesus Christ our Lord, who gave his precious soul as the price of our salvation, and his flesh to us to eat, they would believe in those sacred mysteries of his body and blood, regard them with constant and firm faith, devotion, piety, and reverence, and frequently receive that supersubstantial bread, which will be the true life of their souls, preserve the health of the mind, and so strengthen them, that they will be able to pursue the course of this miserable pilgrimage till they arrive at the heavenly country, and eat without disguise that angel's food which they now receive under sacred veils."

"But since it is not sufficient to state truth, unless errors are detected and exposed, the holy council has thought fit to subjoin the following canons, that the Catholic doctrine being now declared, all persons may understand what heresies they ought to shun and avoid.

"*Canon 1.* Whoever shall deny, that in the most holy sacrament of the eucharist there are truly, really, and substantially contained the body and blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire; but shall affirm that he is present therein only in a sign or figure, or by his power: let him be accursed.

"2. Whoever shall affirm, that in the most holy sacrament of the eucharist there remains the substance of the bread and wine, together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic church most fitly terms transubstantiation: let him be accursed.

"3. Whoever shall deny that Christ entire is contained in the venerable sacrament of the eucharist, under such species, and under every part of each species when they are separated: let him be accursed.

"4. Whoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable eucharist, as soon as the consecration is performed, but only as it is used and received, and neither before nor after; and that the true body of our Lord does not remain in the hosts or consecrated morsels, which are reserved or left after communion: let him be accursed.

"5. Whoever shall affirm, that remission of sins is the chief fruit of the most holy eucharist, or that other effects are not produced thereby: let him be accursed.

"6. Whoever shall affirm, that Christ, the only begotten Son of God, is not to be adored in the holy eucharist with the external signs of that worship which is due to God; and therefore that the eucharist is not to be honoured with extraordinary festive celebration, nor solemnly carried about in processions, according to the laudable and universal rites and customs of holy church, nor publicly presented to the people for their adoration; and that those who worship the same are idolaters: let him be accursed.

"7. Whoever shall affirm that it is not lawful to preserve the holy eucharist in the sacristy, but that immediately after consecration it must of necessity be distributed to those who are present; or that it is not lawful to carry it in procession to the sick: let him be accursed.

"8. Whoever shall affirm that Christ as exhibited in the eucharist is eaten in a spiritual manner only, and not also sacramentally and really: let him be accursed.

"9. Whoever shall deny that all and every one of the faithful in Christ, of both sexes, are bound to communicate every year, at least at Easter, according to the injunction of holy mother church: let him be accursed.

"10. Whoever shall affirm, that it is not lawful for the officiating priest to administer the communion to himself: let him be accursed.

"11. Whoever shall affirm, that faith only is a sufficient preparation for the reception of the most holy sacrament of the eucharist: let him be accursed. And lest so great a sacrament should be taken unworthily, and therefore to death and condemnation, the said holy council doth decree and declare, that previous sacramental confession is absolutely necessary, if a confessor is at hand, for those who are conscious of the guilt of mortal sin, however contrite they may think themselves to be. Whoever shall presume to teach, preach, or obstinately assert the contrary, or to maintain opposite opinions in public disputation: let him ipso facto be excommunicated."

PENANCE.—"Although in the decree concerning justification many observations on the sacrament of penance were necessarily introduced, on account of the connexion of the subjects: nevertheless, such is the multitude and variety of errors promulgated in our times on that point, that it will greatly tend to the public welfare to give a more exact and full explanation thereof, by which, through the assistance of the Holy Spirit, all errors may be exposed and eradicated, and the Catholic truth rendered more clear and illustrious; which explanation the sacred, holy, œcumenical, and universal Council of Trent, lawfully assembled, &c. doth now propound to all Christians, to be by them ever preserved.

I. Necessity and Institution of the Sacrament of Penance.

"If, in all the regenerate, there were such gratitude to God, that they always kept the righteousness received by his goodness and grace in baptism, there would have been no need to institute another sacrament for the remission of sins, besides baptism. But since God, who is rich in mercy, knoweth our frame, he hath provided a saving remedy for those who yield themselves again to the slavery of sin and the power of the devil; namely, the sacrament of penance, whereby the benefits of the death of Christ are applied to those who sin after baptism. Now, in order to obtain grace and righteousness, penance was always necessary for all men who had defiled themselves with mortal sin, even for those who sought to be washed in the sacrament of baptism, that, renouncing and amending their perverseness, they might regard so great offences against God with the utmost abhorrence and hatred, and pious grief of mind. Whence the prophet saith, 'Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin.' Ezek. xviii. 30. The Lord also said, 'Except you do penance, you shall all likewise perish.' Luke xiii. 5. And Peter, the prince of the apostles, recommending penance to those sinners who were about to be initiated by baptism, said, 'Do penance, and be baptized every one of you.' Acts ii. 38. Yet penance was not a sacrament before the coming of Christ, nor since his coming is it a sacrament to any before baptism. But the Lord specially instituted the sacrament of penance, when, after his resurrection, he breathed on his disciples, saying, 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.' John xx. 22, 23. By that remarkable action, and by those express words, as the fathers have by universal consent always understood the same, the power of forgiving and retaining sins, in order to reconcile the faithful who have sinned after baptism, was communicated to the apostles

and their lawful successors; and the Catholic church hath with good reason rejected and condemned as heretics the Novatians, who obstinately deny the power of forgiving. Wherefore this holy synod, approving and receiving the above most evident sense of those words of our Lord, condemns the vain interpretations of those persons who falsely restrict them to the power of preaching the word of God and publishing the gospel of Christ, in opposition to the institution of this sacrament.

II. *Difference between the Sacrament of Penance and the Sacrament of Baptism.*

“But this sacrament is known to differ from baptism in many respects. For besides that the matter and form, in which the essence of a sacrament consists, are exceedingly different, it is very plain that the minister of baptism cannot be a judge, since the church exercises judgment only on those who have first entered into her by the gate of baptism. ‘For what have I to do,’ saith the apostle, ‘to judge them who are without?’ 1 Cor. v. 12. But it is otherwise with those who are of the household of faith, whom Christ the Lord hath made members of his body in the laver of baptism. For if these afterwards defile themselves by any transgression, it is not his will that they should be cleansed by a repetition of baptism, which is on no account lawful in the Catholic church, but they should be placed as offenders before the tribunal of penance, that they may be absolved by the sentence of the priests, not once only, but as often as they penitently flee thereto, confessing their sins. The fruit of baptism is also different from the fruit of penance: for in baptism we put on Christ and are made new creatures in him, obtaining the full and entire remission of all our sins; but divine justice requires that we should not be able again to attain this new and perfect state, through the sacrament of penance, without many tears and great efforts, so that penance was deservedly called by the holy fathers a kind of laborious baptism. And the sacrament of penance is as necessary to salvation for those who have sinned after baptism, as baptism itself for the unregenerate

III. *Parts and Fruit of this Sacrament.*

“The holy council further teaches, that the form of the sacrament of penance, in which its power chiefly lies, resides in the words of the minister, ‘I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.’ To which words certain prayers are added, by a laudable custom of holy church: yet they do not belong to the essence of its form, nor are they necessary to the administration of the sacrament itself. Moreover, the acts of the penitent, namely, contrition, confession, and satisfaction, are the matter, as it were, of this sacrament; which inasmuch as they are required by divine appointment in order to the completeness of the sacrament, and the full and perfect remission of sins, are for this reason called the parts of penance. And assuredly the substance and effect of this sacrament, as far as relates to its power and efficacy, is reconciliation with God; which sometimes produces in pious souls, who receive this sacrament in a devotional manner, tranquillity and peace of conscience, accompanied with strong spiritual consolation. In making these statements respecting the parts and effects of this sacrament, the holy council condemns the sentiments of those persons who contend that the terrors with which the conscience is smitten, and faith, are the parts of penance.

IV. *Contrition.*

“Contrition, which holds the first place in the above mentioned acts of the penitent, is the sorrow and detestation which the mind feels for past sin, with a purpose of sinning no more. Now this emotion of contrition was always necessary in order to obtain the pardon of sins; and when a man has sinned after baptism, it prepares him for the remission of sin, if joined with confidence in the mercy of God, and an earnest desire of performing whatever is necessary to the proper reception of the sacrament. Therefore the holy

council declares, that this contrition includes not only the cessation from sin, and the purpose of beginning a new life, but also hatred of former transgression, according as it is written, 'Cast away from you all your transgressions by which you have transgressed, and make to yourselves a new heart and a new spirit.' Ezek. xviii. 31. And certainly, whoever considers those cries of the saints, 'To thee only have I sinned, and have done evil before thee,' Psalm li. 6.—'I have laboured in my groanings, every night I will wash my bed,' Psalm vi. 7.—'I will recount to the Lord my years, in the bitterness of my soul,' Isa. xxxviii. 15: and others of the same kind, will easily perceive that they spring from vehement hatred of the past life, and a strong abhorrence of sin. The council further teaches, that although it may sometimes happen that this contrition is perfect in charity, and reconciles a man to God before the sacrament of penance is actually received, nevertheless the reconciliation is not to be ascribed to contrition without the desire of the sacrament, which was in fact included in it. The council also declares, that that imperfect contrition which is called attrition, commonly arising from a turpitude of sin, and a fear of hell and punishment, the intention of continuing in sin with the hope of receiving pardon at last being disavowed, not only does not make a man a hypocrite and a greater sinner, but is really a gift of God, and an impulse of the Holy Spirit; not that the Spirit does as yet dwell in the soul, but merely excites the penitent, who, thus aided, prepares his way to righteousness. And although it cannot of itself conduct the sinner to justification, without the sacrament of penance, yet it disposes him to seek the grace of God in the sacrament of penance: for the Ninevites, being salutarly impressed with this fear by the terror-inspiring preaching of Jonah, did penance and sought mercy of the Lord. Therefore Catholic writers have been basely calumniated, as if they had affirmed that the sacrament of penance confers grace on those who receive it, without good dispositions; which sentiment the church of God hath never taught nor held. Some also falsely teach that contrition is extorted and forced, not free and voluntary.

V. Confession.

"The universal church has always understood that a full confession of sins was instituted by the Lord as a part of the sacrament of penance, now explained, and that it is necessary, by divine appointment, for all who sin after baptism: because our Lord Jesus Christ, when he was about to ascend from earth to heaven, left his priests in his place, as presidents and judges, to whom all mortal offences into which the faithful might fall should be submitted, that they might pronounce sentence of remission or retention of sins, by the power of the keys. For it is plain that the priests cannot sustain the office of judge, if the cause be unknown to them, nor inflict equitable punishments if sins are only confessed in general, and not minutely and individually described. For this reason it follows that penitents are bound to rehearse in confession all mortal sins, of which, after diligent examination of themselves, they are conscious, even though they be of the most secret kind, and only committed against the two last precepts of the decalogue. Which sometimes do more grievously wound souls, and are more perilous than those which are open and manifest. For venial offences, by which we are not excluded from the grace of God, and into which we so frequently fall, may be concealed without fault, and expiated in many other ways, although, as the pious custom of many demonstrates, they may be mentioned in confession very properly and usefully, and without any presumption. But seeing that all mortal sins, even of thought, make men children of wrath and enemies of God, it is necessary to seek from him pardon of every one of them, with open and humble confession. Therefore when the faithful in Christ labour to confess every sin that occurs to their memory, without doubt they place all before the divine mercy, that they may be pardoned. Those who do otherwise, and knowingly conceal any sins, present nothing to the divine goodness, to be forgiven by the priest: for if the sick man is ashamed to show his wound to the surgeon, that cannot be cured which is unknown. Moreover,

it follows that even those circumstances which alter the species of sin are to be explained in confession, since otherwise the penitents cannot fully confess their sins, nor the judges know them; and it becomes impossible to form a right estimate of the heinousness of the offence, or inflict a suitable punishment. Whence it is very unreasonable to teach that those circumstances are the inventions of idle men, or that it is sufficient to confess one circumstance only, as for instance, that we have sinned against a brother. And it is truly impious to assert that such confession as is here enjoined is impossible, or to call it a torture of conscience: for it is plain that nothing else is required by the church of penitents, than that when they have carefully examined themselves, and explored all the corners and recesses of their consciences, they should confess those sins in the commission of which they remember to have mortally offended their Lord and God; but that other offences, which are not brought to mind in this diligent inquiry, are understood to be generally included in the same confession: concerning which offences we sincerely adopt the language of the prophet, 'From secret ones cleanse me, O Lord,' Psalm xix. 13. Besides, the difficulty of such confession as this, and the shame of discovering our offences, which seem hard to be overcome, are alleviated by the many and great advantages and consolations which are unquestionably bestowed in absolution on those who worthily receive the sacrament. And now with regard to the practice of confessing secretly to the priest alone: although Christ has not prohibited any one from publicly confessing his crimes, as a punishment for his offences, and for his own humiliation, as well as for an example to others, and for the edification of the offended church; nevertheless, such public confession, especially of secret sins, is not enjoined by any divine command, nor has it been expressly provided for by any human law. Therefore, seeing that sacramental confession, as it has been practised by holy church from the beginning, and is still practised, was at all times recommended by the manifest and unanimous consent of the holiest and most ancient fathers, the groundless calumny of those persons is clearly refuted, who presume to teach that such confession is opposed to divine commands, and that it is a human invention, first introduced by the council of Lateran. Whereas the church assembled in the council of Lateran did not decree that Christians should confess, which was well known to be necessary, and instituted by divine command, but only that the duty of confession should be fulfilled at least once a year by all persons who have attained to years of discretion. For which reason the salutary custom of confessing at the sacred and most acceptable season of Lent, has been observed by the whole church with very great benefit to the souls of believers; which custom this holy council approves and adopts, as pious and deserving to be retained.

VI. *The Minister of this Sacrament, and of Absolution.*

"Respecting the minister of this sacrament, the holy council declares that all those opinions are false and utterly opposed to the truth of the gospel, which mischievously extend the power of the keys to all men whatsoever, besides bishops and priests; supposing that those words of our Lord, 'Whosoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven,' Mat. xviii. 18, and 'Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained,' John xx. 23, were spoken indifferently and promiscuously to all believers in Christ, to the denial of the institution of this sacrament, so that every one has the power of forgiving sins, public sins by reproof, if the offender shall acquiesce therein, and secret sins by voluntary confession, to whomsoever made. The council further teaches, that even those priests who are living in mortal sin exercise the function of forgiving sins, as the ministers of Christ, by the power of the Holy Spirit conferred upon them in ordination; and that those who contend that wicked priests have not this power hold very erroneous sentiments. Again; though the priest's absolution is the dispensation of a benefit which belongs to another,

yet it is not to be considered as merely a ministry, whether to publish the gospel or to declare the remission of sins, but as of the nature of a judicial act, in which sentence is pronounced by him as a judge: and therefore the penitent ought not to flatter himself on account of his faith, so as that, though he should have no contrition, and though the priest should not intend to act seriously and really to absolve him, he should suppose that he is nevertheless truly absolved before God, on the ground of his faith only. For faith without penance cannot procure remission of sins; nor would any one, unless extremely negligent of his own salvation, be satisfied with a priest who absolved him jestingly, but would carefully seek for one who should be serious in the performance of his office.

VII. *Reservation of Cases.*

“Since therefore the nature and reason of a judicial process require that sentence should be pronounced only on those who are inferior to the judge; the church of God has always been persuaded, and this council establishes it as a certain truth, that absolution can be of no value when it is bestowed on one over whom the priest has not ordinary or delegated jurisdiction. Now, our venerable ancestors judged it greatly to the advancement of Christian discipline, that certain heavy and heinous offences should not receive absolution from any priests but those of the highest rank. Whence the Supreme Pontiffs, deservedly exercising the sovereign power which is given them over the universal church, have been accustomed to reserve to their own decision the more weighty causes and crimes. Nor, seeing that in the divine government all things are well ordered, is it to be questioned that similar power, given for edification, not for destruction, belongs to all bishops in their respective dioceses, according to the authority invested in them over inferior priests, especially with regard to those offences to which the censure of excommunication is annexed. Moreover, it is perfectly consistent with the method of the divine administration, that this reservation of sins should be valid, not only in the external government of the church, but also before God. Nevertheless, lest for this cause any should perish, the church of God has always piously taken care that there should be no reservation in the article of death, and therefore that in that case all priests may absolve such penitents as they think proper, from all sins and censures whatsoever; only, as priests have no power in reserved cases, except in the article of death, it becomes them to endeavour to persuade penitents to repair to their superior and lawful judges for the benefit of absolution.

VIII. *Necessity and Fruit of Satisfaction.*

“It remains to treat of satisfaction, which, of all the parts of penance, was ever particularly recommended to Christian people by our fathers, and has in our days been chiefly impugned, and that with great pretences to piety, by men who have indeed the appearance of godliness, but deny the power thereof. The holy council declares, that the notion that offence is never forgiven by the Lord, without a remission of the whole punishment, is altogether false and contrary to the word of God. For, besides the evidence of divine tradition, there are many plain and striking examples in holy writ, by which this error is clearly refuted. And truly the justice of God seems reasonably to require that those who have sinned through ignorance before baptism should be received into a state of grace in a different manner from those who, having been once freed from the slavery of sin and the devil, and having received the whole gift of the Holy Spirit, dread not knowingly to violate the temple of God, and grieve the Holy Ghost. And it is agreeable to the divine goodness that our sins should not be forgiven without satisfaction, lest, taking occasion therefrom, we should think lightly of them, treat the Holy Spirit in an injurious and contumelious manner, fall into more grievous offences, and treasure up for ourselves wrath against the day of wrath. For doubtless these satisfactory penances tend powerfully to preserve and restrain penitents from sin, and render them more cautious and watchful in future: they cure also the

remains of sin, and remove vicious habits, contracted by evil living, substituting for them the opposite practices of virtue. Nor has the church of God ever devised a more efficacious method of averting the punishment impending over us from the Divine Being, than a frequent performance of these works of penance, with a genuine sorrow of heart. In addition to this, when in making satisfaction we suffer for our sins, we are conformed to Christ Jesus, who has satisfied for our offences, and from whom is all our sufficiency; receiving thence also the sure pledge that if we suffer with him we shall be glorified together. Nevertheless, this our satisfaction which we make for our offences, is not otherwise to be regarded than as being through Christ Jesus; for we, who of ourselves, as of ourselves, can do nothing, can do all things through his co-operation who strengtheneth us: so that man has nothing to glory in, but all our glorying is in Christ, in whom we live, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of penance, which from him derive their value, by him are offered to the Father, and through him are accepted by the Father. Therefore the priests of the Lord, following the suggestion of wisdom and prudence, are bound to enjoin salutary and suitable satisfaction, according to the nature of the offence and the capability of the offender; lest, if they connive at sin and deal too indulgently with penitents, by adjudging small penalties to heinous crimes, they become partakers of other men's transgressions. But let them take special care that the satisfaction which they impose shall not only tend to the preservation of a new life and the cure of human infirmity, but shall also act as a punishment and affliction for past sins; for, as the ancient fathers believed and taught, the power of the keys was not given to loose only, but also to bind. Yet they did not imagine that for this reason the sacrament of penance is a tribunal of anger and punishment, nor has any Catholic ever supposed that the efficacy of the merit and satisfaction of our Lord Jesus Christ is obscured or in the least diminished by these our works of satisfaction: although this has been maintained by recent innovators, who teach that a new life is the best penance, and thus take away all the efficacy and use of satisfaction.

IX. *Works of Satisfaction.*

"The council further teaches, that such is the abundance of the divine bounty, that we are able to make satisfaction to God the Father through Christ Jesus, not only by punishments voluntarily endured by us as chastisements for sin, or imposed at the pleasure of the priest according to the degree of the offence, but also, and this is an amazing proof of love, by temporal pains inflicted by God himself, and by us patiently borne.

The council also delivers the following canons, to be inviolably observed, and condemns and anathematizes for ever those who assert the contrary.

"*Canon 1.* Whoever shall affirm that penance, as used in the Catholic church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they shall fall into sin after baptism: let him be accursed.

"2. Whoever, confounding the sacraments, shall affirm that baptism itself is a penance, as if those two sacraments were not distinct, and penance were not rightly called a 'second plank after shipwreck:' let him be accursed.

"3. Whoever shall affirm that the words of the Lord our Saviour, 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained;' are not to be understood of the power of forgiving and retaining sins in the sacrament of penance, as the Catholic church has always from the very first understood them; but shall restrict them to the authority of preaching the gospel, in opposition to the institution of this sacrament: let him be accursed.

"4. Whoever shall deny, that in order to the full and perfect forgiveness of sins, three acts are required of the penitent, constituting as it were the matter of the sacrament of penance, namely, contrition, confession, and satisfaction, which are called the three parts of penance; or shall affirm that there are

only two parts of penance, namely, terrors wherewith the conscience is smitten by the sense of sin, and faith, produced by the gospel, or by absolution, whereby the person believes that his sins are forgiven him through Christ: let him be accursed.

"5. Whoever shall affirm that that contrition which is produced by examination, enumeration, and hatred of sins, and in the exercise of which the penitent recounts his years in the bitterness of his soul, pondering the weight, multitude, and baseness of his offences, the loss of eternal happiness, and the desert of eternal condemnation, with a resolution to lead a better life—that such contrition is not sincere and useful sorrow, and does not prepare for grace, but makes a man a hypocrite and a greater sinner, and that it is in fact a forced sorrow, and not free and voluntary: let him be accursed.

"6. Whoever shall deny that sacramental confession was instituted by divine command, or that it is necessary to salvation; or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic church, and is still observed, is foreign to the institution and command of Christ, and is a human invention: let him be accursed.

"7. Whoever shall affirm, that in order to obtain forgiveness of sins in the sacrament of penance, it is not by divine command necessary to confess all and every mortal sin which occurs to the memory after due and diligent premeditation—including secret offences, and those which have been committed against the two last precepts of the decalogue, and those circumstances which change the species of sin; but that such confession is only useful for the instruction and consolation of the penitent, and was formerly observed merely as a canonical satisfaction imposed upon him; or shall affirm that those who labour to confess all their sins wish to leave nothing to be pardoned by the divine mercy; or, finally, that it is not lawful to confess venial sins: let him be accursed.

"8. Whoever shall affirm that the confession of every sin, according to the custom of the church, is impossible, and merely a human tradition, which the pious should reject; or that all Christians, of both sexes, are not bound to observe the same once a year, according to the constitution of the great Council of Lateran; and therefore, that the faithful in Christ are to be persuaded not to confess in Lent: let him be accursed.

"9. Whoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry, to pronounce and declare that the sins of the party confessing are forgiven, so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest: let him be accursed.

"10. Whoever shall affirm that priests living in mortal sin have not the power of binding and loosing; or that priests are not the only ministers of absolution, but that it was said to all believers, 'Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven;' and 'whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained;' by virtue of which words any one may absolve from sin, from public sin by public reproof, if the offender shall acquiesce therein, and from private sins by voluntary confession: let him be accursed.

"11. Whoever shall affirm that bishops have not the power of reserving to themselves certain cases, excepting such as relate to the external polity of the church, and therefore that the reservation of cases does not hinder priests from absolving, even in such reserved cases: let him be accursed.

"12. Whoever shall affirm, that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ, who has made satisfaction for them: let him be accursed.

"13. Whoever shall affirm, that we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty

is concerned, either by punishments inflicted on us by him, and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety; and therefore that the best penance is nothing more than a new life: let him be accursed.

"14. Whoever shall affirm, that the satisfactions by which penitents redeem themselves from sin through Christ Jesus, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ: let him be accursed.

"15. Whoever shall affirm, that the keys are given to the church to loose only, and not also to bind; and that therefore when priests impose punishments on those who confess, they act in opposition to the design of the keys, and against the institution of Christ; and that to maintain, that if the power of the keys be denied, both temporal and eternal punishment remain to be endured, is to advance a mere fiction: let him be accursed."

EXTREME UNCTION.—"It hath seemed good to the holy council to subjoin to the preceding exposition of the doctrine of penance what now follows concerning the sacrament of extreme unction, which was regarded by the fathers as the consummating act, not of penance only, but of the whole Christian life, which ought to be a perpetual penance. In the first place, therefore, with regard to its institution, the council declares and teaches, that as our most merciful Redeemer, who intended that his servants should be provided at all times with salutary remedies against every dart of their enemies, has in the other sacraments prepared powerful helps, by which Christians may be safely preserved during life, from all great spiritual evils—so he has fortified the close of their existence with the sacrament of extreme unction, as with a most secure defence. For though our adversary seeks and takes occasion, during our whole life, to devour our souls, in whatever manner he may; there is no period in which he so vigorously exerts all the strength of his subtlety to accomplish our utter ruin, and disturb, if possible, our confidence in the divine mercy, as when he sees that we are approaching the termination of our course.

I. Institution of the Sacrament of Extreme Unction.

"This sacred unction of the sick was instituted as a true and proper sacrament of the New Testament by Christ Jesus our Lord; being first intimated by Mark, vi. 13, and afterwards recommended and published to the faithful by James the apostle, brother of our Lord. 'Is any man,' saith he, 'sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.' James v. 14, 15. In which words, as the church has learned by apostolical tradition, handed down from age to age, he teaches the matter, form, proper minister, and effect of this salutary sacrament. For the church understands the matter of the sacrament to be the oil, blessed by the bishop; the unction most fitly representing the grace of the Holy Spirit, wherewith the soul of the sick man is invisibly anointed. The form is contained in the words of administration.

II. The effect of this Sacrament.

"The power and effect of this sacrament are explained in the words—'and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.' For this power is the grace of the Holy Spirit; whose unction cleanses away sins, if any remain to be expiated, even the last traces of sin; and relieves and confirms the soul of the sick man, exciting in him strong confidence of the divine mercy; by which strengthened, he bears far better the inconveniences and pains of his

chaorder; resists more easily the temptations of the devil, who does, as it were, lie in wait at his heels; and sometimes obtains the restoration of his bodily health, if the same shall further the salvation of his soul.

III. *The Minister of this Sacrament, and the time at which it is to be given.*

“And now as to the law relative to the persons who are to receive and administer this sacrament; this is laid down with sufficient clearness in the afore-cited words. For there it appears that the ‘elders of the church,’ are the proper ministers of this sacrament: which appellation is to be understood in that passage as meaning either bishops, or priests regularly ordained by them, with laying on of the hands of the presbytery, and not persons advanced in years, or of elevated rank. The council also declares that this unction is to be applied to the sick, and especially to those who lie in so dangerous a state, as in all appearance to be appointed to death, whence it is called ‘the sacrament of the dying.’ But if the sick recover after receiving this unction, they may again enjoy the aid of the sacrament, when they are in similar danger of their lives. Wherefore, those persons are on no account to be listened to, who teach, in opposition to the most express and lucid statements of the apostle James, that this unction is a human invention, or a rite received from the fathers, but not a command of God, with promise of grace; nor those who affirm that its power has long ago ceased, as if the gift of healing belonged to the primitive church only; nor those who say that the rites and customs observed by the holy Roman church, in the administration of this sacrament, are opposed to the language of the apostle James, and therefore may be changed for any other; nor, finally, those who assert that this extreme unction may be despised by the faithful without sin. For all these assertions are manifestly contradictory to the plain words of the great apostle. Nor, indeed, has the church of Rome, the mother and mistress of all other churches, adopted any observance in administering this unction, as far as relates to the substance of the sacrament, than was enjoined by the blessed apostle James. Neither can so important a sacrament be despised, without great sin, and insult to the Holy Spirit himself.”

“*Canon 1.* Whoever shall affirm that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed apostle James, but only a ceremony received from the fathers, or a human invention: let him be accursed.

“2. Whoever shall affirm, that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick; but that its power has ceased, as if the gift of healing existed only in past ages: let him be accursed.

“3. Whoever shall affirm, that the rite and practice of extreme unction observed by the holy Roman church is repugnant to the doctrine of the blessed apostle James, and therefore that it may be altered or despised without sin: let him be accursed.

“4. Whoever shall affirm, that the ‘elders of the church,’ whom blessed James exhorts to be brought in to anoint the sick man, are not priests, ordained by the bishop, but persons advanced in years, in any community; and therefore that the priest is not the only proper minister of extreme unction: let him be accursed.”

COMMUNION IN ONE KIND.—“Seeing that many and monstrous errors concerning the awful and most holy sacrament of the eucharist, are by the arts of the wicked spirit disseminated in different places; through which, in some provinces, many seem to have departed from the faith and obedience of the Catholic church:—the sacred, holy, oecumenical, and general Council of Trent, lawfully assembled, &c. hath judged proper to explain in this place the doctrine of communion, in both kinds, and of children. Wherefore, all Christ’s faithful are strictly enjoined, that henceforth they dare not believe, teach, or preach, otherwise than is explained and defined in this decree.

I. *The Laity and non-officiating Clergy are not bound by the divine law to receive the communion in both kinds.*

'The sacred council therefore, taught by the Holy Spirit, the Spirit of wisdom and understanding, the Spirit of counsel and piety, and following the judgment and practice of the church, doth declare and teach, that the laity and non-officiating clergy are not bound by any divine precept to receive the sacrament of the eucharist in both kinds; nor can any one who holds the true faith indulge the slightest doubt that communion in either kind is sufficient to salvation. For although Christ the Lord did in the last supper institute this venerable sacrament of the eucharist in the species of bread and wine, and thus delivered it to the apostles; yet it does not thence follow that all the faithful in Christ are bound by divine statute to receive both kinds. Nor can it be fairly proved from the discourse recorded in the 6th chapter of John, that communion in both kinds is commanded by the Lord, howsoever the same may have been interpreted by various holy fathers and doctors.— For he who said, 'Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you,' v. 54., said also, 'If any man eat of this bread, he shall live for ever,' v. 52.; and he who said, 'He that eateth my flesh and drinketh my blood, hath everlasting life,' v. 55., said also, 'The bread that I will give is my flesh for the life of the world,' v. 52.; and lastly, he who said, 'He that eateth my flesh and drinketh my blood, abideth in me and I in him,' v. 57., said nevertheless, 'He that eateth this bread shall live for ever,' v. 59.

II. *Power of the Church regarding the dispensation of the Sacrament of the Eucharist.*

"The council further declares, that in the dispensation of the sacraments the church hath always possessed the power, so that their substance was preserved, of making such appointments and alterations, according to the change of things, times, and places, as it should judge would best promote the benefit of the recipients, and the veneration due to the sacraments themselves. Which indeed the apostle seems to have not obscurely intimated, when he said, 'Let a man so account of us, as of the ministers of Christ and the dispensers of the mysteries of God.' 1 Cor. iv. 1. For it is sufficiently plain, that he himself used this power, not only in other respects, but also with regard to this sacrament, because, when he had given various directions respecting its use, he added, 'And the rest I will set in order when I come.' 1 Cor. xi. 34. Wherefore, though from the beginning of the Christian religion the use of both kinds was not infrequent, yet when in process of time that practice was for weighty and just causes changed, holy mother church, recognising her acknowledged authority in the administration of the sacraments, approved the custom of communion in one kind, and commanded it to be observed as law: to condemn or alter which, at pleasure, without the authority of the church itself, is not lawful.

III. *The true Sacrament, and Christ whole and entire, is received under either species.*

"Moreover, the council declares, that though our Redeemer, as has been before said, did in the last supper institute this sacrament in two kinds, and thus deliver it to the apostles, it must nevertheless be granted that the true sacrament, and Christ whole and entire, is received in either kind by itself; and therefore, that as far as regards the fruit of the sacrament, those who receive one kind only are not deprived of any grace that is necessary to salvation.

IV. *Sacramental Communion is not obligatory on Children.*

"Lastly, the same holy council teaches, that the sacramental communion of the eucharist is not necessarily obligatory on children, who have not attained the use of reason. For being regenerated in the laver of baptism, and incorporated into Christ, they cannot lose the gracious state of children of

God, which was acquired at that time. Nevertheless antiquity is not to be condemned, on account of that practice having been formerly observed in some places. For though the holy fathers had sufficient grounds for the custom, in the then existing state of things, yet it must be without doubt believed that they did not attend to it, as necessary to salvation.

"Canon 1. Whoever shall affirm, that all and every one of Christ's faithful are bound by divine command to receive the most holy sacrament of the eucharist in both kinds, as necessary to salvation: let him be accursed.

"2. Whoever shall affirm, that the holy Catholic church had not just grounds and reasons for restricting the laity and non-officiating clergy to communion in the species of bread only, or that she hath erred therein: let him be accursed.

"3. Whoever shall deny that Christ, whole and entire, the fountain and author of every grace, is received under the one species of bread; because, as some falsely affirm, he is not then received according to his own institution, in both kinds: let him be accursed.

"4. Whoever shall affirm, that the communion of the eucharist is necessary to children, before they reach the years of discretion: let him be accursed."

THE MASS.—"That the ancient, complete and perfect faith and doctrine of the holy Catholic church respecting the great mystery of the eucharist may be retained and preserved in its purity, and all errors and heresies be banished away—the sacred, holy, œcumenical and general council of Trent, lawfully assembled, &c. instructed by the illumination of the Holy Spirit, teaches, declares, and hereby decrees to be announced to all Christian people, how far the same is to be regarded as a true and proper sacrifice.

I. Institution of the Most Holy Sacrifice of the Mass.

"Since there was no perfection under the first testament, as the Apostle Paul testifies, because of the weakness of the Levitical priesthood, it behoved God, the Father of mercies, to ordain that another priest should arise, after the order of Melchizedec, even our Lord Jesus Christ, who might complete and bring to perfection as many as should be sanctified. He therefore, our God and Lord, when about to offer himself once for all to God the Father by his death, on the altar of the cross, that there he might accomplish eternal redemption—knowing that his priesthood was not to be abolished by death—in the last supper, on the night in which he was betrayed, declared himself to be constituted a priest for ever, after the order of Melchizedec, offered his body and blood to God the Father under the species of bread and wine, and by these symbols delivered the same to be received by his apostles, whom he then appointed priests of the new testament, and commanded them and their successors in the priesthood to offer the same, saying, 'Do this for a commemoration of me.' Luke xxii. 19. Thus hath the Catholic church always understood and taught this doctrine; and this the Saviour did, that he might leave to his beloved spouse, the church, a visible sacrifice, such as human nature required, by which the bloody sacrifice made on the cross might be represented, the memory thereof preserved to the end of the world, and its salutary virtue applied for the remission of those sins which are daily committed by us. For as the Israelites of old sacrificed the passover in memory of their departure from Egypt, so the Redeemer instituted a new passover, wherein he is himself sacrificed by the church, through the priests, under the visible signs, in memory of his passage from this world to the Father, after he had redeemed us by the shedding of his blood, delivered us from the power of darkness, and translated us into his kingdom. And truly this is the 'clean oblation' which cannot be defiled by any unworthiness or sin of the offerer; respecting which the Lord foretold by Malachi that it should be offered in every place to his name, which should be great among the Gentiles: as also the apostle did not obscurely intimate, when he said, in

his epistle to the Corinthians, that those who were polluted by participation of the table of devils, could not be partakers of the table of the Lord; understanding that the word 'table' was always used for 'altar.' Finally, this is the sacrifice which was figuratively represented by the various sacrifices offered in the times of nature and of the law; since it includes every good which was signified by them, and is the consummation and perfection of them all.

II. *The Sacrifice of the Mass is Propitiatory, both for the Living and the Dead.*

"And since the same Christ who once offered himself by his blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the mass, and offered without blood, the holy council teaches that this sacrifice is really propitiatory, and made by Christ himself; so that if we approach God contrite and penitent, with a true heart and sincere faith, with fear and reverence, we 'obtain mercy and find grace in seasonable aid.' Heb. iv. 16. For assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins, how great soever; for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different. And the fruits of that bloody oblation are plentifully enjoyed by means of this unbloody one; so untrue is it that the latter derogates from the glory of the former. Wherefore it is properly offered, according to apostolic tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers, but also for the dead in Christ, who are not yet thoroughly purified.

III. *Masses in Honour of the Saints.*

"Although the church is accustomed to celebrate sometimes certain masses in honour and memory of the saints, nevertheless it teaches that sacrifice is not offered to them, but to God only, who has crowned them with glory; whence the priest doth not say, 'I offer sacrifice to thee, Peter, or Paul,' but giving thanks to God for their victories, he implores their patronage, that they whom we commemorate on earth may vouchsafe to intercede for us in heaven.

IV. *Canon of the Mass.*

"And since it is fit that holy services should be administered in a holy manner, and this sacrifice is the holiest of all, the Catholic church hath many ages ago instituted a sacred canon, in order that it might be worthily and reverently offered and received; which canon is so free from every error, as to contain nothing which does not powerfully savour of holiness and piety, and tend to raise the minds of the worshippers to God; for it is composed of the words of our Lord himself, the traditions of the apostles, and the pious institutions of holy pontiffs.

V. *Solemn Ceremonies of the Sacrifice of the Mass.*

"Seeing that such is the nature of man, that he cannot easily be raised to the contemplation of divine things without external aid, holy mother church hath instituted certain rites, as for instance, that some parts of the mass should be spoken in a low tone of voice, others in a louder. Ceremonies are also used, such as mystical benedictions, lights, incense, vestments, and others of the same kind, gathered from apostolic discipline and tradition, whereby the majesty of this great sacrifice is set forth, and by these visible signs of religion and piety the minds of the faithful are excited to the contemplation of the deep truths which are therein contained.

VI. *Masses in which the Priest only Communicates.*

"This holy council could wish, that at every mass the faithful who are present would communicate, not in spiritual affection only, but also in the

sacramental reception of the eucharist, in order that the fruit of this most holy sacrifice might be more plentifully enjoyed. But although this is not always done, the council does not therefore condemn those masses in which the priest only sacramentally communicates, as if they were private and unlawful, but approves and commends them. For even such masses ought to be deemed common to all, partly because in them the people do spiritually communicate, and partly because they are celebrated by the public minister of the church, not for himself only, but also for all the faithful who belong to the body of Christ.

VII. *Mixing Water with the Wine in offering the Cup.*

“Further, the holy council reminds all men that the priests are commanded by the church to mix water with the wine in the cup, when they offer the sacrifice; partly, because Christ the Lord is believed to have done the same, and partly because water, together with blood, flowed from his side, which sacrament is brought to remembrance by this mixture: and since people are represented by water, in the apocalypse of blessed John, the union of believers with Christ the head is thus also represented.

VIII. *The Mass not to be celebrated in the Vulgar Tongue—its Mysteries to be explained to the People.*

“Although the mass comprises abundant instruction for those who believe, it has not been deemed expedient by the fathers that it should be every where celebrated in the vernacular tongue. Wherefore, lest the sheep of Christ hunger, and the children ask bread and there be none to break it to them, through the universal retention of a custom which has been approved by the holy Roman church, the mother and mistress of all churches, the holy council commands all priests having cure of souls, to intersperse in the celebration of the mass, either personally or by others, explanations of what has been read, and frequently to expound the mystery of this most holy sacrifice, especially on Sundays and feast-days.

IX. *Canons.*

“Seeing that in this age many errors are disseminated, and many persons teach and dispute in opposition to this ancient faith, which is founded on the holy gospel, the traditions of the apostles, and the doctrine of venerable fathers; this most holy council, having frequently, seriously, and maturely discussed the subject, hath determined by unanimous consent to condemn and root out of the church all that is contrary to this pure faith and sacred doctrine, by the canons hereto subjoined.

“*Canon 1.* Whoever shall affirm, that a true and proper sacrifice is not offered to God in the mass; or that the offering is nothing else than giving Christ to us, to eat: let him be accursed.

“2. Whoever shall affirm, that by those words, ‘Do this for a commemoration of me,’ Christ did not appoint his apostles priests, or did not ordain that they and other priests should offer his body and blood: let him be accursed.

“3. Whoever shall affirm, that the sacrifice of the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities: let him be accursed.

“4. Whoever shall affirm, that the most holy sacrifice of Christ, made on the cross, is blasphemed by the sacrifice of the mass; or that the latter derogates from the glory of the former: let him be accursed.

“5. Whoever shall affirm, that to celebrate masses in honour of the saints, and in order to obtain their intercession with God, according to the intention of the church, is an imposture: let him be accursed.

“6. Whoever shall affirm, that the canon of the mass contains errors, and ought therefore to be abolished: let him be accursed.

"7. Whoever shall affirm, that the ceremonies, vestments, and external signs used by the Catholic church, in the celebration of the mass, are excitements to irreligion, rather than helps to piety: let him be accursed.

"8. Whoever shall affirm, that those masses in which the priest only communicates sacramentally are unlawful, and therefore ought to be abolished: let him be accursed.

"9. Whoever shall affirm, that the practice of the Roman church, in uttering with a low voice part of the canon and the words of consecration, is to be condemned; or that the mass should be celebrated in the vernacular language only; or that water is not to be mixed in the cup with wine, when the sacrifice is offered, because it is contrary to Christ's institution: let him be accursed."

ORDERS.

I. Institution of the Priesthood of the New Law.

"Sacrifice and priesthood are so joined by the ordinance of God, that both are found together in every dispensation. Since therefore, under the New Testament, the Catholic church has received by divine institution the holy and visible sacrifice of the eucharist, it must be acknowledged that she has a new, and visible, and external priesthood, in the place of the old. Now the sacred scriptures show, and the tradition of the Catholic church has always taught, that this priesthood was instituted by the Lord our Saviour, and that to his apostles and their successors in the priesthood, the power was given to consecrate, offer, and minister his body and blood, and also to remit and retain sins.

II. The Seven Orders.

"As the ministry of so exalted a priesthood is a divine thing, it was meet, in order to surround it with the greater dignity and veneration, that in the admirable economy of the church, there should be several distinct orders of ministers, intended by their office to serve the priesthood, and so disposed, as that, beginning with the clerical tonsure, they may ascend gradually through the lesser to the greater orders. For the sacred scriptures make express mention of deacons as well as of priests, and instruct us in very serious language respecting those things which are to be specially regarded in their ordination; and from the beginning of the church, the names and appropriate duties of the following orders are known to have been in use: sub-deacons, acolytes, exorcists, readers, and porters. Although they are not all of equal rank; for sub-deacons are placed among the greater orders by the fathers and holy councils, in which also we very frequently read of other inferior orders.

III. Orders are truly and properly a Sacrament.

"Since it is evident, from the testimony of scripture, apostolic tradition, and the unanimous consent of the fathers, that by holy ordination, bestowed by words and external signs, grace is conferred; no one ought to doubt that orders constitute one of the seven sacraments of holy church. For the apostle saith, 'I admonish thee, that thou stir up the grace of God which is in thee by the imposition of my hands. For God hath not given us the spirit of fear: but of power, and of love, and of sobriety.' 2 Tim. i. 6, 7.

IV. The Ecclesiastical Hierarchy, and Ordination.

"Forasmuch then as in the sacrament of orders, as in baptism and confirmation, a character is impressed, which can neither be destroyed nor taken away, the holy council deservedly condemns the notion of those who assert that the priests of the New Testament have only a temporary power, and

that those who have been rightly ordained may become laymen again, if they should cease to exercise the ministry of the word of God. Moreover, if any one affirm that all christians promiscuously are priests of the New Testament, or that all are endued with equal spiritual power, he does nothing less than confound the ecclesiastical hierarchy, which resembles a well-appointed army; as if, in opposition to the doctrine of blessed Paul, all were apostles, all were prophets, all were evangelists, all were pastors, all were teachers. Further, the holy council declares, that in addition to other ecclesiastical degrees, bishops, who have succeeded to the place of the apostles, hold a distinguished rank in this hierarchical order; that they are placed by the Holy Spirit, as the same apostle saith, to rule the church of God: that they are superior to presbyters: and that they administer the sacrament of confirmation, ordain the ministers of the church, and perform many other offices, to which those who are in inferior orders have no right. The holy council further declares, that in the ordination of bishops, priests, and the other orders, the consent, call, or authority of the people, or of any secular power or magistracy, is not so necessary, as that without the same the ordination would be invalid: on the contrary, it is hereby declared, that all those who presumptuously undertake and assume the offices of the ministry with no other call and appointment than that of the people, or of the secular power and magistracy, are not to be accounted ministers of the church, but thieves and robbers, who have not entered in by the door.

"Thus much it hath seemed good to the holy council to teach the faithful respecting the sacrament of orders. Opposite sentiments are condemned in the manner following, by express and appropriate canons; that amidst the prevailing darkness of error, all men may, by the help of Christ, adopting this rule of faith, easily discern and retain the Catholic truth.

"Canon 1. Whoever shall affirm, that under the New Testament there is not a visible and external priesthood; or that there is no power to consecrate and offer the true body and blood of the Lord, and remit and retain sins, but only the bare office and ministry of preaching the gospel; or that those who do not preach are by no means to be considered priests: let him be accursed.

"2. Whoever shall affirm, that there are not in the Catholic church, besides the priesthood, other orders, both greater and lesser, by which, as by degrees, the priesthood may be ascended: let him be accursed.

"3. Whoever shall affirm, that orders, or holy ordination, is not truly and properly a sacrament, instituted by Christ the Lord; or that it is a human invention, devised by men unskilful in things ecclesiastical; or that it is only the ceremony of choosing the ministers of the word of God and of the sacraments: let him be accursed.

"4. Whoever shall affirm, that the Holy Spirit is not given by ordination; and therefore, that bishops say in vain, 'Receive the Holy Ghost;' or that thereby a character is not impressed; or that he who was once a priest may become a layman again: let him be accursed.

"5. Whoever shall affirm, that the sacred unction used by the church in holy ordination, as well as the other ceremonies observed in bestowing orders, are not only unnecessary, but ridiculous and hurtful: let him be accursed.

"6. Whoever shall affirm, that there is not in the Catholic church a hierarchy instituted by divine appointment, and consisting of bishops, presbyters, and ministers: let him be accursed.

"7. Whoever shall affirm, that bishops are not superior to presbyters; or that they have not the power of confirming or ordaining; or that the power which they have is common to them and presbyters; or that orders conferred by them without the consent or calling of the people, or the secular power, are invalid; or that those who are not properly ordained or instituted according to ecclesiastical or canonical power, but derive their ordination from some other source, are lawful ministers of the word and the sacraments: let him be accursed.

"8. Whoever shall affirm, that those bishops who are peculiarly appointed

by the authority of the Roman pontiff are not lawful and true bishops, but a human invention : let him be accursed."

MATRIMONY.—"The first parent of the human race, inspired by the divine Spirit, pronounced the bond of marriage to be perpetual and indissoluble, when he said, 'This now is bone of my bones, and flesh of my flesh; wherefore a man shall leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.' Gen. ii. 23, 24.

"Christ our Lord hath expressly taught that two persons only can be joined together and united in this bond. Having quoted the last-mentioned words, as proceeding from God, he said, 'Therefore now they are not two, but one flesh;' and immediately afterwards he confirmed the durability of the connexion, as it had been so long before declared by Adam, by adding, 'What therefore God hath joined together, let no man put asunder.' Mat. xix. 5, 6.

"Christ also, who hath instituted and perfected the venerable sacraments, hath by his passion merited the grace which gives perfection to natural love, confirms the indissoluble union, and sanctifies those who are united. Which the apostle Paul intimated, when he said; 'Husbands, love your wives, as Christ also loved the church, and delivered himself for it,' presently adding, 'This is a great sacrament, but I speak in Christ and in the church.' Ephes. v. 25, 32.

"Since, therefore, under the gospel, matrimony excels the nuptials of the ancients, because of the grace received through Christ, our holy fathers, the councils, and the universal tradition of the church have always taught that it is deservedly reckoned among the sacraments of the new law. Against which doctrine impious men have raved in these times, not only indulging wrongful thoughts respecting this venerable sacrament, but also, according to their manner, introducing liberty of the flesh under cover of the gospel, and writing and speaking much that is contrary to the sentiments of the Catholic church, and the approved customs that are derived from the apostolic era—greatly to the peril of the faithful in Christ. Therefore this holy and universal council, desiring to prevent such rashness, hath determined to destroy the infamous heresies and errors of the beforenamed schismatics, lest many more should be affected by their destructive contagion; for which cause the following anathemas are decreed against those heretics and their errors.

"Canon 1. Whoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but that it is a human invention, introduced into the church, and does not confer grace : let him be accursed.

"2. Whoever shall affirm, that Christians may have more wives than one, and that this is prohibited by no divine law : let him be accursed.

"3. Whoever shall affirm, that only those degrees of consanguinity or affinity which are mentioned in the book of Leviticus can hinder or annul the marriage contract; and that the church has no power to dispense with some of them, or to constitute additional hindrances or reasons for annulling the contract : let him be accursed.

"4. Whoever shall affirm, that the church cannot constitute any impediments, with power to annul matrimony, or that constituting them she has erred : let him be accursed.

"5. Whoever shall affirm, that the marriage bond may be dissolved by heresy, or mutual dislike, or voluntary absence from the husband or wife : let him be accursed.

"6. Whoever shall affirm, that a marriage solemnized but not consummated is not annulled if one of the parties enters into a religious order : let him be accursed.

*7. Whoever shall affirm, that the church has erred in teaching, according to the evangelical and apostolic doctrine that the marriage bond cannot be dissolved by the adultery of one of the parties, and that neither of them, not even the innocent party, who has given no occasion for the adultery, can contract another marriage while the other party lives—and that the husband who puts away his adulterous wife, and marries another, commits adultery, and also the wife who puts away her adulterous husband, and marries another; whoever shall affirm that the church has erred in maintaining these sentiments, let him be accursed.

"8. Whoever shall affirm, that the church has erred in decreeing that for various reasons married persons may be separated, as far as regards actual cohabitation, either for a certain or an uncertain time: let him be accursed.

"9. Whoever shall affirm, that persons in holy orders, or regulars, who have made a solemn profession of chastity, may contract marriage, and that the contract is valid, notwithstanding any ecclesiastical law or vow; and that to maintain the contrary is nothing less than to condemn marriage; and that all persons may marry who feel that though they should make a vow of chastity, they have not the gift thereof; let him be accursed—for God does not deny his gifts to those who ask aright, neither does he suffer us to be tempted above that we are able.

"10. Whoever shall affirm, that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married: let him be accursed.

"11. Whoever shall affirm, that to prohibit the solemnization of marriage at certain seasons of the year is a tyrannical superstition, borrowed from the superstitions of the pagans; or shall condemn the benedictions and other ceremonies used by the church at those times: let him be accursed.

"12. Whoever shall affirm, that matrimonial causes do not belong to the ecclesiastical judges: let him be accursed."

MONASTIC ORDERS.—*Abstract of the Decree passed in the twenty-fifth Session of the Council of Trent.*—"It was enacted, that care should be taken to procure strict observance of the rules of the respective professions; that no regular should be allowed to possess any private property, but should surrender every thing to his superior; that all monasteries, even those of the mendicants, the capuchins and friars minor observantins excepted, at their own request, should be permitted to hold estates, and other wealth; that no monk should be suffered to undertake any office whatever, without his superior's consent, nor to quit the convent without a written permission; that nunneries should be kept carefully closed, and egress be absolutely forbidden to the nuns, under any pretence whatsoever, without episcopal license, on pain of excommunication—magistrates being enjoined under the same penalties to aid the bishops, if necessary, by employing force, and the latter being urged to their duty by the fear of the judgment of God, and the eternal curse; that monastics should confess and receive the eucharist at least once a month; that if any public scandal should arise out of their conduct, they should be judged and punished by the superior, or in case of his failure, by the bishop: that no renunciation of property or pecuniary engagement should be valid unless made within two months of taking the vows of religious profession: that immediately after the noviciate, the novices should either be dismissed or take the vow, and that if they were dismissed, nothing should be received from them but a reasonable payment for their board, lodging, and clothing, during the noviciate; that no females should take the veil without previous examination by the bishop; that whoever compelled females to enter convents against their will, from avaricious or other motives, or on the other hand, hindered such as were desirous of the monastic life, should be excom-

municated; that if any monk or nun pretended that they had taken the vows under the influence of force or fear, or before the age appointed by law, they should not be heard, except within five years of their profession—if they laid aside the habit of their own accord, they should not be permitted to make the complaint, but be compelled to return to the monastery, and be punished as apostates, being, in the meantime, deprived of all the privileges of their order. With regard to the general reformation of the corruptious and abuses which existed in convents, the council lamented the great difficulty of applying any effectual remedy, but hoped that the supreme pontiff would provide for the exigences of the case, as far as the times would bear.

PURGATORY.—"Since the Catholic church, instructed by the Holy Spirit, through the sacred writings and the ancient tradition of the fathers, hath taught in holy councils, and lastly in this œcumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass; this holy council commands all bishops diligently to endeavour that the wholesome doctrine of purgatory, delivered to us by venerable fathers and holy councils, be believed and held by Christ's faithful, and everywhere taught and preached. Let difficult and subtle questions, which tend not to edification, and from which commonly religion derives no advantage, be banished from popular discourses, particularly when addressed to the ignorant multitude. Let such as are of doubtful character, or seem to border upon error, be prevented from being published and discussed. Let those which promote mere curiosity, or superstition, or savour of filthy lucre, be prohibited as scandalous and offensive to Christians. Let the bishops take care that the suffrages of the living faithful, masses, prayers, alms, and other works of piety, which the faithful have been accustomed to perform for departed believers, be piously and religiously rendered, according to the institutes of the church; and whatever services are due to the dead, through the endowments of deceased persons, or in any other way, let them not be performed slightly, but diligently and carefully, by the priests and ministers of the church, and all others to whom the duty belongs."

INDULGENCES.—"Since the power of granting indulgences has been bestowed by Christ upon his church, and this power, divinely given, has been used from the earliest antiquity, the holy council teaches and enjoins that the use of indulgences, so salutary to Christian people, and approved by the authority of venerable councils, shall be retained by the church; and it anathematizes those who assert that they are useless, or deny that the church has the power of granting them. Nevertheless, the council desires that moderation be shown in granting them, according to the ancient and approved custom of the church, lest by too much laxity ecclesiastical discipline be weakened. Anxious moreover to correct and amend the abuses that have crept in, and by reason of which this honourable name of indulgences is blasphemed by the heretics, the council determines generally by this present decree, that all wicked gains accruing from them, which have been the principal source of these abuses, shall be wholly abolished. But with regard to other abuses, proceeding from superstition, ignorance, irreverence, or any other cause whatever; seeing that they cannot be severally prohibited, on account of the great variety of evils existing in so many places and provinces, the council commands each bishop to procure a careful account of the abuses existing within his own jurisdiction, and lay the same before the first provincial synod; that when the opinion of other bishops has been obtained, the whole may be immediately referred to the pontiff, by whose authority and prudence such enactments will be made as are expedient for the universal

church; so that the gift of holy indulgences may be dispensed to the faithful in a pious, holy, and incorrupt manner."

CHOICE OF MEATS AND DRINKS, FASTS, AND FEAST-DAYS.—"Moreover, the holy council exhorts all pastors, and beseeches them by the most holy coming of our Lord and Saviour, that as good soldiers of Jesus Christ, they assiduously recommend to all the faithful the observance of all the institutions of the holy Roman church, the mother and mistress of all churches, and of the decrees of this and other œcumenical councils; and that they use all diligence to promote obedience to all their commands, and especially to those which relate to the mortification of the flesh, as the choice of meats and fasts; as also to those which tend to the increase of piety, and the devout and religious celebration of feast-days; admonishing the people to obey those who are set over them—for they who hear them, shall hear God, the rewarder—but they who despise them, shall feel that God is the avenger."

INVOCATION, VENERATION, AND RELICS OF THE SAINTS, AND ALSO CONCERNING SACRED IMAGES.—"The holy council commands all bishops, and others who have the care and charge of teaching, that according to the practice of the Catholic and apostolic church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images; teaching them that the saints, who reign together with Christ, offer their prayers to God for men—that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked—or who affirm that they do not pray for men, or to beseech them to pray for us is idolatry, or that it is contrary to the word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and men, or that it is foolish to supplicate, verbally or mentally, those who reign in heaven.

"Let them teach also, that the holy bodies of the holy martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned, as the church has long before condemned them, and now repeats the sentence, who affirm that veneration and honour are not due to the relics of the saints, or that it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented, to obtain their help and assistance.

"Moreover, let them teach that the images of Christ, of the Virgin, Mother of God, and of other saints, are to be had and retained, especially in churches, and due honour and veneration rendered to them. Not that it is believed that any divinity or power resides in them, on account of which they are to be worshipped, or that any benefit is to be sought from them, or any confidence placed in images, as was formerly by the Gentiles, who fixed their hope in idols. But the honour with which they are regarded is referred to those who are represented by them; so that we adore Christ, and venerate the saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves. All which has been sanctioned by the decrees of councils against the impugnors of images, especially the second council of Nice."

"Let the bishops teach further, that by the records of the mysteries of our redemption, expressed in pictures or other similitudes, men are instructed and confirmed in those articles of faith which are especially to be remembered and cherished; and that great advantages are derived from all sacred images, not only because the people are thus reminded of the benefits and gifts which are bestowed upon them by Christ, but also because the divine miracles performed by the saints, and their salutary examples, are thus placed before the eyes of the faithful, that they may give thanks to God for them, order their lives and manners in imitation of the saints, and be excited to adore and love God, and cultivate piety. Whoever shall teach or think in opposition to these decrees, let him be accursed.

"But if any abuses have crept into these sacred and salutary observances, the holy council earnestly desires that they may be altogether abolished, so that no images may be set up calculated to lead the ignorant into false doctrine or dangerous error. And since the histories and narratives of sacred scripture are sometimes represented in painting or sculpture, for the benefit of the unlearned multitude, let men be taught, that when the Deity is thus represented, it is not to be supposed that the same can be seen by our bodily eyes, or that a likeness of God can be given in colour or figure. Moreover, let all superstition in the invocation of saints, the veneration of relics, and the sacred use of images, be taken away; let all base gain be abolished; and lastly, let all indecency be avoided, so that images be neither painted nor adorned in a lascivious manner, nor the commemoration of the saints or visits to relics be abused by men to gluttony and drunkenness; as though the festal days appointed in honour of the saints were to be spent in licentiousness and luxury. Finally, let all diligent caution be observed in these respects by the bishop, that nothing be done tending to disorder, impropriety or tumult, and no profane or unseemly exhibitions be allowed; for holiness becometh the house of God. And that these things may be faithfully observed, the holy council decrees that it shall not be lawful for any one to fix or cause to be fixed a new image in any place or church, however exempt from ordinary jurisdiction, unless the same be approved by the bishop; nor are any new miracles to be admitted, or any new relics to be received, but with the recognition and approbation of the bishop, who, having received information respecting the same, and taken the advice of divines and other pious men, will do whatever shall be judged consonant to truth and piety. But if any doubt or difficulty occurs in abolishing abuses, or any unusually important question arises, let the bishop wait for the opinion of his metropolitan and the neighbouring bishops, assembled in provincial council; yet so as that nothing new or hitherto unused in the church be decreed, without the cognizance of the most holy Roman pontiff."

INDEX OF PROHIBITED BOOKS.

The rules enacted by the Council of Trent, and approved by Pope Pius IV., in a Bull, issued on the twenty-fourth of March, 1564.

RULE.—"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 brouched 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 being 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 versions, after the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions also, pious and learned men may be permitted to have what is called Vatablus's Bible, or any part of it. But the preface and prolegomena of the Bible published by Isidorus Clarius are, however, excepted; and the text of his editions is not to be considered as the text of the vulgate edition.

"4. 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. 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 by the bishop 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, apophthegms, similes, indexes, 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, since, not only faith but morals, which are readily corrupted by the perusal of them, are to be attended to; and those who possess them shall be severely punished by the bishop. 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 the authority of the general inquisition. The same judgment is also formed of prefaces, summaries, or notes, taken from the 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, hydromancy, aeromancy, pyromancy, onomancy, chiromancy, and necromancy; or which treat of sorceries, poisons, auguries, auspices, or magical incantations, are utterly rejected. The bishops shall also diligently guard against any persons reading or keeping any books, treatises, or indexes, which treat of judicial astrology, or contain presumptuous predictions of the events of future contingencies, and fortuitous occurrences, or of those actions which depend upon the will of man. 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 10th 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 diocess 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 works 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 diocess, 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 shown 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 those 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 books 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.”

DECREE OF CONFIRMATION.—“So great has been the calamity of these times, and the inveterate malice of the heretics, that no explanations of our faith have been given, however clear, nor any decrees passed, however express, which, influenced by the enemy of mankind, they have not defiled by some error. For which cause the holy council has taken particular care to condemn and anathematize the principal errors of the heretics of our age, and to deliver and teach the true and Catholic doctrine; this has been done—the council has condemned, anathematized, and defined. But since so many bishops, called from different provinces of the Christian world, could be no longer absent from their churches without great loss and universal peril to the flock—and no hope remained that the heretics would come hither any more, after having been so often invited and so long waited for, and having received the pledge of safety, according to their desire; and therefore it was necessary to put an end to this holy council; it now remains that all princes be exhorted in the Lord, as they now are, not to permit its decrees to be corrupted or violated by the heretics, but to ensure their devout reception and faithful observance, by them, and by all others. But if any difficulty should arise in regard to their reception, or any circumstances occur, which indeed are not to be feared, that should render necessary any further explanation or definition; the holy council trusts, that in addition to the remedies already appointed, the blessed Roman pontiff will provide for the exigency, either by summoning certain individuals from those provinces in which the difficulty shall arise, to whom the management of the business may be confided, or by the celebration of a general council, if it be judged necessary, or by some fitter method, adapted to the necessities of the provinces, and calculated to promote the glory of God, and the good of the church.”

EXACT CONFORMITY

OF

POPERY AND PAGANISM.

BY CONYERS MIDDLETON.

ROME is certainly, of all cities in the world, the most entertaining to strangers: for whether we consider it in its ancient or present, its civil or ecclesiastical state; whether we admire the great perfection of arts in the noble remains of Old Rome; or the revival of the same arts in the beautiful ornaments of modern Rome; every one, of what genius or taste soever, will be sure to find something or other, that will deserve his attention, and engage his curiosity: and even those who have no particular taste or regard for all things curious, but travel merely for the sake of fashion, and to waste time, will spend that time with more satisfaction at Rome, than any where else; from that easy manner in which they find themselves accommodated with all the conveniences of life; that general civility and respect to strangers; that quiet and security which every man of prudence is sure to find in it. But one thing is certainly peculiar to this city; that though travellers have been so copious in their descriptions of it, and there are published in all parts of Europe such voluminous collections of its curiosities, yet it is a subject never to be exhausted: since in the infinite variety of entertainment, which it affords, every judicious observer will necessarily find something or other, that has either escaped the searches of others, or will at least afford matter for particular and curious remarks.

The learned Montfaucon, speaking of the villa of Prince Borghese, says, "though its antique monuments and rarities have been a hundred times described in print, many more of them still have been overlooked and omitted, than are yet published." And if this be true of one single collection, what an idea must we have of the immense treasure of the same kind, which the whole city is able to furnish?

As for my own journey to this place, it was not any motive of devotion, which draws so many others hither, that occasioned it. My zeal was not bent on visiting the holy thresholds of the apostles, and kissing the feet of their successor. I knew that their ecclesiastical antiquities were mostly fabulous and legendary; supported by fictions and impostures, too gross to employ the attention of a man of sense. For should we allow that Peter had been at Rome, of which many learned men however have doubted, yet they had not, I knew, any authentic monuments remaining of him; any visible footsteps subsisting to demonstrate his residence among them; and should we ask them for any evidence of this kind, they would refer to the impression of his face on the wall of the dungeon in which he was confined, or to a fountain in the bottom of it, raised miraculously by him out of the rock, in order to baptize his fellow-prisoners; or to the mark of our Saviour's feet in a stone, on which he appeared to him and stopped him as he was flying out of the city from a persecution then raging. In memory of which, there was a church built on the spot, called St. Mary delle Piante, or of the marks of the feet; which falling into decay, was supplied by a chapel, at the expense of our Cardinal Pole. But the stone itself, more valuable, as their writers say, than any of the precious ones; being a perpetual monument and proof of the Christian religion; is preserved with all due reverence in St. Sebastian's Church; where I purchased a print of it, with several others of the same kind. Or they would appeal perhaps to the evidence of some miracle wrought at his execution; as they do in the case of St. Paul in a church called, "at the three Fountains;" the place where he was beheaded: on which occasion, "instead of blood there issued only milk from his veins; and his head when separated from the body, having made three jumps upon the ground, raised at each place a spring of living water, which retains still, as they would persuade us, the plain taste of

mark:" of all of which facts we have an account in Baronius, Mabillon, and all their gravest authors; and may see printed figures of them in the description of modern Rome.

It was no part of my design, to spend my time abroad, in attending to ridiculous fictions of this kind; the chief pleasure which I proposed to myself, was, to visit the genuine remains, and venerable reliques of Pagan Rome; the authentic monuments of antiquity, that demonstrate the certainty of those histories, which are the entertainment as well as the instruction of our younger years; and which, by the early prejudice of being the first knowledge we acquire; as well as the delight which they give, in describing the lives and manners of the greatest men who ever lived, gain so much sometimes upon our riper age, as to exclude too often other more useful and necessary studies. I could not help flattering myself with the joy that I should have, in viewing the very place and scene of those important events, the knowledge and explication of which have ever since been the chief employment of the learned and polite world; in treading that ground, where at every step we stumble on the ruins of some fabric described by the ancients; and cannot help setting foot on the memorial of some celebrated action, in which the great heroes of antiquity had been personally engaged. I amused myself with the thoughts of taking a turn in those very walks, where Cicero and his friends had held the philosophical disputations, or of standing on that very spot where he had delivered some of his famous Orations.

Such fancies as these, with which I often entertained myself on my road to Rome, are not, I dare say, peculiar to myself, but common to all men of reading and education; whose dreams upon a voyage to Italy, like the descriptions of the Elysian fields, represent nothing to their fancies, but the pleasure of finding out and conversing with those ancient sages and heroes, whose characters they have most admired. Nor indeed is this imagination much disappointed in the event; for Cicero observes, "Whether it be from nature, or some weakness in us, it is certain we are much more affected with the sight of those places, where great and famous men have spent most part of their lives, than either to hear of their actions, and read their works;" and he was not, as he tells us, "so much pleased with ancient Athens itself, for its stately buildings or exquisite pieces of art, as in recollecting the great men whom it had bred; in carefully visiting their sepulchres; and finding out the place where each had lived or walked, or held his disputations." This is what every man of curiosity will, in the like circumstances, find true in himself; and for my own part, as oft as I have been rambling about in the very rostra of old Rome, or in that temple of Concord, where Tully assembled the Senate in Catiline's conspiracy; I could not help fancying myself much more sensible of the force of his eloquence, whilst the impression of the place served to warm my imagination to a degree almost equal to that of his old audience.

As therefore my general studies had furnished me with a competent knowledge of Roman history, as well as an inclination to search more particularly into some branches of its antiquities, so I had resolved to employ myself in inquiries of this sort; and to lose as little time as possible in taking notice of the fopperies and ridiculous ceremonies of the present Religion of the place. But I soon found myself mistaken; for the whole form and outward dress of their worship seems so grossly idolatrous and extravagant, beyond what I had imagined, and made so strong an impression on me, that I could not help considering it with a peculiar regard; especially when the very reason, which I thought would have hindered me from any notice of it at all, was the chief cause that engaged me to pay so much attention to it; for nothing, I found, concurred so much with my original intention of conversing with the ancients; or so much helped my imagination, to find myself wandering about in old Heathen Rome, as to observe and attend to their religious worship; all whose ceremonies appear plainly to have been copied from the rituals of primitive Paganism; as if handed down by an uninterrupted succession from the priests of old, to the priests of new Rome; whilst each of them readily explained, and called to my mind some passage of a classic author, where the same ceremony was described, as transacted in the same form and manner, and in the same place where I now saw it executed before my eyes; so that as oft as I was present at any religious exercise in their Churches, it was more natural to fancy myself looking on at some solemn act of idolatry in old Rome, than

assisting at a worship instituted on the principles, and founded upon the plan of Christianity.

Many of our divines have, with much learning and solid reasoning, charged and effectually proved the crime of idolatry on the Church of Rome; but these controversies where the charge is denied, and with much subtlety evaded, are not capable of giving that conviction, which I immediately received from my senses; the surest witness of fact in all cases; and which no man can fail to be furnished with, who sees Popery, as it is exercised in Italy, in the full pomp and display of its pageantry; and practising all its arts and powers without caution or reserve.—This similitude of the Popish and Pagan Religion, seemed so evident and clear, and struck my imagination so forcibly, that I soon resolved to give myself the trouble of searching it to the bottom: and to explain and demonstrate the certainty of it, by comparing together the principal and most obvious part of each worship: which, as it was my first employment after I came to Rome, shall be the subject of my Letter; showing the source and origin of the Popish ceremonies, and the exact conformity of them with those of their Pagan ancestors.

The very first thing that a stranger must necessarily take notice of, as soon as he enters their churches, is the use of incense or perfumes of their religious offices; the first step, which he takes within the door, will be sure to make him sensible of it, by the offence that he will immediately receive from the smell as well as the smoke of this incense; with which the whole Church continues filled for some time after every solemn service. A custom received directly from paganism; and which presently called to my mind the old descriptions of the heathen temples and altars, which are seldom or never mentioned by the ancients, without the epithet of perfumed or incensed.

—Thuricremis cum dona imponerit Aris.—Virg. *Æn.* IV. 453. 486.

Sæpe Jovem vidi cum jam sua mittere vellet,
Fulmina, thure dato sustinuisse manum.—Ovid.

In some of their principal churches, where you have before you in one view, a great number of altars, and all of them smoking at once with streams of incense, how natural it is to imagine one's self transported into the temple of some heathen deity, or that of the Paphian Venus described by Virgil:

—Ubi templum illi, centumque Sabæo
Thure calent Aræ, sertisque recentibus halant.—*Æn.* I. 420.

Her hundred altars there with garlands crown'd,
And richest incense smoking, breathe around
Sweet odors, &c.

Under the Pagan emperors, the use of incense for any purpose of religion was thought so contrary to the obligations of Christianity, that in their persecutions, the very method of trying and convicting a Christian, was by requiring him only to throw the least grain of it into the censer, or on the altar.

Under the Christian emperors, on the other hand, it was looked upon as a rite so peculiarly heathenish, that the very places or houses, where it could be proved to have been done, were by a law of Theodosius confiscated to the government. Maximus dixit: Thure tantum Deos, Nicander, honorato. Nicander, dixit: Quomodo potest homo Christianus lapides et ligna colere, Deo relicto immortalis? &c. Act. Martyr Nicandri, &c. apud Mabil. *Iter Ital.* T. I. Par. 2. p. 247.

Adeo ut Christianus vere sacrificare crederant, ubi summis digitis pululum thuris injecissent Acerram, &c. Durant. de Ritib. l. I. c. 9.

Non est in eo tantum Servitus Idoli, siquis duobus digitulis Thura in bustum aræ jaciatis. Hieron. Oper. T. 4. Epist. ad Heliod. p. 8.

In the old *bas-reliefs*, or pieces of sculpture, where any heathen sacrifice is represented, we never fail to see a boy in sacred habit, which was always white, attending on the priest, with a little chest or box in his hands in which this incense was kept for the use of the altar. Namque omnia loca, quæ Thuris constiterit vapore sumasse, si tamen ea fuisse in jure thurificantium probabitur, Fisco nostro associanda censemus, &c. Jac. Gothof. de Stat. Pagnor, sub Christian. Imper leg. 12. p. 15. Montfauc. *Antiq.* Tom. 2. plate 22, 24, 25.

Da mihi Thura, Puer, Pingues facientia Flammæ.—Ovid. *Trist.* 5. 5.

And in the same manner still in the church of Rome, there is always a boy in surplice waiting on the priest at the altar, with the sacred utensils; among the rest, the Thuribulum or vessel of incense, which the priest with many ridiculous motions and crossings, waves several times, as it is smoking, around and over the altar in different parts of the service.

The next thing that will of course strike one's imagination, is their use of the holy water; for nobody ever goes in or out of a church, but is either sprinkled by the priest, who attends for that purpose on solemn days, or else serves himself with it from a vessel usually of marble, placed just at the door, not unlike to one of our baptismal fountains. Now this ceremony is so notoriously and directly transmitted to them from Paganism, that their own writers make not the least scruple to own it. The Jesuit La Cerda, in his notes on a passage of Virgil, where this practice is mentioned, says, "Hence was derived the custom of the holy Church, to provide purifying of holy water at the entrance of their Churches."

Spargens rore levi, &c.—Virg. Æn. 6. 230.

Aquaminiarium or Amula, says the learned Montfaucon, was a vase of holy water, placed by the heathens at the entrance of their temples, to sprinkle themselves with. Montfaucon. *Antiq. T. 2. Pt. 1. l. 3. c. 6.* Eurip. *Jone. v. 96.* The same vessel was by the Greeks called *Perirrhanterion*; two of which, the one of gold, the other of silver, were given by Cræsus to the temple of Apollo at Delphi: Herodot. *l. 1. 51*; Clem. Alex. *Strom. l. 1*; and the custom of sprinkling themselves was so necessary a part of their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. *Æschin. Orat. contra Ctesiphon. 58.* The very composition of this holy water was the same also among the heathens, as it now is among the Papists, being nothing more than a mixture of salt with common water; Porro *singulis diebus Dominicus sacerdos missæ sacrum facturus, aquam sale adpersam, benedicendo revocare debet eaque populum adspargere.* Durant. *de Rit. l. 1. c. 21*; and the form of the sprinkling-brush, called by the ancients *aspersorium* or *aspergillum*, which is much the same with what the priests now make use of, may be seen in the *bas-reliefs*, or ancient coins, wherever the insignia, or emblems of the Pagan priesthood are described, of which it is generally one. Montfaucon. *Antiq. T. 2. Pt. 1. l. 3. c. 6.* It may be seen on a silver coin of Julius Cæsar, as well as many other Emperors. Ant. Agostini *discorso sopra le Me deglie.*

Platina in his lives of the Popes, and other authors ascribes the institution of this holy water to Pope Alexander I., who is said to have lived about the year of Christ 113; but it could not be introduced so early, since for some ages after, we find the primitive fathers speaking of it as a custom purely heathenish, condemning it as impious and detestable. Justin Martyr says, "That it was invented by dæmons in imitation of the true baptism signified by the Prophets, that their votaries might also have their pretended purifications by water;" *Apol. 1. p. 91*; and the emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with holy water, on purpose either to starve, or force them to eat, what by their own principles they esteemed polluted. *Hospinian. de Orig. Remplor. l. 2. c. 25.*

Thus we see what contrary notions the primitive and Romish Church have of this ceremony; the first condemns it as superstition, abominable and irreconcilable with Christianity; the latter adopts it as highly edifying and applicable to the improvement of Christian piety; the one looks upon it as the contrivance of the devil to delude mankind; the other as the security of mankind against the delusions of the devil. But what is still more ridiculous than even the ceremony itself, is to see their learned writers gravely reckoning up the several virtues and benefits, derived from the use of it, both to the soul and body; Durant. *de Ritib. l. 1. c. 21.* It. *Hospin.*; and to crown all, producing a long roll of miracles, to attest the certainty of each virtue, which they ascribe to it. *Hujus aquæ benedictæ virtus variis miraculis illustratur, &c.* Durant. Why may we not then justly apply to the present people of Rome, what was said by the poet of its old inhabitants, for the use of this very ceremony?

*Ah, nimium faciles, qui tristia crimina cædix
Fluminea tolli posse putetis aqua.—Ovid. Fast. 2. 45.*

Ah, easy fools, to think that a whole flood
Of water e'er can purge the stain of blood!

I do not at present recollect whether the ancients went so far as to apply the use of this holy water to the purifying or blessing their horses, asses, and other cattle; or whether this be an improvement of modern Rome, which has dedicated a yearly festival, peculiarly to this service, called in their vulgar language, the *benediction of horses*; which is always celebrated with so much solemnity in the month of January; when all the inhabitants of the neighborhood send up their horses, asses, &c. to the convent of St. Anthony, near St. Mary the Great, where a priest in surplice at the church door, sprinkles, with his brush, all the animals singly, as they are presented to him, and receives from each owner a gratuity proportionable to his zeal and ability. *Ma ogni forte d'animali a questo santo si raccomandanda, e pero nel giorno della sua festa sono portate molte oferte a questa sua chiesa, in gratitudine delle gratie, che diversi hanno ottenute da lui sopra de' loro bestiami.* Rom. modern. Giorn. 6. c. 46. Rion de Monti. Amongst the rest, I had my own horses blest at the expense of about eighteen pence of our money; as well to satisfy my own curiosity, as to humor the coachman; who was persuaded, as the common people generally are, that some mischance would befall them within the year, if they wanted this benediction. Mabillon, in giving an account of this function, of which he happened also to be an eye-witness, makes no other reflection upon it, than that it was new and unusual to him. In *Festo Sancti Antonii* prope S. Mariam Majorem, ritus nobis insolitus visus est, ut quicquid equorum est in urbe ducantur cum suis phaleris ad portem ecclesie, ubi aqua lustrali ab uno e patribus omnes et singuli aspergantur, dato annuo censu. *Mabil. It. Ital.* p. 136. I have met, indeed, with some hints of a practice not foreign to this, among the ancients; of sprinkling their horses with water in the Circensian Games. *Rubeni Elect.* 2. 18. But whether this was done out of a superstitious view of inspiring any virtue, or purifying them for those races, which were esteemed sacred; or merely to refresh them under the violence of such an exercise, is not easy to determine. But allowing the Romish priests to have taken the hint from some old custom of Paganism; yet this, however, must be granted to them, that they alone were capable of cultivating so coarse and barren a superstition, into a revenue sufficient for the maintenance of forty or fifty idle monks.

No sooner is a man advanced a little forward into their Churches, and begins to look about him, but he will find his eyes and attention attracted by a number of lamps and wax candles, which are kept constantly burning before the shrines and images of their Saints. In the great churches of Italy, says Mabillon, they hang up lamps at every altar; a sight which not only surprises a stranger by the novelty of it, but will furnish him with another proof and example of the conformity of the Romish with the Pagan worship; by recalling to his memory many passages of the heathen writers where their perpetual lamps and candles are described as continually burning before the altars and statues of their deities. *Ad singulas ecclesie aras, qui ritus in omnibus Italiae Basilicis observatur, singulae appensae sunt Lampades.* *Mabil. It. Ital.* p. 25.

Placuere et Lychnuchi pensiles in delubris.—*Plin. Hist. Nat.* 1. 34. 3.

Cupidinem argenteum cum Lampade.—*Cic. in Verr.* 2.

Centum aras posuit, vigilemque sacraverat ignem.—*Virg. Æn.* 4. 200.

Herodotus tells us of the Egyptians, who first introduced the use of lamps into their temples. *Clem. Alex. Strom.* 1. 1. c. 16. That they had a famous yearly festival, called from the principal ceremony of it, the lighting up of candles, but there is scarcely a single festival at Rome, which might not for the same reason be called by the same name.

The primitive writers frequently expose the folly and absurdity of this heathenish custom. *Hospin. de Orig. Templor.* 1. 2. 22. They light up candles to God, says Lactantius, as if he lived in the dark; and do they not deserve to pass for madmen, who offer lamps to the author and giver of light?

In the collections of old inscriptions, we find many instances of presents and donations from private persons, of lamps and candlesticks to the temples and altars of their gods. *Cupidines* 11. *cum suis Lychnuchis ei Lucerna.* *Grut. Insc.* 177. 3. A piece of zeal, which continues still the same in modern Rome, where each church abounds with lamps of massy silver, and sometimes even of gold; the gifts of princes, and other persons of distinction; and

it is surprising to see, how great a number of this kind are perpetually before the altars of their principal saints, or miraculous images; as St. Anthony of Padua, or the lady of Loretto; as well as the vast profusion of wax candles, with which their churches are illuminated on every great festival when the high altar covered with gold and silver plate, brought out of their treasuries, and stuck full of wax-lights, disposed in beautiful figures, looks more like the rich sideboard of some great Prince, dressed out for a feast, than an altar to pay divine worship at.

But a stranger will not be more surprised at the number of lamps or wax-lights, burning before their altars, than at the number of offerings or votive gifts which are hanging all around them, in consequence of vows, made in the time of danger; and in gratitude for deliverance and cures wrought in sickness or distress; a practice so common among the heathens, that no one custom of antiquity is so frequently mentioned by all their writers; and many of their original donaria, or votive offerings are preserved to this day in the cabinets of the curious; images of metal, stone, or clay, as well as legs, arms, and other parts of the body, which had formerly been hung up in their temples in testimony of some divine favor or cure effected by their titular deity in that particular member. Montfauc. Antiquit. T. 2. p. 1. l. 4. c. 4. 5. 6. But the most common of all offerings were pictures representing the history of the miraculous cure or deliverance, vouchsafed upon the vow of the donor.

Nunc dea, nunc succurre mihi; nam posse
Picta docet templis multa tabelia tuis.—Tibul. El. I. 3.

Now, goddess, help, for thou can'st help bestow;
As all these pictures round thy altars show.

A friend of Diagoras the philosopher, called the Atheist, having found him once in a temple, as the story is told by Cicero, Nat. Deor. l. 3. 253, "You," says he, "who think the gods take no notice of human affairs, do you not see here by this number of pictures, how many people, for the sake of their vows, have been saved in storms at sea and got safe into harbour?" "Yes," says Diagoras, "I see how it is, for those are never painted who happen to be drowned." The temples of Esculapius were more especially rich in those offerings, which Livy says—Cum dovis dives erat, quæ remediorum satutarium ægri mercedem sacraverant Deo. Liv. 1. 45, 28—were the price and pay for the cures that he had wrought for the sick; where they used always to hang up and expose to common view, in tables of brass or marble, a catalogue of all the miraculous cures, which he had performed for his votaries; Strabo, T. 1. 515; a remarkable fragment of one of these tables is still remaining and published in Gruter's Collections, having been found in the ruins of a temple of that god, in the island of the Tiber at Rome: upon which the learned Montfaucon makes this reflection: that in it are either seen the wiles of the devil, to deceive the credulous; or else the tricks of Pagan Priests, suborning men to counterfeit diseases and miraculous cures. Gruter. Inscript. p. 41. Montfauc. Antiq. T. 2. p. 1. 4. c. 6.

Now this piece of superstition had been found of old so beneficial to the priesthood, that it could not fail of being taken into the scheme of the Romish worship; where it reigns at this day in its full height and vigor, as in the ages of pagan Idolatry; and in so gross a manner, as to give scandal and offence even to some of their own communion. Polydore Virgil, after having described this practice of the ancients, "in the same manner," says he, "do we now offer up in our Churches little images of wax; and as oft as any part of the body is hurt, as the hand or foot, &c., we presently make a vow to God, or one of his Saints, to whom, upon our recovery, we make an offering of that hand or foot in wax; which custom is now come to that extravagance, that we do the same thing for our cattle which we do for ourselves, and make offerings on account of our oxen, horses, sheep; where a scrupulous man will question, in this we imitate the religion or the superstition of our ancestors." Pol. Virg. de Inv. Rer. l. 5. 1.

The altar of St. Philip Neri, says Baronius, "shines with votive pictures and images, the proofs of as many miracles; receiving every day the additional lustre of fresh offerings from those who have been favored with fresh benefits;" amongst whom the present Pope himself pays, as I have been told, a

yearly acknowledgment, for a miraculous deliverance, that he obtained by the invocation of this Saint when he had like to have perished under the ruins of a house, overturned in an earthquake. Ann. l. An. 57. n. 162. It. Aring. Rom. Subter. l. 1. c. 30. it. l. 6. 27.

This Philip Neri is a Saint in high esteem in all parts of Italy, where he has many churches dedicated to him: he was founder of the congregation of the oratory, and died about a century and a half ago: his altar, with the following inscription, is in a fine Church called *Chiesa Nuova*, which was founded and built for the service of his congregation; where we see his picture by Guido, and his statue by Algardi. Cardinal Baronius, who was one of his disciples, lies buried too in the same Church.

CORPVS
S. PHILIPPI NERII CONGR. VATVRII
FVNDATVRIS
AB IPSO DORMITIONIS DIE ANNOS
QVATOR ET QVADRAGINTA
INCORRVPTVM DIVINA
VIRTVTE SERVATVM OCVLIS FIDELIVM
EXPOSITVM A DELECTIS IN CHRISTO
FILIIS SUB EIVSDEM S. PATRIS ALTARI
PERPETVAE SEPVLTVRAE MORE MAIORVM
COMENDATVM EST
ANNO SALVTIS. M.DC.XXXVIII.

There is commonly so great a number of those offerings hanging up in their Churches, that instead of adding beauty they give offence, by covering and obstructing the sight of something more valuable and ornamental; which we find to have been the case likewise in the old heathen temples; where the priests were obliged sometimes to take them down, for the obstruction, which they gave to the beauty of a fine pillar or altar. Ab his columnis, quæ incommode opposita videbantur, signa amovit, &c. Liv. l. 40. 51. For they consist chiefly of arms and legs, and little figures of wood or wax, but especially pieces of board painted, and sometimes indeed fine pictures, describing the manner of the deliverance obtained by the miraculous interposition of the Saint invoked; of which offerings, the blessed Virgin is so sure always to carry off the greatest share, that it may truly be said of her, what Juvenal says of the goddess Isis, whose religion was at that time in the greatest vogue at Rome, that the painters got their livelihood out of her.

Pictores quis necit ab Iside pasci ?

As once to Isis, now it may be said,
That painters to the Virgin owe their bread.

As oft as I have had the curiosity to look over those Donaria, or votive offerings, hanging round the shrines of their images, and consider the several stories of each, as they are either expressed in painting, or related in writing, I have always found them to be mere copies, or verbal translations of the originals of Heathenism; for the vow is often said to have been divinely inspired, or expressly commanded; and the cure and deliverance to have been wrought either by the visible apparition, and immediate hand of the titular Saint, or by the notice of a dream, or some other miraculous admonition from heaven. "There can be no doubt," say their writers, "but that the images of our Saints often work signal miracles, by procuring health to the infirm, and appearing to us often in dreams, to suggest something of great moment for our service."

And what is all this, but a revival of the old impostures, and a repetition of the same old stories of which the ancient inscriptions are full, with no other difference than what the Pagans ascribe to the imaginary help of their deities, the Papists as foolishly impute to the favor of their Saints? As may be seen by the few instances, that I have subjoined, out of the great plenty, which all books of antiquities will furnish: and whether the reflection of Father Mont-

faucou on the Pagan priests, mentioned above, be not, in the very same case, as justly applicable to the Roman priests, I must leave to the judgment of my reader.

But the gifts and offerings of the kind, that I have been speaking of, are the fruits only of vulgar zeal, and the presents of inferior people; whilst princes and great persons, as it used to be of old—Consul Apollino, Æsculapio, Salutu dona vovere, et dare signa inaurata jussus: quæ vovit, deditque. Liv. l. 40, 37.—frequently make offerings of large vessels, lamps, and even statues of massy silver and gold; with diamonds, and all sorts of precious stones of incredible value; so that the church of Loretto is now become a proverb for its riches of this sort, just as Apollo's temple at Delphi was with the ancients on the same account.

Nor all the wealth Apollo's temple holds
Can purchase one day's life, &c.—l. 404.

In the same treasury of that holy house; one part consists, as it did likewise among the heathens, of a wardrobe. For the very idols, as Tertullian observes, used to be dressed out in curious robes, of the choicest stuffs and fashion. Cum ipsis etiam Idolis induantur prætextæ et trabecæ, &c. De Idolat. p. 116. While they were showing us therefore the great variety of rich habits, with which that treasury abounds; some covered with precious stones, others more curiously embroidered by such a queen, or princess, for the use of the miraculous image; I could not help recollecting the picture which old Homer draws of Queen Hecuba of Troy, prostrating herself before the miraculous image of Pallas, with a present of the richest and best wrought gown, that she was mistress of.

A gown she chose, the best and noblest far,
Sparkling with rich embroidery, like a star, &c.—l. 233.

The mention of Loretto puts me in mind of the surprise that I was in, at the first sight of the holy image: for its face is as black as a negro's; so that one would take it rather for the representation of a Proserpine, or infernal deity, than, what they impiously style it, of the Queen of heaven. But I soon recollected that this very circumstance of its complexion, made it but resemble the more exactly the old idols of Paganism, which, in sacred as well as profane writers, are described to be black with the perpetual smoke of lamps and incense. Baruch. 6. 19, 21. Arnob. l. 6.

When a man is once engaged in reflections of this kind, imagining himself in some heathen temple, and expecting, as it were, some sacrifice, or other piece of Paganism to ensue, he will not be long in suspense, before he sees the finishing act and last scene of genuine idolatry, in crowds of bigot votaries, prostrating themselves before some image of wood or stone, and paying divine honors to an idol of their own erecting. Should they squabble with us here, about the meaning of the word, *Idol*, Jerome has determined it to the very case in question, telling us, that by idols are to be understood the images of the dead: *Idola intelligimus Imagines mortuorum*. Hier. Com. in Isa. c. xxxvii; and the worshippers of such images are used always in the style of the fathers, as terms synonymous and equivalent to Heathens and Pagans. *Innumeri sunt in Græcia exterisque nationibus, qui se in discipulatum Christi tradiderunt, non sine ingenti odio eorum qui simulacra venerantur*. Pamphili Apol. pro Orig. Hieron. Op. Tom. 5. p. 233.

As to the practice itself, it was condemned by many of the wisest heathens, and for several ages, even in Pagan Rome, was thought impious and detestable: for Numa, we find, prohibited it to the old Romans, nor would suffer any images in their temples: which constitution they observed religiously, says Plutarch, Plutar. in Vit. Num. p. 65. C., for the first hundred and seventy years of the city. But as image worship was thought abominable even by some Pagan princes, so by some of the Christian emperors it was forbidden on pain of death: *Pœnæ capitis subjugari præcipimus, quos simulacra colere constituerit*. Gothof. Comment. de statu Pagan. sub Christian. Imperatorib. Leg. 6. p. 7; not because those images were the representations of demons, or false gods, but because they were vain, senseless idola, the work of men's hands, and for that reason unworthy of any honor: and all the instances and overt acts of such worship, described and condemned by them, are exactly

the same with what the Papists practise at this day; lighting up candles; burning incense; hanging up garlands, &c. as may be seen in the law o. Theodosius before mentioned; which confiscates that house or land, where any such act of Gentile superstition had been committed. In nulla urbe sensu carentibus simulacris, vel accendat lumina, imponat thura, sarta suspendat.

Si quis vero mortali opere facta, et ævum passura simulacra imposito thura venerabitur—is utpote violatæ religionis reus, ea domo seu possessione multabitur, in qua eum constiterit gentilitia superstitione famulatum. Leg. 12. p. 15. Those princes, who were influenced, we may suppose, in their constitutions of this sort, by the advice of their bishops, did not think Paganism abolished, till the adoration of images was utterly extirpated; which was reckoned always the principal of those Gentile rites, that agreeably to the sense of the purest ages of Christianity, are never mentioned in the imperial laws, without the epithets of profane, damnable, impious, &c. Leg. 17. 20.

What opinion then can we have of the present practice of the church of Rome, but that by a change only of name, they have found means to retain the thing; and by substituting their saints in the place of the old demigods, have but set up idols of their own, instead of those of their forefathers? In which it is hard to say, whether their assurance, or their address is more to be admired, who have the face to make that the principal part of Christian worship, which the first Christians looked upon as the most criminal part even of Paganism, and have found means to extract gain and great revenues out of a practice, which in primitive times would have cost a man both his life and estate.

But our notion of the idolatry of modern Rome will be much heightened still and confirmed, as oft as we follow them into those temples, and to those very altars which were built originally by their heathen ancestors, the old Romans, to the honor of their Pagan deities; where we shall hardly see any other alteration, than the shrine of some old hero filled by the meaner statue of some modern saint. Nay, they have not always, as I am well informed, given themselves the trouble of making even this change, but have been content sometimes to take up with the old image, just as they found it; after baptizing it only, as it were, or consecrating it anew, by the imposition of a Christian name. This their antiquaries do not scruple to put strangers in mind of, in showing their churches; and it was, I think, in that of St. Agnes, where they showed me an antique of a young Bacchus, which with a new name, and some little change of drapery, stands now worshipped under the title of a female saint.

Tully reproaches Clodius, for having publicly dedicated the statue of a common strumpet, under the name and title of the Goddess of Liberty, a practice still frequent with the present Romans; who have scarce a fine image or picture of a female saint, which is not said to have been designed originally by the sculptor, or painter, for the representation of his own mistress; and who dares, may we say ironically with the old Romans, to violate such a goddess as this—the statue of a whore? Hanc Deam quisquam violare audeat, imaginem meretricis? Cic. pro Dom. 43.

The noblest heathen temple now remaining in the world, is the Pantheon or Rotunda; which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove and all the gods, was impiously reconsecrated by Pope Boniface IV., to the blessed Virgin and all the Saints.

PANTHEON, &c.

Ab Agrippa Augusti Genero

Impie Jovi, Cæterisq; Mendacibus Diis

A. Bonifacio IIII. Pontifice

Deiparæ & S. S. Christi Martyribus Pio

Dicatum, &c.

With this single alteration, it serves as exactly for all the purposes of the Popish, as it did for the Pagan worship, for which it was built. For as in the old temple, every one might find the God of his country, and address himself to that deity, whose religion he was most devoted to; so it is the same thing

now; every one chooses the patron whom he likes best; and one may see here different services going on at the same time at different altars, with distinct congregations around them, just as the inclinations of the people lead them, to the worship of this or that particular Saint.

And what better title can the new demigods show, to the adoration now paid to them, than the old ones, whose shrines they have usurped? Or how comes it to be less criminal to worship images, erected by the Pope, than those which Agrippa, or that which Nebuchadnezzar set up? If there be any real difference, most people, I dare say, will be apt to determine in favor of the old possessors. For those heroes of antiquity were raised up into Gods, and received divine honors, for some signal benefits, of which they had been the authors to mankind; as the invention of arts and sciences; or of something highly useful and necessary to life. *Suscepit autem vita hominum, consuetudoque communis, ut beneficio excellentes viros in cœlum fama, et voluntate tollerent, &c. Cic. Nat. Deor. l. 2. 223.*

Imitantem Herculem illum, quem hominum fama, beneficiorum memor, in concilium cœlestium collocavit. *Oil. 3. 299.* Whereas of the Romish Saints, it is certain, that many of them were never heard of, but in their own legends or fabulous histories; and many more, instead of services done to mankind, own all the honors now paid to them, to their vices or their errors; whose merit, like that of Demetrius, *Acts xix. 23.* was their skill of raising rebellions in defence of an idol, and throwing kingdoms into convulsions, for the sake of some gainful imposture.

And as it is in the Pantheon, it is just the same in all the other heathen temples, that still remain in Rome; they have only pulled down one idol, to set up another; and changed rather the name, than the object of their worship. Thus the little temple of Vesta, near the Tiber, mentioned by Horace, *Carm. l. 1. 2.* is now possessed by the Madonna of the Sun; *Rom. Mod. Gior. 2. Rione di Ripa. 5.* that of Fortuna Virilis, by Mary the Egyptian; that of Saturn, *Gior. 5. Rione di Campitelli. 15.* where the public treasure was anciently kept, by St. Adrian; that of Romulus and Remus in the Via Sacra, by two other brothers, Cosmas and Damianus;

Urbanus VIII. Pont. Max. Templum Geminis
 Urbis Conditoribus Superstiose dicatum
 A. Felice IIII. S. S. Cosmæ et Damiano Fratribus
 Fie Consecratum, vetustate Labefactatum,
 In splendidiorem Formam Redegit.

Ann. Sal. M,DCXXXIII.

That of Antonine the Godly, by Laurence the Saint; but for my part I should sooner be tempted to prostrate myself before the statue of a Romulus or an Antonine, than that of a Laurence or a Damian; and give divine honors rather with Pagan Rome, to the founders of empires, than with Popish Rome, to the founders of monasteries.

At the foot of Mount Palatin, in the way between the Forum and Circus Maximus, on the very spot, where Romulus was believed to have been suckled by the wolf, there stands another little round temple, dedicated to him in the early times of the republic, into which for the present elevation of the soil without, we now descend by a great number of steps. It is mentioned by Dionysius Halicarnassus, who says, that in his time there stood in it a brazen statue of antique work, of the wolf giving suck to the infant brothers, *l. 1. 64;* which is thought by many to be the same, which is still preserved and shown in the capitol: though I take this rather, which now remains, to have been another of the same kind, that stood originally in the capitol, and is mentioned by Cicero to have been there struck with lightning; *Tactus est etiam ille, qui hanc urbem condidit, Romulus, quem inauratum in Capitolio parvum atque lactantem, uberibus lupinis inhiantem fuisse meministis. Orat. in Catil. 3;* of which it retains to this day the evident marks in one of its hinder legs. It is however to one or the other of those celebrated statues, that Virgil, as Servius assures us, alludes in that elegant description:

—Geminos huic ubera circum
 Ludere pendentes pueros et lambere matrem
 Impavidos: Illam tereti cervice reflexam
 Mulcere æternos, et fingere corpora lingua.—*En. 8. 631.*

The martial twins beneath their mother lay,
 And hanging on her dugs, with wanton play,
 Securely suck'd; whilst she reclined her head
 To lick their tender limbs, and form them as they fed.

From the tradition of the wonderful escape, which Romulus had in this very place, when exposed in his infancy to perish in the Tiber; as soon as he came to be a god, he was looked upon as singularly propitious to the health and safety of young children: from which notion, it became a practice for nurses and mothers, to present their sickly infants before his shrine in this little temple in confidence of a cure or relief by his favor. *Giornato 2da. c. 36. Rione de Ripa.* Now when this temple was converted afterwards into a church; lest any piece of superstition should be lost, or the people think themselves sufferers by the change, in losing the benefit of such a protection for their children; care was taken to find out in the place of the Heathen God, a Christian Saint, who had been exposed too in his infancy, and found by chance like Romulus; and for the same reason, might be presumed to be just as fond of children, as their old deity had been; and thus the worship paid to Romulus, being now transferred to Theodorus, the old superstition still subsists, and the custom of presenting children at this shrine continues to this day without intermission; of which I myself have been a witness, having seen, as oft as I looked into this church, ten or a dozen women decently dressed, each with a child in her lap, sitting with silent reverence before the altar of the Saint, in expectation of his miraculous influence on the health of the infant.

In consecrating these heathen temples to Popish worship, that the change might be the less offensive, and the old superstition as little shocked as possible, they generally observed some resemblance of quality and character in the saint whom they substituted to the old deity: "If in converting the profane worship of the Gentiles, says the describer of modern Rome—*Si nel rivoltare il profano culto de Gentili nel sacro e vero, osservarono i fedeli qualche proportion, qui la ritrovarono assai conveniente nel dedicare a Maria Virgine un Tempio, chera della bona Dea. Rom. Mod. Gior. 2. Rion. di Ripa. 16,—* to the pure and sacred worship of the church, the faithful use to follow some rule and proportion, they have certainly hit upon it here, in dedicating to the Madonna, or holy Virgin, the temple formerly sacred to the *Bona Dea*, or good Goddess." But they have more frequently on those occasions had regard rather to a similitude of name between the old and new idol. Thus in a place formerly sacred to Apollo, there now stands the church of Apollinaris; built there as they tell us, *La Chiesa di S. Apollinaris fu fabbricata in questo luogo d'Christiani; affinche il profano nome d'Apolline fusse convertito nel santo nome di questo glorioso Martire. Gio. 3. 21;* that the profane name of that deity might be converted into the glorious name of this martyr: and where there anciently stood a temple of Mars, they have erected a church to Martina with this Inscription:

Martirii gestans virgo Martina coronam,
 Ejecto hinc Martis numine, Mempla tenet.
 Mars hence expell'd; Martina, martyr'd maid,
 Claims now the worship, which to him was paid.

In another place, I have taken notice of an altar erected to St. Baccho; *Gior. 6. 37;* and in their stories of their saints, have observed the names of Quirinus, Romula, and Redempta, Concordia, Nympha, Mercurius: *Aring. Rom. Subt. l. 2. 21. l. 3. 12. l. 4. 16. 22. l. 5. 4;* which, though they may, for any thing that I know, have been the genuine names of Christian martyrs, yet cannot but give occasion to suspect, that some of them at least have been formed out of a corruption of the old names; and that the adding of a modern termination, or Italianizing the old name of a deity, has given existence to some of their present saints. Thus the corruption of the word *Soracte*, the old name of a mountain mentioned by Horace, *Carm. l. 1. 9;* in sight of Rome has, according to Addison, added one Saint to the Roman Calendar; being now softened, *Travels from Pesaro, &c. to Rome,* because it begins with an S, into St. Oreste; in whose honor a monastery is founded on the place. A change very natural, if we consider that the title of Saint is never written by the Italians at length, but expressed commonly by the single letter S. as S. Oracte: and thus this holy mountain stands now under the protee-

tion of a patron, whose being and power is just as imaginary, as that of its old guardian Apollo.

Santi custos Soractis Apollo—Vir. En. 9.

No suspicion of this kind will appear extravagant to those who are at all acquainted with the history of Popery; which abounds with instances of the grossest forgeries both of saints and reliques, which, to the scandal of many even among themselves, have been imposed for genuine on the poor ignorant people. Unam hanc religionem imitarentur, qui sanctorum recens absque certis nominibus inventorum fictas historias comminiscuntur ad confusionem: verarum historiarum, imo et qui Paganorum Inscriptiones aliquando pro Christianis vulgant, &c. *Mabill. Iter. Ital.* p. 225. It is certain, that in the earlier ages of Christianity, the Christians often made free with the sepulchral stones of heathen monuments, which being ready cut to their hands, they converted to their own use; and turning downwards the side, on which the old epitaph was engraved, used either to inscribe a new one on the other side, or leave it perhaps without any inscription at all, as they are often found in the catacombs of Rome. Ab immanibus enim et pervetustis superstitione urbis constructionibus atque sepulchris ad suos obtigendos tumulos Christiani, lapides non raro auferre consueverant. *Aring. Rom. Subt. l. 3. c. 22.* Now, this one custom has frequently been the occasion of ascribing martyrdom and saintship to persons and names of mere pagans.

Mabillon gives a remarkable instance of it in an old stone, found on the grave of a Christian with this inscription.

D. M.

IVLIA EVODIA

FILIA FECIT,

MATRI.

And because in the same grave there was found likewise a glass vial, or lacrymatory vessel, tinged with a reddish color, which they call blood; Si forte rubore quodam in imo tincta vitrea ampulla fuerit, pro argumento Martyrii habetur. *Mont. Diar. It.* p. 118; and look upon as a certain proof of martyrdom; that Julia Evodia, though undoubtedly a heathen, was presently adopted both for saint and martyr, on the authority of an inscription, that appears evidently to have been one of those above-mentioned, and borrowed from a heathen sepulchre. But whatever the party there buried might have been, whether heathen or Christian; it is certain, however, that it could not be Evodia herself, but her mother only, whose name is not there signified.

The same author mentions some original papers, which he found in the Barbarine library, giving a pleasant account of a negotiation between the Spaniards and Pope Urban VIII. in relation to this very subject. Alterum notatu dignum, quod Urbanus ab Hispanis quibusdam interpellatus de concedendis indulgentiis ob cultum Sancti, cui nomen VIAR, &c. allatus est lapis, in quo hæc literæ reliquæ erant S. VIAR, &c. *Mabill. Iter. Ital.* p. 145. The Spaniards, it seems, have a Saint, held in great reverence in some parts of Spain, called Viar; for the farther encouragement of whose worship they solicited the Pope to grant some special indulgences to his altars; and upon the Pope's desiring to be better acquainted first with his character, and the proofs, which they had of his saintship, they produced a stone with these antique letters, S. VIAR, which the antiquaries readily saw to be a small fragment of some old Roman inscription, in memory of one, who had been *Profectus VIARum*, or overs er over all the highways.

But we have in England an instance still more ridiculous, of a fictitious saintship, in the case of a certain saint, called Amphibolus; who, according to our Monkish historians, was Bishop of the Isle of Man, and fell martyr and disciple of St. Alban. Yet the learned Archbishop Usher has given good reasons to convince us, that he owes the honour of his saintship to a mistaken passage in the old acts or legends of St. Alban: *Usser. de Britan. Eccles. primord. c. 14. p. 533.* It Floyd's *Histor. Acc. of Church Government in Great Britain, c. 7. p. 151.* where the Amphibolus mentioned, and since revered as a saint and martyr, was nothing more than the cloak, which Alban happened to have, at the time of his execution being a word derived from the

Greek, and signifying a rough shaggy cloak, which ecclesiastical persons usually wore in that age.

They pretend to show us at Rome, two original impressions of our Savior's face, on two different handkerchiefs; the one, sent a present by himself to Agbarus, Prince of Edessa, who by letter had desired a picture of him; the other, given by him at the time of his execution, to a saint or holy woman, Veronica, upon a handkerchief, which she had lent him to wipe his face on that occasion: both which handkerchiefs are still preserved, as they affirm, and now kept with the utmost reverence: the first in St. Silvester's Church; the second in St. Peter's; where in honour of this sacred relique, there is a fine altar built by Pope Urban VIII., with the statue of Veronica herself, with the following inscription.

SALVATORIS IMAGINEM VERONICÆ
SVDARIO EXCEPTAM
VT LOCI MAIESTAS DECENTER
CVSTODIRET URBANVS VIII.
PONT. MAX.
MARMOREVM SIGNVM
ET ALTARE ADITIT CONDITORIVM
EXTRVXIT ET ORNAVIT.

Aring. Rom. Subterr. Tom. p. 453. There is a prayer in their book of offices, ordered by the rubric, to be addressed to this sacred and miraculous picture, in the following terms.—'Conduct us, O thou blessed figure, to our proper home, where we may behold the pure face of Christ.'—Conform. of Anc. & Mod. Ceremonies, p. 158.

But notwithstanding the authority of this Pope, and his inscription, this VERONICA, as one of their best authors has shown, like Amphibolus, before-mentioned, was not any real person, but the name given to the picture itself by old writers, who mention it; being formed by blundering and confounding the words VERA ICON, or true image, the title inscribed perhaps, or given originally to the handkerchief, by the first contrivers of the imposture. Hæc Christi Imago a recentioribus VERONICÆ dicitur: imaginem ipsam veteres VERONICAM appellabant, &c. Mabill. Iter. Ital. p. 88.

These stories, however, as fabulous and childish as they appear to men of sense, are yet urged by grave authors in defence of their image-worship, as certain proofs of its divine origin, and sufficient to confound all the impious opposers of it. Imaginem hanc ab Edessenorum civitate translata, condigno ad hæc usque tempora venerationis cultu in D. Silvestri ecclesia, veluti divinum quid et perenne sacrarum imaginum monumentum, pariter ac propugnaculum adversus insanos Iconoclastas asservari, et suscipiendam fidelibus adorandamque proponi.

Sacrosancta autem Redemptoris Imago, gemmarum Thesauris quibusque longe antesserenda, in Vaticana Basilica, quo par est venerationis cultu asservatur, Aring. Rom. Subt. T. 21. l. 5. c. 4.

Effigie piu d'ogni altra sublime e adoranda, per esser non fattura di mano Angelica o d'humana, ma del Fattor medesimo degli Angeli et degli huomini. Rom. Mod. Gior. I Rion. di. Bor.

I shall add nothing more on this article, than that whatever worship was paid by the ancients to their heroes or inferior deities, the Romanists now pay the same to their saints and martyrs; as their own inscriptions plainly declare; which, like those mentioned above of St. Martina, and the Pantheon, generally signify that the honors, which of old had been impiously given in that place to the false god, are now piously and rightly transferred to the Christian saint: or as one of their celebrated Poets expresses himself in regard to St. George:

*Vi Martem Latii, sic nos Te, Dive Georgi,
Nunc dolimus, &c.—Mantuan.*

As Mars our fathers once adored, so now
To thee, O George, we humbly prostrate bow.

And every where through Italy, one sees their sacred inscriptions speaking the pure language of Paganism, and ascribing the same powers, characters, and attributes, to their saints, which had formerly been ascribed to their heathen gods; as the few here exhibited will evince.

Popish Inscriptions.

Maria et Franciscæ
Tutelares mei.

Divo Evstorgio
Qvi hvic templo
Presidet.

Nvmini
Divi Georgi.
Pollentis. Potentis
Invicti.

Divis
Prestitibvs ivvantibus
Georgio. Stephanoque
Cum deo opt. max.

Pagan Inscriptions.

Mercvriø et Minervæ
Diis tvtelarib.

Dii qvi hvic templo
Præsident.

Nvmini
Mervrii sacr.
Hercvli. Victori.
Pollenti. Potenti
Invicto.
Præstiti Iovi.

S.
Diis
Deabvs
Qve. cum.
Iove.

Boldonii Epigraphica, p. 439. It. p. 348. It. p. 422. It. p. 649.

Gruter. Corp. Inscript. p. 50. It. Cic. Or. pro Lege Man. 15. It. Grut. p. 54. It. p. 50. It. p. 22. It. ib. p. 2.

Boldonius censures the author of the last inscription, for the absurdity of putting the saints before God himself; and imitating too closely the ancient inscription, which I have set against it, where the same impropriety is committed in regard to Jupiter.

As to that celebrated act of Popish idolatry, the adoration of the Host; I must confess, that I cannot find the least resemblance of it in any part of the Pagan worship: and as oft as I have been standing by at Mass, and seen the whole congregation prostrate on the ground, in the humblest posture of adoring, at the elevation of the consecrated piece of bread; I could not help reflecting on a passage of Tully, where speaking of the absurdity of the heathens in the choice of their gods, but was any man, says he, ever so mad, as to take that which he feeds upon for a God? Sed equem tam amentem esse putas, qui illud, quo vescatur Deum credat esse? Cic. de Nat. Deor. 3. This was an extravagance reserved for Popery alone; and what an old Roman could not but think too gross, even for Egyptian idolatry to swallow, is now become the principal part of worship, and the distinguishing article of faith, in the creed of modern Rome.

But their temples are not the only places where we see the proofs and overt acts of their superstition: the whole face of the country has the visible characters of Paganism upon it; and wherever we look about us, we cannot but find, as Paul did in Athens, Act. Apost. xvii. 17. clear evidence of its being possessed by a superstitious and idolatrous people.

The old Romans, we know, had their gods, who presided peculiarly over the roads, streets, and highways, called Viales, Semitales, Compitales: whose little temples or altars decked with flowers, or whose statues at least coarsely carved of wood or stone, were placed at convenient distances in the public ways, for the benefit of travellers, who used to step aside to pay their devotions to those rural shrines, and beg a prosperous journey and safety in their travels. Ut religiosus vianitium moris est, cum aliquis lucus, aut aliquis lucus sanctus in via oblatius est, votum postulare, domum apponere, paulisper asidere.

Neque justius religiosam moram viatori objecerit aut ara floribus redimita— aut truncus dolamine effigiatus, &c.—Apulei. Florid. 1.

Invoco vos, Lares viales, ut me bene juvetis.—Plaut. Merc. 5. 2.

Now this custom prevails still so generally in all Popish countries, but especially in Italy, that one can see no other difference between the old and

present superstition, than that of changing the name of the Deity, and christening as it were the old *Hecate in trivitis*, by the new name of *Maria in trivio*; by which title, I have observed one of their churches dedicated in this city: Rom. Mod. Gior. Rion. di Colonna. c. 11; and as the heathens used to paint over the ordinary statues of their gods, with red or some such gay color, *Fictilem fuisse et ideo miniari solitum*. Plin. Hist. N. l. 35. 12. et a Censoribus Jovem miniandum locari. l. 33. 7. It. Pausan. 2. 2; so I have oft observed the coarse images of those saints so daubed over with a gaudy red, as to resemble exactly the description of the God Pan in Virgil.

Sanguines ebulli baccis minioque rubentem.—Ecl. 10.

In passing along the road, it is common to see travellers on their knees before these rustic altars; which none ever presume to approach without some act of reverence; and those who are most in haste, or at a distance, are sure to pull off their hats, at least, in token of respect: and I took notice that our postillions used to look back upon us, to see how we behaved on such occasions, and seemed surprised at our passing so negligently before places esteemed so sacred.

But besides these images and altars, there are frequently erected on the road huge wooden crosses; *Sanctæ Imagines et Cruces in viis publicis eriguntur, et nos propter Deum, et puram erga sanctos ejus fidem, sancta ejusmodi ubique erecta adoramus et salutamus*. Durant. de Ritib. l. 1. c. 6. dressed out with flowers, and hung round with the trifling offerings of the country people; which always puts me in mind of the superstitious veneration, which the heathens used to pay to some old trunks of trees or posts, set up in the high-ways, which they held sacred,

*Nam veneror, seu stipes habet desertus in agris
Seu vetus in Trivio florida sarta Lapis.* Tibul. El. 1. 11.

or of that venerable oak in Ovid, *Metamor.* 8; covered with garlands and votive offerings.

*Stabat in his ingens annoso robore quercus;
Una nemus: Vittæ mediam, memoresque tabellæ
Sertaque: cingebant, voti argumenta potentis.*

Reverend with age a stately oak there stood,
Its branches widely stretch'd, itself a wood,
With ribbands, garlands, pictures cover'd o'er,
The fruits of pious vows from rich and poor.

This description of the Pagan oak puts me in mind of a story, that I have met with here, of a Popish oak very like it; how a certain person devoted to the worship of the Virgin, hung up a picture of her in an oak, that he had in his vineyard, which grew so famous for its miracles, that the oak soon became covered with votive offerings, and rich presents from distant countries, so as to furnish a fund at last for the building of a great church to the miraculous picture; which now stands dedicated in this city, under the title of *Mary of the Oak*. *Essendo egli divotissimo della Madonna, fece dipingere L'immagine di lei, e l'appese ad una Quercia—dove commincio a manifestarsi con molti miracoli, intanto che sino dall' Africa, e da Constantinopoli l'erano mandati voti in tanta quantita, che vi si fece una gran Chiesa.*—Rom. Modern. Gior. 3. c. 30. Rion. della Reg.

But what gave me still the greater notion of the superstition of these countries, was to see those little oratories, or rural shrines, sometimes placed under the cover of a tree or grove; agreeably to the descriptions of the old idolatry, in the sacred as well as profane writers; *Lucus* and *Ara Dianæ*. Horace; or more generally raised on some eminence, or, in the phrase of scripture, on high places; the constant scene of idolatrous worship in all ages; it being an universal opinion among the heathens, that the gods in a peculiar manner loved to reside on eminences or tops of mountains: *Tuque ex tuo edito Monte Latial, sancte Jupiter.*—Cic. pro Mill; which Pagan notion prevails still so generally with the Papists, that there is hardly a rock or precipice, how dreadful or difficult soever of access, that has not an oratory, or altar, or *crux* at least, planted on the top of it.

Among the rugged mountains of the Alps in Savoy, very near to a little town called Modana, there stands on the top of a rock, a chapel, with a miraculous image of our Lady, which is visited with great devotion by the people, and sometimes, we were told, by the king himself; being famous, it seems, for a miracle of a singular kind; the restoring of dead-born children to life; but so far only; as to make them capable of baptism, after which they again expire: and our landlord assured me, that there was daily proof of the truth of this miracle; in children brought from all quarters to be presented before this shrine; who never failed to show manifest tokens of life, by stretching out their arms, or opening their eyes; or even sometimes making water, whilst they were held by the priest in presence of the image. All which appeared so ridiculous to a French gentleman, who was with me at the place; but had not heard the story from our landlord, that he looked upon it as a banter or fiction of my own, till I brought him to my author, who with his wife as well as our Voiturins, very seriously testified the truth of it; and added farther, that when the French army passed that way in the last war, they were so impious, as to throw down this sacred image to the bottom of a vast precipice hard by it, which though of wood only, was found below entire and unhurt by the fall, and so replaced in its shrine, with greater honour than ever, by the attestation of this new miracle.

On the top of Mount Senis, the highest mountain of the Alps, in the same passage of Savoy, covered with perpetual snow, they have another chapel, in which they perform divine service once a year, in the month of August; and sometimes, as our guides informed us, to the destruction of the whole congregation, by the accident of a sudden tempest in a place so elevated and exposed. And this surely comes up to the description of that worship, which the Jews were commanded to extirpate from the face of the earth: "Ye shall utterly destroy the places wherein the nations served their gods, upon the high mountains and upon the hills, and under every green tree. And ye shall overthrow their altars, break their pillars, burn their groves, and hew down the graven images of their gods." Deuteron. xii. 2, 3.

When we enter their towns, the case is still the same, as it was in the country; we find every where the same marks of idolatry, and the same reasons to make us fancy, that we are still treading Pagan ground; whilst at every corner we see images and altars, with lamps or candles burning before them; exactly answering to the descriptions of the ancient writers; Omnibus vicis Statuæ, ad eas Thus. et Cerei. Cic. Off. 3. 26; and to what Tertullian reproaches the heathens with, that their streets, their markets, their baths, were not without an idol. De Spectac. c. 8. But above all, in the pomp and solemnity of their holy-days, and especially their religious processions, we see the genuine remains of heathenism, and proof enough to convince us, that this is still the same Rome, which old Numa first tamed and civilized by the arts of religion: who as Plutarch says, in Numa, "by the institution of supplications and processions to the gods, which inspire reverence, whilst they gave pleasure to their spectators, and by pretended miracles, and divine apparitions, reduced the fierce spirits of his subjects under the power of superstition."

The descriptions of the religious pomps and processions of the heathens come so near to what we see on every festival of the Virgin or other Romish Saint, that one can hardly help thinking those Popish ones to be still regulated by the old ceremonial of Pagan Rome. At these solemnities the chief magistrates used frequently to assist in robes of ceremony; attended by the Priests in surplices, with wax candles in their hands carrying upon a pageant or thensa the images of their gods, dressed out in their best clothes. These were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honour of the god, whose festival they were celebrating; accompanied by crowds of all sorts, that were initiated in the same religion, all with flambeaux or wax candles in their hands. This is the account which Apuleius, and other authors give us of a Pagan procession; and may I appeal to all, who have been abroad, whether it might not pass quite as well for the description of a Popish one.—Monsieur Tournefort, in his travels through Greece, reflects upon the Greek church, for having retained and taken into their present worship many of the old rites of heathenism, and particularly that of carrying and dancing about the images of the

saints in their processions to singing and music. Lit. 3. 44. The reflection is full as applicable to his own, as it is to the Greek church, and the practice itself, is so far from giving scandal in Italy, that the learned publisher of the Florentine Inscriptions takes occasion to show the conformity between them and the heathens, from this very instance of carrying about the pictures of their saints, as the Pagans did those of their gods, in their sacred processions. Cui non ablundint si sacra cum profanis conferre fas est pictæ tabulæ Sanctorum Imaginibus exornatæ, quæ, &c. Inscript: Antiq. Flor. p. 377.

In one of those processions, made lately to St Peter's in the time of Lent, I saw that ridiculous penance of the flagellantes or self-whippers, who march with whips in their hands, and lash themselves as they go along, on the bare back, till it is all covered with blood; in the same manner, as the fanatical Priests of Bellona or the Syrian Goddess, as well as the votaries of Isis, used to slash and cut themselves of old, in order to please the Goddess, by the sacrifice of their own blood; which mad piece of discipline we find frequently mentioned, and as oft ridiculed by the ancient writers.

But they have another exercise of the same kind, and in the same season of Lent, which, under the notion of penance, is still a more absurd mockery of all religion. When on a certain day, appointed annually for this discipline, men of all conditions assemble themselves towards the evening, in one of the churches of the city; where whips or lashes made of cords are provided, and distributed to every person present; and after they are all served, and a short office of devotion performed, the candles being put out, upon the warning of a little bell, the whole company begin presently to strip, and try the force of these whips on their own backs, for the space of near an hour: during all which time, the church becomes, as it were, the proper image of hell: where nothing is heard but the noise of lashes and chains, mixed with the groans of those self-tormenters; till satiated with their exercise, they are content to put on their clothes, and the candles being lighted again, upon the tinkling of a second bell, they all appear in their proper dress.

Seneca, alluding to the very same effects of fanaticism in Pagan Rome, says, "So great is the force of it on disordered minds, that they try to appease the gods by such methods, as an enraged man would hardly take to revenge himself. But, if there be any gods, who desire to be worshipped after this manner, they do not deserve to be worshipped at all: since the very worst of tyrants, though they have sometimes torn and tortured people's limbs, yet have never commanded men to torture themselves." *Fragm. apud Lipsii Elect. l. 2. 18.* But there is no occasion to imagine, that all the blood, which seems to flow on these occasions, really comes from the backs of these bigots: for it is probable that like their frantic predecessors, they may use some craft, as well as zeal, in this their fury; and I cannot but think, that there was a great deal of justice in that edict of their Emperor Commodus, with regard to these Bellonarii, or whippers of antiquity, though it is usually imputed to his cruelty, when he commanded, that they should not be suffered to impose upon the spectators, but be obliged to cut and slash themselves in good earnest. *Bellonæ servientes vere exsecare brachium præcepit, studio crudelitatis. Lamprid. in Commodo, 9.*

If I had leisure to examine the pretended miracles, and pious frauds of the Romish church, I should be able to trace them all from the same source of Paganism, and find, that the Priests of new Rome are not degenerated from their predecessors, in the art of forging these holy impostures: which, as Livy observes of old Rome; *Quæ quo magis credebant simplices et religiosi homines, eo plura nunciabantur, Liv. l. 24. 10;* were always multiplied in proportion to the credulity and disposition of the poor people to swallow them.

In the early times of the republic, in the war with the Latins, the gods Castor and Pollux are said to have appeared on white horses, in the Roman army, which by their assistance gained a complete victory. In memory of which, the general Posthumius vowed and built a temple publicly to those deities; and for a proof of the fact, there was shown, we find in Cicero's time, the mark of the horses' hoofs on a rock at Regillum, where they first appeared. *Cic. de Nat. Deor. l. 3. 5. ib. 2. 2. de Div. l. 34.*

Now this miracle, with many others, that I could mention of the same kind, *Cic. Nat. D. 2. 2. Plutar. in vita P. Æmil. Val. Max. c. 8. 1. L. Flor. l. 1. 11. l. 1. 12;* has, I dare say, as authentic an attestation, as any which the Papists

can produce; the decree of a senate to confirm it; a temple erected in consequence of it; visible marks of the fact on the spot where it was transacted; and all this supported by the concurrent testimony of the best authors of antiquity; amongst whom Dionysius of Halicarnassus says; l. 6. p. 337. that there were subsisting in his time at Rome many evident proofs of its reality, besides a yearly festival, with a solemn sacrifice and procession in memory of it: yet, for all this, these stories were but the jest of men of sense, even in the times of heathenism; Aut si hoc fieri potuisse dicis, doceas oportet quomodo, nec fabellas aniles preferas. Cic. *ibid.* 3. 5. and seem so extravagant to us how there could ever be any so simple as to believe them.

What better opinion then can we have, of all those of the same stamp in the Popish legends, which they have plainly built on this foundation, and copied from this very original? Not content with barely copying, they seldom fail to improve the old story, with some additional forgery and invention of their own.—Thus, in the present case, instead of two persons on white horses, they take care to introduce three; and not only on white horses, but at the head of white armies; as in an old history of the holy wars, written by a pretended eyewitness, and published by Mabillon, it is solemnly affirmed of St. George, Demetrius, and Theodorus. *Bell. Sac. Hist. in Mabill. Iter. Ital. T. 1. Par. 2. p. 148, 155.* They show us too in several parts of Italy, the marks of hands and feet on rocks and stones, said to have been effected miraculously by the apparition of some saint or angel on the spot: just as the impression of Hercules' feet was shown of old on a stone in Scythia, Herodot. l. 4. p. 251. exactly resembling the footsteps of a man. And they have also many churches and public monuments erected, in testimony of such miracles; Of saints and angels fighting visibly for them in their battles, which though always as ridiculous as that above-mentioned, are not yet supported by half so good evidence of their reality. There is an altar of marble in St. Peter's, one of the greatest pieces of modern sculpture, representing in figures as large as the life, the story of Attila king of the Huns, who in full march towards Rome with a victorious army, in order to pillage it, was frighted and driven back by the apparition of an angel, in time of Pope Leo I.

The castle and church of St. Angelo have their title from the apparition of an angel over the place, in the time of Gregory the Great. *Moder. Giorn. 1, Boldonii Epigraph. l. 2. p. 349. Rion. di Borgo 1.*

"The religion of Ceres of Enna was celebrated, as Cicero informs us, with a wonderful devotion, both in public and private through all Sicily; for her presence and divinity had been frequently manifested to them by numerous prodigies, and many people had received immediate help from her in their utmost distress. Her image therefore in that temple was held in such veneration, that whenever men beheld it, they fancied themselves beholding either Ceres herself, or the figure of her at least not made by human hands, but dropt down to them from heaven." Now, if in the place of Ceres of Enna, we should insert into this relation, our Lady of Loretto, or of Impruneta, or any other miraculous image in Italy; the very same account would suit as exactly with the history of the modern saint, as it is told by the present Romans, as it formerly did with that of Ceres, as it is transmitted to us by the ancients. And what else indeed are all their miraculous images, which we see in every great town, said to be made by angels, and sent to them from heaven, Aring. *Rom. Subter. l. 5. c. 5. Mountfauc. Diar. ibid. 137.* but mere copies of the ancient fables of the *Diopetes Agalma*, or image of Diana, dropt from the clouds; Act. *Apost. c. xix. 35.* or the Palladium of Troy, which, according to old authors, Pitisci *Lexic. Antiquit. Antiquit.* was a wooden statue three cubits long, which fell from heaven.

In one of their churches here, they show a picture of the Virgin, which, as their writers affirm, *Rom. Modern. Giorn. 2 Rion. di Ripa. c. 43.* was brought down from heaven with great pomp, and after having hung a while with surprising lustre in the air, in the sight of all the clergy and people of Rome, was delivered by angels into the hands of Pope John I., who marched out in solemn procession, in order to receive that celestial present. And is not this exactly of a piece with the old Pagan story of King Numa, when in this same city he issued from his palace, with priests and people after him, and with public prayer and solemn devotion received the ancile, or heavenly shield, which in the presence of all the people of Rome, was sent down to him with

much the same formality from the clouds? *Ov. Fast. l. 3.* And as that wise prince, for the security of his heavenly present, ordered several others to be made so exactly like it, that the original could not be distinguished; so the Romish Priests have thence taken the hint, to form after each celestial pattern, a number of copies, so perfectly resembling each other, as to occasion endless squabbles among themselves about their several pretensions to the divine original.

The rod of Moses, with which he performed his miracles, is still preserved, as they pretend, and shown here with great devotion, in one of the principal churches; and just so the rod of Romulus, with which he performed his auguries, was preserved by the Priests as a sacred relique in old Rome, and kept with great reverence from being touched or handled by the people: *Plutar. in Camil. 145. D.* which rod too, like most of the Popish relics, had the testimony of a miracle in proof of its sanctity; for when the temple, where it was kept, was burnt to the ground, it was found entire under the ashes, and untouched by the flames, *Valer. Max. c. 8. 10. It. Cic. de Divin. l. 17. Plutar. in Rom.* which same miracle has been borrowed and exactly copied by the present Romans, in many instances; particularly, in a miraculous image of our Saviour in John Lateran; over which the flames, it seems, had no power, though the church itself has been twice destroyed by fire.

Nothing is more common among the miracles of Popery, than to hear of images, that on certain occasions had spoken; or shed tears; or sweat; or bled. And do not we find the very same stories in all the heathen writers? Of which I could bring numberless examples from old as well as new Rome, from Pagan as well as Popish legends. Rome, as the describer of it says, abounds with these treasures, or speaking images. But he laments the negligence of their ancestors, in not recording, so particularly as they ought, the very words and other circumstances of such conversations. They show us here an image of the Virgin, which reprimanded Gregory the Great, for passing by her too carelessly. And in St. Paul's church, a crucifix, which spoke to St. Bridgid, *Ad sanctum Paulum, ubi vidimus ligneum Crucifixi Imaginem, quem sancta Brigida sibi loquentem audisse perhibetur. Mabill. D. Italic. p. 133.* Durantus mentions another Madonna, which spoke to the sexton, in commendation of the piety of one of her votaries. *Imaginem Sanctæ Mariæ Custodem Ecclesiæ allocutam et Alexii singularem pietatem commendassè. Rurant. de Rit. l. 1. c. p. 5.* And did not the image of Fortune do the same, or more in old Rome? Which, as authors say, spoke twice in praise of those matrons, who had dedicated a temple to her. *Fortunæ item muliebris simulacrum, quod est in via Latina, non semel, sed bis locutum constitit, his pæne verbis, bene me matronæ vidistis, riteque dedicastis. Valer. Max. l. 8.*

They have a church here dedicated to St. Mary the Weeper, or to a Madonna famous for shedding tears. *St. Maria del Pianto. Rom. Mod. Gior. 3 Rion. della Regosa 5.* They show an image too of our Saviour, which for some time before the sacking of Rome wept so heartily, that the good fathers of the monastery were employed in wiping its face with cotton. And was not the case just the same among their ancestors, when on the approach of some public calamity, the statue of Apollo, as Livy tells us, wept for three days and nights successively? *Apollo triduum et tres noctes lacrymavit. Liv. l. 43. 13.* They have another church built in honor of an image, which bled very plentifully, from a blow given to it by a blasphemier. And were not the old idols too as full of blood, when as Livy relates, all the images in the temple of Juno were seen to sweat with drops of it? *Signa ad Junonis sospitæ sudore manavere. Liv. 23. 31. Ad Lucum Feroniæ sanguine suda: unt. Ib. 27. 4.*

All which prodigies, as well modern as ancient, are derived from the same source; the contrivance of priests or governors, in order to draw gain or advantage out of the poor people, upon whom they thus impose.

Xenophon, though himself much addicted to superstition, speaking of the prodigies, which preceded the battle of Leuctra, and portended victory to the Thebans, tells us, that some people looked upon them as all forged and contrived by the magistrates, the better to animate and encourage the multitude; and as the originals themselves were but impostures, it is no wonder, that the copies of them appear such gross and bungling forgeries. *Xenophon. Ellen. l. 6.*

I have observed a story in Herodotus, *l. 4. p. 235.* not unlike the account,

which is given of the famed travels of the house of Loretto; of certain sacred mystical things, that travelled about from country to country, and after many removals and journeys, settled at last, for good and all, in Delos. But this imposture of the holy house might be suggested rather, as Addison has observed, (*Travels from Pesaro to Rome*;) by the extraordinary veneration paid in old Rome to the cottage of its founder Romulus: which was held sacred by the people, and repaired with great care from time to time, with the same kind of materials, so as to be kept up in the same form, in which it was originally built. *Dion. Halicar. l. 1.* It was turned also like this other cottage of our Lady, into a temple, and had divine service performed in it, till it happened to be burnt down by the fire of a sacrifice in the time of Augustus: *Dio. l. 48. p. 437.* But what makes the similitude still more remarkable is, that this pretended cottage of Romulus was shown on the Capitoline Hill: *Per Romuli casam, perque veteris Capitolii humilia tecta juro;* (*Val. Max. l. 4. c. 11.:*) whereas it is certain, that Romulus himself lived on Mount Palatin: *Plutarch. in Rom. p. 30. Dion. Hal. l. 2. p. 110. Ed. Huds.* So that if it had been the house of Romulus, it must needs, like the holy house of Loretto, have taken a leap in the air, and suffered a miraculous translation, though not from so great a distance, yet from one hill at least to the other.

But if we follow their own writers, it is not the holy house of Loretto, but the homely cradle of our Saviour, that we should compare rather with the little house of Romulus: which cradle is now shown in Mary the Great, and on Christmas-day exposed on the high altar to the adoration of the people; being held in the same veneration by present Rome, as the humble cottage of its founder had been by its old inhabitants. "Rome," says Baronius, (*Annal. l. Christi. 5. It. Aring. Rom. Subt. l. 6. 1.*) "is now in possession of that noble monument of Christ's nativity, made only of wood, without any ornament of silver or gold, and is made more happily illustrious by it, than it was of old by the cottage of Romulus; which, though built only with mud and straw, our ancestors preserved with great care for many ages."

The melting of St. Jannarius's blood at Naples, whenever it is brought to his head, which is done with great solemnity on the day of his festival, (*Aring. Rom. Subt. l. 1. 16.*) whilst at all other times it continues dry, and congealed in a glass phial, is one of the standing and most authentic miracles of Italy. Yet Addison, who twice saw it performed, assures us, that instead of appearing to be a real miracle, he thought it one of the most bungling tricks that he had ever seen. *Trav. at Naples.*

Mabillon's account of the fact seems to solve it very naturally, without the help of a miracle: (*Iter. Ital. p. 106.:*) for during the time that a Mass or two are celebrated in the church, the other Priests are tampering with this phial of blood, which is suspended all the while in such a situation, that as soon as any part of it begins to melt by the heat of their hands, or other management, it drops of course into the lower side of the glass which is empty; upon the first discovery of which, the miracle is proclaimed aloud, to the great joy and edification of the people.

But by what way soever it be effected, it is plainly nothing else, but the copy of an old cheat of the same kind, transacted near the same place, which Horace makes himself merry with on his journey to Brundisium; telling us, how the Priests would have imposed upon him and his friends, at a town called Gnatia; by persuading them, that the frankincense in the temple used to dissolve and melt miraculously of itself, without the help of fire. *Sat. l. 5. v. 98.*

In the Cathedral church of Ravenna, I saw in Mosaic work the pictures of those Archbishops of the place, who, as all their historians affirm, (*Hist. Raven. &c. Aring. Rom. Subt. l. 6. c. 48.*) were chosen for several ages successively by the special designation of the Holy Ghost, who, in a full assembly of the clergy and people, used to descend visibly on the person elect, in the shape of a dove. If the fact of such a descent be true, it will easily be accounted for by a passage in Aulus Gellius, whence the hint was probably taken; who tells us of Archytas the philosopher and mathematician, that he formed a pigeon of wood so artificially, as to make it fly by the power of mechanism, just as he directed it. *A. Gell. Noct. Att. l. 10. 12.* And we find from Strada, that many tricks of this kind were actually contrived for the diversion of Charles the Fifth in his monastery, by one Turrianus, who made

little birds fly out of the room, and back again, by his great skill in machinery. Gronovii. Not. in Gell. Ibid.

It would be endless to run through all the Popish miracles which are evidently forged, or copied from the originals of Paganism; since there is scarcely a prodigy in the old historians, or a fable in the old poets, but what is transcribed into their legends, and swallowed by their silly bigots, as certain and undoubted facts.

The story of Arion the musician, riding triumphant with his harp on the back of a dolphin, that took him up when thrown overboard at sea, one would think, is too grossly fabulous, to be applied to any purpose of christian superstition. Yet our present Romans so far surpass the old in fable and imposture, that out of this single story they have coined many of the same stamp, of dolphins taking up and bringing ashore with great pomp several of their saints, both dead and alive, who had been thrown into the sea by infidels, either to drown, or to deprive them of burial. Quos Judex submersos in mare necavit; sed Delphinorum obsequio Corpora eorum ad litus delata sunt. Sed de Obsequio Delphinorum martyribus impenso plura infra suo loco. Aring. Rom. Subterr. l. 1. c. 9, 10.

The fable of the harpies, those furies or winged monsters, who were so troublesome to Æneas and his companions, (Virg. Æn. 3. 211.) seems to be copied in the very first church within the walls of Rome, close to the gate of the people, as it is called, by which we enter it from the north: where there is an altar with a public inscription, signifying, that it was built by Pope Paschal by divine inspiration, in order to drive away a nest of huge dæmons or monsters, who used to perch upon a tree in that very place, and terribly insult all who entered the city.

The popish writers themselves are forced to allow, that many both of their reliques and their miracles have been forged by the craft of Priests, for the sake of money and lucre. Durantus, a zealous defender of all their ceremonies, gives several instances of the former; particularly of the bones of a common thief, which had for some time been honored with an altar, and worshipped under the title of a saint. S. Martinus Altare, quod in honorem Martyrio exstructum fuerat cum ossa et reliquias ejusdam latronis esse deprehendisset, submoveri jussit. Durant de Ritib. l. 1. c. 25. And for the latter; Lyra, in his comment on Bel and the Dragon, observes, that sometimes also in the church, very great cheats are put upon the people, by false miracles, contrived, or counteracted at least, by their Priests for some gain and temporal advantage. Aliquando fit in Ecclesia maxima deceptio populi in miraculis fictis a sacerdotibus, vel eis adhæreatibus propter lucrum temporale, &c. Nic. Lyr. in Dan. c. 14. And what their own authors confess of some of their miracles, we may venture, without any breach of charity, to believe of them all; nay, we cannot indeed believe any thing else without impiety; and without supposing God to concur in an extraordinary manner, to the establishment of fraud, error, and superstition in the world.

The refuge or protection given to all who fly to the church for shelter, is a privilege directly transferred from the heathen temples to the Popish churches; and has been practised in Rome, from the time of its founder Romulus; who in imitation of the cities of Greece, opened an asylum or sanctuary to fugitives of all nations. Romulus, ut saxo lucum circumdedit alto; Quilibet huc, inquit, confuge, tutus eris. Ov. Fast. 3.

But we may observe the great moderation of Pagan, above that of Popish Rome, in regard to this custom; for I do not remember that there was ever more than one asylum in the times of the republic; whereas there are now some hundreds in the same city; and when that single one which was opened rather for the increase of its inhabitants, than the protection of criminals, was found in the end to give too great encouragement to mischief and licentiousness; they enclosed it round in such a manner, as to hinder all access to it. Dio. l. 47. p. 385. Whereas the present Popish sanctuaries stand perpetually open, not to receive strangers, but to shelter villains; so that it may literally be said of these, what our Saviour said of the Jewish temple, that they have turned the house of prayer into a den of thieves. Matt. xxi. 13.

In the early ages of Christianity there were many limitations put upon the use of this privilege by emperors and councils; and the greater crimes of murder, adultery, theft, &c. were especially excepted from the benefit of it.

Neque Homicidis, neque Adulteris, neque virginum raptoribus, &c. terminorum custodies; cautelam sed etiam inde extrahes, et supplicium eis inferes. Justin. *Novel.* 17. c. 7. But now they scruple not to receive to sanctuary, even the most detestable crimes; and it is owing without doubt to this policy of holy church, that murders are so common with them in Italy on slight provocations; whilst there is a church always at hand and always open, to secure offenders from legal punishment; several of whom have been shown to me in different places, walking about at their ease and in full security, within the bounds of their sanctuary.

In their very priesthood, they have contrived to keep up as near a resemblance, as they could, to that of Pagan Rome: and the sovereign Pontiff, instead of deriving his succession from Peter, who, if ever he was at Rome, did not reside there at least in any worldly pomp or splendor, may with more reason, and a much better plea, style himself the successor of the Pontifex Maximus, or chief priest of old Rome; whose authority and dignity was the greatest in the republic; and who was looked upon as the arbiter or judge of all things, civil as well as sacred, human as well as divine: whose power, established almost with the foundation of the city, "was an omen," says Polydore Virgil, "and sure pre-sage of that priestly majesty, by which Rome was once again to reign as universally, as it had done before by the force of its arms." *Pol. Vir. In. rer.* l. 4. 14.

But of all the sovereign pontiffs of Pagan Rome, it is very remarkable that Caligula was the first who ever offered his foot to be kissed by any who approached him: which raised a general indignation through the city, to see themselves reduced to suffer so great an indignity. Those who endeavored to excuse it, said, that it was not done out of insensibility, but vanity; and for the sake of showing his golden slipper, set with jewels. Seneca declaims upon it in his usual manner, as the last affront to liberty; and the introduction of a Persian slavery into the manners of Rome. *Absolute et gratias agenti porrexit osculandum sinistrum pedem—qui excusant, negant id insolentiae causa factum; aiunt. Socculum auratum, imo aureum, margaritis distinctum ostendere eum voluisse—natus in hoc, ut mores civitatis Persica servitute mutaret, &c. Senec. de benef.* l. 2. 12. Yet, this servile act, unworthy either to be imposed or complied with by man, is now the standing ceremonial of Christian Rome, and a necessary condition of access to the reigning Popes; though derived from no better origin, than the frantic pride of a brutal Pagan tyrant.

The great variety of their religious orders and societies of priests seems to have been formed upon the plan of the old colleges or fraternities of the Augurs, Pontifices, Selli, Fratres Arvales, &c. The vestal Virgins might furnish the hint for the foundation of nunneries: and I have observed something very like to the rules and austerities of the monastic life, in the character and manner of several priests of the heathens, who used to live by themselves, retired from the world, near to the temple or oracle of the deity, to whose particular service they were devoted; as the Selli, the Priests of Dodonaean Jove, a self-mortifying race. From the character of those Selli, or as others call them Elli, the Monks of the Pagan world; seated in the fruitful soil of Dodona; abounding, as Hesiod describes it, with every thing that could make life easy and happy; and whither no man ever approached them without an offering in his hands, we may learn, whence their successors of modern times have derived that peculiar skill or prescriptive right, of choosing the richest part of every country for the place of their settlement. *Sophoc. Trachin.* p. 340. v. 1175. *Schol. Triclin.*

Whose groves the Selli, race austere, surround;
Their feet unwash'd, their slumbers on the ground. *Pope. Il.* 17. 234.

But above all, in the old descriptions of the lazy mendicant Priests among the heathens, who used to travel from house to house, with sacks on their backs; and, from an opinion of their sanctity, raise large contributions of money, bread, wine, and all kinds of victuals, for the support of their fraternity, we see the very picture of the begging friars; who are always about the streets in the same habit, and on the same errand, and never fail to carry home with them a good sack full of provisions for the use of their convent. *Stipes æreas immo vero et argenteas multis certatim offerentibus sinu recipere patulo;*

nec non et vini cadum et lactis et caseos avidis animis corradentis et in sacculos huic quæstui de industria præparatos farcientes, &c. Apuleius *Metam.* l. 3. p. 262.

Cicero, in his book of laws, restrains this practice of begging, or gathering alms, to one particular order of Priests, and that only on certain days; because, as he says, it propagates superstition, and impoverishes families. Which may let us see the policy of the church of Rome, in the great care that they have taken to multiply their begging orders. *Stipem sustulimus, ut eam quam ad paucos dies propriam Idææ matris excepiimus. Implet enim superstitione animos, exhaust domos.* Cic. de *Legib.* l. 2. 9, 16.

I could easily carry on this parallel, through many more instances of the Pagan and Popish ceremonies, to show from what spring all that superstition flows, which we so justly charge them with, and how vain an attempt it must be, to justify by the principles of Christianity, a worship formed upon the plan, and after the very pattern of pure heathenism. I shall not trouble myself with inquiring at what time, and in what manner, those several corruptions were introduced into the church: whether they were contrived by the intrigues and avarice of Priests, who found their advantage in reviving and propagating impostures, which had been of old so profitable to their predecessors; or whether the genius of Rome was so strongly turned to fanaticism and superstition, that they were forced, in condescension to the humor of the people, to dress up their new religion to the modes and fopperies of the old. This, I know, is the principle, by which their own writers defend themselves, as oft as they are attacked on this head.

Aringhus, in his account of subterraneous Rome, acknowledges this conformity between the Pagan and Popish rites, and defends the admission of the ceremonies of heathenism into the service of the church, by the authority of their wisest Popes and Governors: "who found it necessary," he says, "in the conversion of the Gentiles, to dissemble and wink at many things, and yield to the times; and not to use force against customs, which the people are so obstinately fond of; nor to think of extirpating at once every thing, that had the appearance of profane; but to supersede in some measure the obligation of the sacred laws; till those converts convinced themselves by degrees, and informed of the whole truth, by the suggestions of the Holy Spirit, should be content to submit in earnest to the yoke of Christ." Aring. *Rom. Subter.* Tom. 1. Lib. 1. Cap. 21.

It is by the same principles, that the Jesuits defend the concessions, which they make at this day to their proselytes in China; who, where pure Christianity will not go down, never scruple to compound the matter between Jesus and Confucius; and prudently allow, what the stiff old prophets so impolitically condemned, a partnership between God and Baal: of which though they have often been accused at the court of Rome, yet I have never heard, that their conduct has been censured. But this kind of reasoning, how plausible soever it may be, with regard to the first ages of Christianity, or to nations just converted from Paganism, is so far from excusing the present Gentilism of the church of Rome, that it is a direct condemnation of it; since the necessity alleged for the practice, if ever it had any real force, has not, at least for many ages past, at all subsisted: and their toleration of such practices, however useful at first for reconciling heathens to Christianity, seems now to be the readiest way to drive Christians back again to heathenism.

I have sufficiently made good what I first undertook to prove: an exact conformity, or rather uniformity of worship, between Popery and Paganism. For since, we see the present people of Rome worshipping in the same temples; at the same altars; sometimes the same images; and always with the same ceremonies, as the old Romans; who can absolve them from the same superstition and idolatry of which we condemn their Pagan ancestors?

ROMISH CEREMONIES.

Sacraments.—Baptism.—Confirmation.—The Eucharist.—Ceremonies of the Mass.—Blessed Bread.—Viaticum.—Penance.—Auricular Confession.—Excommunication.—Bull "In Cæna Domini."—Extreme Unction.—Benediction of Grave-Yards.—Funerals.—Burial.—Marriage.—FESTIVALS.—CALENDAR.—January.—February.—March.—Lent.—Carnavals.—Easter.—April.—May.—Whitsuntide.—Procession of Corpus Christi.—June.—July.—August.—September.—October.—November.—December.—Processions.—Relics.—Adoration of the Pope.—Coronation of the Pope.—Benediction of Bells.—Reception of Nuns.

FROM the multifarious ceremonies which the Roman Hierarchy have enacted, it was deemed requisite to select a few specimens, correctly to illustrate the nature of that antichristian system as embodied in its impious and soul-destroying ritual. The different sections which follow have been compiled chiefly from that standard and authentic work, published in France, about one hundred years since, entitled, Picart's "Ceremonies and Religious Customs."

The ensuing concise delineations of the practical blasphemy and idolatry which are enjoined by the Papal Hierarchy, and universally enacted wherever the supremacy of the Court of Rome is acknowledged, form a suitable appendix to the fourth chapter of these "Illustrations of Popery." Only the most prominent of all the superstitious observances which are appointed by the Roman Pontiffs are noticed. They may be subdivided into two general classes—The *Sacraments*; and the *Festivals*.

I. **SACRAMENTS.**—According to the Roman Confession of Faith, as enacted by Pope Pius V., and as admitted by all living Papists; there are seven Sacraments; which are thus characterized. "By Baptism we are born in Christ. By Confirmation we increase in grace. By the Eucharist our souls are sustained. By Penance we recover the health of the soul. Extreme Unction washes away Impurity of Sin. By Holy Orders, Priests receive power to exercise all the functions of the Ministry. Every one knows the end of Marriage."

Of those Sacraments, they say, "Baptism, Penance, and the Eucharist are absolutely necessary."

1. *Baptism.*—The first of the Romish Superstitions in reference to their perversion of the Redeemer's institution, is this; that "the Water which is used for christening, must be blessed on the eve of Easter or Whitsunday; and be carefully kept in a vessel for that purpose."

The ensuing narrative combines the succession of mummery which has been added to the Redeemer's ordinance. The Priest begins with an inquiry to the Sponsors respecting the child, and its name; with their determination that the child shall live and die a Papist. Then follows an exhortation; to which succeed a few questions concerning the requirement of the Sponsors. The Priest next breathes thrice upon the child, saying—"Come out of this child, thou evil spirit, and make room for the Holy Ghost." After which, he makes a cross on the child's forehead with the thumb of his right hand, and another on its breast, pronouncing—"Receive the sign of the cross in thy forehead and in thy breast!" Having blessed the salt, he puts some of it in the child's mouth, saying, "Receive the salt of Wisdom." A third prayer is repeated; after which he puts on his cap, exorcises the Devil, and commands the evil Spirit to come out of him; and again makes the sign of the Cross on the child's forehead, lays his hand on his head, and recites another prayer. He then takes hold of the child's clothes, having laid the stole upon it; and then the Sponsors enter with the Child, repeating after the Priest the Apostles' Creed, and

the Lord's Prayer. At the Font of "holy water," the Priest exorcises Satan once more; and then taking some spittle on his thumb, he rubs the child's ear and nostrils, repeating the same word, "Ephphatha," which our Lord said to the man who was deaf and dumb; doubtless intending to coerce the silly people to believe that the child is deaf and dumb, and that the Priest can make it hear and speak. Then while the Priest prepares the oil, the child is stripped to below the shoulders.

The male Sponsor holds the child over the font; and the female Sponsor takes it by the feet, turning it towards the East. Then the questions of renunciation of the Devil, &c., are proposed. After which, the Priest anoints the child between his shoulders with a Cross, and puts off the purple stole, for a white one; when other questions are proposed to the Sponsors. When they have replied, the Priest takes some of the "blessed water," and pours it thrice on the child's head in the form of a Cross. Next he anoints the child's head with the chrism in the form of a cross, lays a piece of white linen on its head, and puts a lighted taper into the Sponsor's hand. The whole ceremony is closed with a short unintelligible exhortation.

2. *Confirmation.*—Candidates are confirmed ordinarily at seven years of age; in the morning, and fasting. Before the Prelate begins that ceremony, he washes his hands, and puts on his white ornaments. He then turns to the candidates, who stand near him, the Boys on the right and the Girls on the left. After a prayer he sits down, and the candidates kneel. Having directed the name of each candidate to be registered, he dips the thumb of his right hand in the chrism, and with it signs a cross upon their foreheads, giving to each of them a pat on the cheek, saying, "Peace be to you." Immediately after, the forehead of the youth is bound with a slip of linen about two fingers' broad. Then the Prelate says, "I confirm you by this chrism of salvation." The ceremony is ended by the Prelate's blessing, and the sign of the cross over them. The only thing which is remarkable is the blow upon the cheek, which is intended as a mark of spiritual liberation. It was borrowed from the Pagans, who used to enfranchise their slaves, by giving them a blow upon the side of the head, to denote that they would no more be abused as slaves.

3. *The Eucharist.*—By the Papal Rubric, it is enjoined upon all persons that they shall receive the Eucharist at Mass, at least every Christmas, Easter, Whitsunday, Twelfth tide, Corpus Christi day, All Saints, Assumption of the Virgin Mary, Festival of the Patron, and the Anniversary of Baptism. The Wafer must be taken fasting.

Ceremonies of the Mass.—On Sunday, before high mass, the holy water is made. A Procession of the Priest, &c., with the cross carried at the head of it, follows. There are thirty-five actions of the Priest at Mass, all of which it is pretended are allegorical.

1. The Priest goes to the Altar—which, the Papists say, is an allusion to Christ's retreat with his Apostles to the Garden of Olives.

2. The Priest utters a preparatory prayer—to signify Christ's prayer in the garden of Gethsemane.

3. The Priest Confesses at the Altar—to record the prostration of Christ, and his sweating of blood in the garden.

4. The Priest goes up and kisses the Altar—to denote his reconciliation with God, and that of the people through him—and also to show the kiss of Judas.

5. The Introit is then sung, during which the Priest "thurifies" the Altar; which perfume represents the prayers of Believers.

6. The "Introit" is called the beginning of the Mass—to bespeak Christ's entrance into the house of Annas.

7. The "Kyrie Eleison" immediately follows the Introit; and that prayer, it is said, presents the idea of Peter's tears.

8. The Priest then recites, and the choir sing the "Gloria in Excelsis;" which, the Papists aver, means our Lord showing himself to the Faithful. Then the Priest makes several turns to the people, and kisses the Altar at each turn, adding, "Dominus vobiscum, the Lord be with you." To which the people reply—"Et cum spiritu tuo, and with thy spirit." All which frequent alternate salutations, we are gravely told, display the Lord's looking upon Peter with pity and compassion, so that Peter was sensible the Lord was with him; and to exemplify the harmony which should exist between the Priest and people at the celebration of the Mass.

9. The Priest next reads the Epistle, which symbolizes the accusation brought against Jesus Christ before Pontius Pilate.

10. After the Epistle the *Gradual* is sung; during which the Deacon presents the Incense to the priest; who then kneels and bows before the Altar, repeating a short prayer. That ceremony being an indication of the Priest and People going to answer before the Tribunal of Jehovah.

11. The Priest next reads the Gospel; which unfolds Herod's sending of Christ to Pontius Pilate. The Gospel is also carried from the right side of the Altar to the left; which is an emblem of the preaching of it to the Gentiles, after the refusal of the Jews. It also declares, that Jesus Christ, after having been insulted and despised by Herod, who typifies the Jews, was carried before Pilate, the representative of the Gentiles.

12. The uncovering of the chalice follows, which represents the manner in which the Lord was stripped for the scourging.

13. The Gospel is then perfumed, and the Priest kisses it. The creed is next sung; and at the end of it, the Priest having kissed the Altar, turns to the people, and kisses the Gospel and the Altar, as before. Then succeeds the offertory or presentation of the Host, which shows the Redeemer's scourging.

14. The Priest elevates the chalice, to show that Jesus was about to be elevated as a victim; and then covers it, to exemplify that the Sacrifices of the Pagans were crowned, before they were immolated to their idols.

15. The Priest blesses the Bread, and Wine, and the Frankincense, and then perfumes the Bread, and Wine, and the Altar—to show the sweet smelling savour of the sacrifice, which the Priest prays may be acceptable to God. Afterwards, the Priest washes his fingers in imitation of Christ's washing the feet of the Apostles—and also to exhibit Pilate's washing of his hands to declare the Lord's innocence.

16. Having washed his fingers, the Priest bows profoundly to the middle of the altar; makes a second oblation of the Bread and Wine; and then mutters an inaudible prayer, called one of the *Secretums* of the Mass.

17. At the end of that Secretum, which it is said is the Treasury in which the Priest shuts up the prayers of the people, he exhorts the people to lift up their hearts; for the Priest is about to bring down the Lord of Heaven and earth upon the Altar.—That part of the ceremonial is denominated the Preface; all which, it is affirmed, symbolizes Christ's condemnation.

18. The Canon immediately follows the preface—which is applied to Christ's bearing the cross and going to die for us.

19. Then the Priest covers the Host and Chalice with his hands—which is adopting the customs of the Jewish and Gentile Priests, who laid their hands upon the Beasts that they intended to sacrifice—and it also preserves in remembrance the action of Saint Veronica, who, it is fabled, lent her handkerchief to the Lord, when he was carrying his cross, and he left the similitude of his face upon that handkerchief, of which they contend, that the original has miraculously multiplied equally wonder-working copies.

20. The Priest makes the sign of the cross over the host and chalice—which represents the sacrifice of Jesus upon the cross.

21. The adoration of the wafer by the Priest, next succeeds; with his elevation of it to be worshipped by the people, which points out the Saviour lifted up on the cross.

22. After the Priest has consecrated the chalice, he elevates it to be adored.

23. The Priest then prays for all the souls in Purgatory—which holds forth the Lord's prayer on the cross for his enemies.

24. The Priest then smites his breast, and implors the Mediation of the Saints whom he names—that represents the prayer of the dying penitent thief on the cross.

25. The Wafer and Cup are next exalted, and afterward the Priest recites the Lord's prayer. When he comes to the petition, "Give us this day our daily bread!"—the Deacon takes the Paten, lifts it up, and then returns it to the Priest—that is said to express the relation of the Believer to Christ.

26. The Priest then mutters an unheard prayer for the Mediation of the Virgin Mary and the Saints. He then puts the Wafer upon the Paten and breaks it—which, we are told, represents the agony of Christ.

27. The Priest puts a part of the Wafer into the chalice, which discloses the descent of Christ into Limbo.

28. Then the Priest thrice says, and the choir sing the *Agnus Dei*, while the Priest thrice smites his breast—which records the sorrow of the Disciples who returned from the cross beating their breasts.

29. After a private prayer, the Priest kisses the Altar, and the instrument of peace which he receives from the Deacon; and then it is returned to the Deacon, and sent about the congregation, that each person may kiss the *Pax*; during which interval, the Priest recites two inaudible prayers. Then having eaten the Wafer, he distributes other wafers to the people. The Priest's swallowing the Wafer is said to disclose the burial of our Lord's body; and his descent to Hell. Then follows the anthem, named "The Communion."

30. The Priest then puts wine into the chalice with a short prayer—then wine and water are poured for the second ablution; which, it is said, are an allegorical representation of the washing and embalming of the Lord's dead body.

31. The Priest then sings the Post Communion; which, it is pretended, exhibits the Saviour's resurrection.

32. The Priest then turns to the congregation and salutes them; which is the image of Christ's appearance and salutation to his Mother and his Disciples.

33. The Priest repeats some prayers and reads the beginning of John's Gospel—which denote the doctrines that Christ taught his apostles during the forty days after he was raised from the dead, until his ascension.

34. The Congregation is then dismissed with the words—"Ite, Missa est—Depart, the Mass is ended." To which the people answer—"God be thanked!"—to denote Christ's ascension.

35. Then the Benediction is pronounced—which is a figure of the gifts poured down upon the apostles by the Holy Spirit on the day of Pentecost.

There is a continual succession of postures among the people during Mass.—"Kneeling, they say, expresses Humiliation and Repentance;—Standing denotes Confidence and Resolution; and sitting is a token of Steadiness and Perseverance."

With the Eucharist are connected two customs which in all Papal countries are considered of great importance; the *Blessed Bread*; and the *Viaticum*.

Blessed Bread.—The Priest performs the ceremony of blessing bread on Sundays, and all other high festivals. The principal inhabitants are the donors; and the act is called "Presentation of the Blessed Bread." The Bread is adorned with tapers, and exhibited with great solemnity. After the offering, the Priest holds out to the Giver of the Bread the Paten to kiss, who then presents his oblation. The Bread is thus consecrated. The Priest having recited the Offertory, the clerk takes the Bread from the person who presents it, and gives it to the Sub-Deacon; the Priest uncovered, stands before the altar; and recites a prayer, making a cross over the Bread, and afterwards sprinkling it with Holy Water. An Acolyte cuts it into several equal pieces, and distributes it among the congregation after Mass. "Blessed Bread" must not be sold, but if there is any surplus after the distribution, it must be given to the poor.

Viaticum.—The Wafer is administered as a Viaticum, or provision for a journey to those whose life is in danger. In Popish countries the Wafer is always carried in idolatrous procession. After entering the sick person's apartment, the Priest spreads the Corporal upon a Table, and lays the *Pix* upon it. Then he and all the attendants worship the Wafer or Host. He next sprinkles the sick person and the room; after which the Wafer, with some of the ceremonies for celebrating Mass, is duly administered.

If a Priest is obliged to carry the Viaticum to a person infected with the plague; he goes within about ten yards of the house with the wind at his back. Having inclosed the consecrated Wafer between two others, and having wrapt them in a sheet of white paper, he lays it on the ground, and covers it with a stone, to preserve his God from wind, rain, &c. That being completed, the sick person or his attendant takes up the Wafers, being told by the Priest which of them he has consecrated for his God. The Priest performs the usual ceremonies; as if he were close to the infected person.

Similar precautions are observed in administering Extreme Unction to persons infected with the plague. The Priest takes a long rod, at the end of which a piece of tow or cotton dipped in their holy oil is fixed; with which

the sick person is anointed with the prescribed words. After which they burn the cotton and the end of the rod in a fire prepared expressly for that purpose in a chafing-dish.

4. *Penance*.—Those parts of Penance which comprise ceremonies worthy of separate description appertain to *Auricular Confession*, and *Excommunication*.

Auricular Confession.—The priestly confessor has a surplice over his cassock, with a purple stole, and a square cap. The Confessional or Tribunal of Penance should be open before, and have one or two lattice windows in it. When the penitent arrives at the confessional, she must make the sign of the cross, and ask the confessor's blessing. The confessor must be seated upright, with gravity and modesty. His cap must be on his head; and his face concealed, with his ear stooped towards the penitent. The penitent should kneel with clasped hands. Women and young maidens should not attend confession with naked breasts; and their shoulders and arms too much exposed. When the confession is ended, the confessor takes off his cap and the covering from his face. He then stretches his right hand towards her; and having put on his square cap, he absolves the penitent from all her sins.

Excommunication.—The Excommunication with unlighted candles is preceded by the Anathema. When an excommunicated person dies unabsolved; an examination is made whether he gave signs of contrition. If it is decided that his body shall not be deprived of burial in ecclesiastical premises: the Priest puts on a black stole over the surplice, and in procession goes to the place where the corpse lies; preceded by three clerks in surplices, one of whom carries the Wand, another the Holy Water, and the third bears the cross. If the body is not interred, he strikes it with his rod at every verse of the *Miserere*; after which he absolves it, and it is buried in the usual grave-yard. If the corpse had been deposited in any other place, if possible it must be removed; but if it cannot be dug up, the Priest only strikes upon the grave with his rod.

When the Pope in person assists at the fulmination of the solemn Excommunication, he goes up to the high altar, accompanied by twelve Cardinal Priests, all of them carrying lighted tapers. The Pontiff then sits down on his throne before that altar, and proclaims his anathema. On some occasions a Cardinal Deacon performs that office from a pulpit.—Then the bells ring in the same doleful manner as for the dead; because all excommunicated persons in reference to the church are considered as deceased. After the anathema, all the assembly cry out three times with a loud voice—"Fiat!—Fiat!—Fiat!—So be it." At the same time the Pope and the Cardinals throw their lighted candles upon the ground, and the Acolytes tread them under their feet.

Bull "In Cæna Domini".—The grand Excommunication of all Heretics annually occurs in every Mass-house throughout the world on the Thursday prior to Easter. At Rome, it is announced from the gallery of the Blessing. The Pope is dressed in a red chasuble, and a stole of the same colour; and stands elevated, that he may better be seen by the multitudes. The Sub-Deacon on the Pope's left hand reads the Bull in Latin; and the Deacon on his right in Italian. The lighted candles are then introduced and delivered to the Roman Pontiff and all his court. When the Excommunication has been promulged, the Pope and Cardinals extinguish their candles, and throw them among the crowd: after which the black cloth which covered the pulpit is taken away.

To exhibit the "all deceivableness of unrighteousness" which is essential to Romanism, it must be subjoined, that immediately after the Pontiff and his court have thus united in cursing all mankind except their own vassals, two Cardinal Deacons announce the "Plenary Indulgence" in Latin, and in Italian. When the ringing of bells and the firing of cannon, which attend that delusive and wicked ceremony, have partially ceased, the Pope with feigned humility proceeds to wash the feet of twelve paupers in the Ducal Hall; and waits upon them as a servant, while they are eating the dinner which has been prepared for them. Thus actually exemplifying the prophetic delineations of the Apostle John respecting himself; Revelation 13: 11; being "a beast like a lamb, which speaks as a dragon."

5. *Extreme Unction*.—The ceremonial of Extreme Unction includes other particular rites besides those which appertain to the anointing of the sick.

Uction.—Extreme Uction is administered only to those who are afflicted with mortal disease, or who are in aged decrepitude. It is not offered to criminals condemned to die, or to the impenitent. The Romanists affirm, that Extreme Uction assures to the recipients a final remission of their remaining sins, and would restore them to health, if it were for the good of their souls.

The parts which are anointed are the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins. Seven balls of cotton are prepared to wipe the parts which are to be anointed; some crumbs of bread with which the Priest may rub his fingers; water to wash them; a napkin to wipe them; and a taper to light him during the ceremony. The Priest must be dressed in his surplice and the purple stole. After the absolution, the Priest dips the thumb of his right hand into the oil, and anoints in the form of a cross. The clerk lights him with a consecrated taper, and holds a basin in a dish, in which the pieces of cotton are laid. The Priest commences by anointing the right eye; the eyelid being shut; then the left eye; next the ears; after which the nostrils; the lips; the hands; the feet; and the reins are successively touched. Having finished the anointing, the Priest washes his hands. The crumbs of bread and the water are cast into the fire; but the pieces of cotton used in the anointing are burnt, and the ashes are transferred to the Sacramentum.

Benediction of Grave-Yards.—The ceremony of blessing a grave-yard is performed either by a Prelate or a Priest specially delegated by him; and the following ceremonial is performed on the occasion. On the evening prior to the day appointed for that purpose, a wooden cross of man's height is set up in the middle of the ground. Before it, on a piece of wood about sixteen inches high, are placed three tapers; and a carpet is spread near the cross. The Priest being clothed in his vestments walks in procession, attended by an exorcist or acolyte carrying holy water; another with the thurible; two clerks with the ritual and three tapers, made of white wax, and the choir walking in pairs, all preceding the Priest.

When they arrive at the spot, they stand around the cross or crosses, and the Priest delivers an address upon the holiness, privileges, and immunities of grave-yards. Three tapers are then lighted before the cross. Afterwards the Priest recites a prayer; then the litanies are chanted, and when these words are uttered—"We beseech thee to purify and bless this church-yard!" the Priest makes the sign of the cross. After the litanies are ended, the Priest sprinkles the cross with Holy Water; and while an Anthem and Miserere are sung, he goes round the church-yard, also sprinkling it. The Priest then takes one of the lighted tapers from the foot of the cross, and sets it on the top of it, and the others are fixed on the two arms of the cross. The ceremony ends with incensing and sprinkling the cross thrice with holy water. If a grave-yard has been profaned in any way, according to the Romish Canons, the same ceremonies are performed to purify and reconcile it.

Funerals.—After the corpse is washed, a little Crucifix must be put in its hands, which must lie upon its breast. At the feet there is placed a vessel full of holy water and a sprinkler, that with it visitors may sprinkle themselves and the corpse. Priests and Ecclesiastics after their decease are clothed in their respective habits; and the corpse of a Priest is carried to the grave only by Priests, as that of a common man is only by the Laity. It is also prescribed, that Ecclesiastics shall not put on mourning for their natural relatives, nor accompany them to the grave with their friends, but shall walk with the other Priests in their robes.

Burial.—When the hour appointed for interment has arrived, notice is given by the tolling of the bell for the assembling of the Priests in their vestments. The officiating Priest then having put his black stole and chasuble over his surplice, they proceed to the house where the corpse lies. First walks the Exorcist with his holy water; next the Cross bearer; afterwards the Priests, with him who officiates at the end of the procession. The corpse must be laid at or near the door of the house; and the coffin is surrounded with four or six lighted tapers of yellow wax. The cross bearer is stationed at the head of the corpse; the officiating Priest at the feet; the person who carries the holy water close behind him, and all the other attendants are placed near the Priest, according to canonical precedence. Then the tapers and torches are lighted and given to those who are appointed to carry them; which superstition, as is admitted by Papists themselves, was adopted from the ancient Pagans.

The Priest then sprinkles the corpse thrice with holy water; after which the appointed anthems are sung; and at the end of the Miserere, the procession moves. Taper bearers precede—then the Lay Fraternities; next the persons who carry the holy water, and the cross; whom the Priests follow in pairs, at some distance from each other. The corpse goes after the Priests; to which succeed the relatives and friends, and acquaintances of the deceased.

When the procession arrives at the door of the Mass-house, a requiem is said. When within the house, a response is sung, in order that Saints and Angels may be induced to take charge of the dead person's soul. After the office of the dead, and if money sufficient is paid, Mass also is sung; then the Incense-bearer, he who carries the holy water, the cross-bearer, and the taper carriers, and the choir advancing before him, the Priest approaches the corpse. After reciting a short prayer, and a chant from the choir, the Deacon presents the sprinkler to the Priest, who thrice sprinkles the corpse with holy water on both sides—and then receives the Thurible, with which he also incenses the body thrice on each side, which is succeeded by a prayer.

Then the corpse is carried to the grave, the procession moving in the same order as before. The choir sing an anthem as they walk. Having arrived at the grave, the Priest blesses the grave, and sprinkles and incenses the body thrice, and also the grave. After an anthem and the requiem, the Priest performs the triple sprinkling of the corpse, without incense; which is followed by another prayer and anthem. The body being laid in the grave, before the earth is thrown upon it, the relations and friends sprinkle it with holy water. According to Romish custom, the dead are commemorated on the third, seventh, and thirtieth days, and especially on their anniversary.

6. *Marriage*.—The two chief distinctive ceremonies which are connected with the nuptials of Papists, are the prior Confession and Absolution; and the Priest's blessing the conjugal bed with the sprinkling of holy water. They are both part of that practical impurity which is an equally prominent characteristic of Romanism as its bloodthirstiness and idolatry.

II. *FESTIVALS*.—That all the Festivals and Ceremonies of Popery were originally derived from Paganism is as evident as any fact recorded in the history of mankind. In the "Antiquities of Gaul," page 124, when narrating the life of Clovis, one of the first kings of the Franks, the author, *Fauchet*, thus describes the introduction of the Heathen customs among the adherents of the Roman Pontiff. The Popes and their Missionaries, in order to win the souls of the Heathens to the profession of Christ Jesus, instead of the Heathen *Pervigilia* and *Lectisternia* substituted the Eves and Anniversaries of their Martyrs: and instead of *Februa*, *Vinalia*, *Ambarvalia*, *Robigalia*, &c., which were so many Heathen impious observances, they enacted, that the converts should keep the Purification, &c., at the same periods of the year; and in times of affliction they made processions, rotations, litanies, or supplications; on which, and in the *Nudipedalia*, which were processions and journeyings made barefooted, they used to call upon Jesus Christ instead of Jupiter; whereby they countermined Paganism, and warded off the reproaches of the Heathen.

The Romish Festivals are divided into *morable*, *double*, *half-double*, and *simple* feasts. They are distinguished chiefly by their different degrees of pomp, and the quantity of images, festoons, flowers, wax tapers, and the bell ringing, with illuminations of the houses, in which the devotees reside.

In Italy, the wealthy young men celebrate feasts to the honour of their mistresses, with Masses and Vespers the same as for a dead *Saintess*. That mimicry is performed on the festival of the Saint whose name their mistress bears; so that while the ceremonial is nominally in honour of the saint in the calendar, it is nothing more than an excuse on the part of the lover and his associates, combined with the blasphemous craftiness of the Priests, under the pretext of a religious festival, to devote the day after the Mass is closed, to dissolute festivals, in which parents are obliged, however unwillingly, to indulge their daughters; for fear of exciting the indignation of the Priesthood, who receive large sums of money for this scandalous commingling of their pretended religious rites with lewdness and intemperance.

CALENDAR.—The Roman Calendar of Feasts and Stations throughout the year comprises the following appointments as they are observed at Rome, and in the dominions of the Pope, called Peter's Patrimony.

January.—1. New Year's day.—2. Octave of Stephen.—3. Octave of John; and Feast of *Sainte* Genevieve.—4. Octave of the Innocents; and two female saints, Eubiana and Demetria.—5. Feast of Telesphorus.—6. Epiphany. That is a great Festival.—7. Julian, Martyr.—8. Octave of the Circumcision; and Feast of Indulgence.—9. Julian and Celsus, Martyrs.—10. Agatho.—11. Hyginus.—12. Benedet or Bennet; Indulgence and Feast.—13. Octave of the Epiphany.—14. Hilary of Poitiers; and Feast of the holy name of Jesus.—15. Maurus.—16. Marcellus.—17. Anthony, Marula, and John.—18. Peter's chair at Rome; and *Saint* Priscus.—19. Marius and Martha.—20. Fabian and Sebastian.—21. Agnes. The Roman Breviary relates, that "Agnes was stripped naked to be carried to a brothel for defilement; upon which her hair miraculously became so thick and long, that it covered her better than her clothes; and when she entered the place of corruption a dazzling light surrounded her; and a white garment dropped upon her from above, which fitted her exactly, so that it was believed that an angel made it. The son of the Prefect attempting to approach her, was choked by the devil and fell down dead."—22. Vincent and Anastasius.—23. Emarantia; Ildefonsus, and Raimond.—24. Timothy.—25. Conversion of Paul.—26. Polycarp.—27. John Chrysostom.—28. Second Feast of Agnes.—Last Sunday in January; Translation of the Virgin's Image; and Title of the Cross of Christ.—29. Several Saints.—30. Martina.—31. Six different Saints.

February.—First Sunday, Feast. 1. Ignatius; and Ephrem.—2. Purification of the Virgin; a great Festival.—3. Blasius.—4. Entychus.—5. Agatha; and three Martyrs of Japan.—6. Dorothea.—7. Romuald.—8. Pelagius; and John.—9. Apollina; and John.—10. *Sainte* Scholastica; Sotera; and William.—11. Severinus.—12. Eulalia.—13. Gregory; and Feast for the manifestation of the Image of the Virgin.—14. Valentine.—15. Faustina and Jovita.—16. Julianna.—17. Gabinus.—18. Leo.—19. Peter.—20. Peter's chair at Antioch.—21. Polycarp; *Saint* Lazarus; *Sainte* Margaret.—22. Matthias, and Eibhana.—23. Felix and Gregory.—24. Saint Bon.—25. Romanus.

March.—All Fridays in March there is an Indulgence at Peter's Cathedral granted by the Pope, who with the Cardinals goes there in procession.—1. Smithres; and Aubin.—2. Soumusus; and Basilicus.—3. Asterus.—4. Lucius; and Casimir.—5. Phocas.—6. Fridelein; and Cyrillus.—7. Thomas Aquinas; and Feast of the *Booksellers*, of whom Thomas is Patron Saint.—8. Feasts of John; Julius; and Benedictin.—9. *Sainte* Frances.—10. Forty Martyrs.—11. Firminus.—12. Gregory.—13. Antoninus; and Euphrasia.—14. Matilda.—15. Longinus.—16. Felix.—17. Joseph of Arimathea; and *Saint* Patrick.—18. Cyril; and "Image of our Lady."—19. Joseph.—20. Joachim; Ambrose; Sedonius; and others.—21. Bennet.—22. Gregory.—23. Bruno.—24. Peter.—25. Annunciation of the Virgin; a great Festival. The Pope performs the ceremony of making Nuns. Misson, in his "Voyage to Italy," describes it, when there were three hundred and fifty girls presented to be "married to the Pope," as the mummery is fraudfully denominated; but only thirty-two of them would take the veil.—26. Castulus.—27. Robert.—28. Sixtus.—29. Eustasius.—30. Quirinus; the ancient Romulus.—31. Ealbina.

Lent.—The Feast of Septuagesima, Sexagesima, Quinquagesima Sundays and Tuesday at Shrove Tide, all have reference to some similar times among the Heathens at that period.

Ash Wednesday is a great Festival, so denominated from the Ceremony of giving ashes. The ashes must be made from the branches of Olive, or some other tree which was blessed on the Palm Sunday of the prior year. The Priest blesses the ashes by making the sign of the cross on them, and perfuming them with Incense. The ashes are laid on the foreheads of the people.

Carnaval, Shrove Tide, Lent, and Ember weeks.—The Popish Carnival originated in the determination of some of the nominal Christians to entice the Pagans by reviving the ancient Bacchanalia under other names. The Lupercalia of Faunus, and the Megalesia of Cybele, the extreme licentiousness of which was promoted by the masks and disguises in which the parties concealed themselves, are the prototypes of the modern Masquerades, and Romish Carnivals.

The duration of the Lent Fast varies in different places, and also in strictness of regimen. All meat, and wine, and other luxuries are prohibited, and the celebration of marriage; but the Prelates and Priests dispense with the

rules, if there is money sufficient paid for the indulgence. At Rome there are forty stations which are appointed to be visited, one for each day during Lent; and by the more superstitious people they all are attended. They commence with Ash Wednesday and close with Palm Sunday. On the fourth Sunday in Lent, the Pope blesses the Golden Rose; with Frankincense, Holy Water, Balm, and Musk, mixed together. That Rose, the Romanists say, is remarkable for its colour, fragrance, and taste; and the Gold, the Musk, and the Balm, are emblems of the Divine, Spiritual, and Human Nature of Christ.

Palm Sunday is a high day, on which there is a procession with palms, in imitation of the Lord's entry into Jerusalem.

There are festivals and stations also on the ensuing Monday, Tuesday, and Wednesday. On Thursday the Pope carries the Wafer God in procession to the sepulchre; with Crosses and Incense. After which the Chief Altar is uncovered to represent the ignominious manner by which our Saviour was stripped of his garments. Then the Pope is carried to the Gallery, whence the Bull "In Cœna Domini" is promulged. The washing of the Poor Men's feet, and the blessing of the Oils, succeed.

On "Good Friday," there is a variety of ceremonies representing the various parts of the Lord's sufferings; among which the exhibition of the cross is the most characteristic of the Romish impiety. The Priest elevates the cross with these words—"Ecce lignum crucis—Behold the wood of the Cross!" Then the Congregation reply—"In quo salus mundi pependit—On which the Saviour of the world was extended." The Choir subjoin—"Venite, et adoremus—Come and adore!"—Upon which all of them kneel and worship the Wood. Processions in great variety at different places are found in the evening of that day.

On Easter Eve a number of additional ceremonies are performed, with the blessing of the New Fire—of the Paschal Candles—of the Fonts for Exorcism—and the Exorcism of the Catechumens.

Easter Sunday.—The Pope himself sings Mass. The holy face on Veronica's handkerchief, the Soldier's Lance, and the true Cross are publicly exhibited. After which the Pope is carried to the Gallery, whence he blesses the people. Two Deacons dressed in white, seated at the Altar, represent the two Angels at the Lord's sepulchre. The Deacon recites the Confiteor or Confession before the Pope, who makes the sign of the cross, and pronounces absolution.

During the six days of Easter week, there are stations and ceremonies similar to those on the preceding Sunday. The last of the connected Festivals is that on Low Sunday, the octave of Easter, when the relics are exposed; and the newly received Catechumens appear clothed in white garments.

April.—1. Venantius.—2. Mary of Egypt.—3. Francis.—4. Agapita and Chionia.—5. Vincent.—6. Sixtus.—7. Alburus.—8. Translation of *Sainte Monica*.—9. Dedication of the church to Peter and Marcellinus.—10. *Leo*.—11. Dedication of the Church *Ara Cœli*.—12. *Julius*.—13. *Justin*.—14. Several Martyrs.—15. *Basilisa*.—16. Several Saints: and Translation of the heads of Peter and Paul.—17. *Avicetus*.—18. *Bartholomew*; and *Eleutherius*.—19. *Leo*.—20. *Agnes*.—21. *Anselm*.—22. *Soterus* and *Caius*.—23. *Saint George*. This is the day for blessing the standard. It is an ancient Pagan custom prolonged; for at the same time the old Romans used to celebrate the festival of Mars, and consecrate the military Eagles.—24. *Melitus*.—25. *Mark*. A great festival and procession; after the example, and on the same day of the Pagan *Robigalia*; being rogations for rain, fine weather, &c. When the Priest wishes to divert the course of a thunder storm, he orders the bell to be rung, and sprinkles Holy Water in the air.^p—26. Several Saints.—27. *Anastasius*.—28. *Vitalis*.—29. *Peter*; and *Peleninus*.—30. *Catharine*.

May.—On all Sundays in May, various Indulgences.—1. *Philip* and *James*.—2. *Athanasius*.—3. *Finding of the Cross*; and several Martyrs.—4. *Monica*; and the Holy Shroud.—5. *Austin*.—6. *John*.—7. Several Saints.—8. Apparition of *Michael the Archangel*.—9. *Gregory Nazanzin*.—10. Several Saints.—11. Several Saints.—12. Several Martyrs.—13. Dedication of the *Rotunda*.—14. *Bonifacio*.—15. *Isidorus*; and *Quirina*, wife of *Romulus*.—16. *Ubaldis*; and *Peleninus*.—17. Translation of *Bernardin*.—18. *Venantius*; and *Felix*.—19. *Pudentiana*; *Ives*; and *Peter*.—20. *Bernardin*.—21. Translation of *Relics*.—22. *Romanus*; and *Rcte*.—23. *Angelus*.—24. Translation of *Dominic*.—25.

Urban; Translation of Francis; and Mary Magdalen.—26. Eleutherius; and Philip.—27. John.—28. Germanus.—29. Cononus.—30. Felix; and Exuperantius.—31. Petronilla.

Whitsuntide.—On Ascension day, the Paschal Candle is extinguished to show that the Saviour returned to heaven. The Altar is covered with Images, Flowers, and Relics, and the Pope blesses the people with plenary Indulgences.

There is a great procession on Whitsunday, and the officiating Priest is dressed in scarlet; as an emblem, the Papists say, of the Holy Ghost, who descended on the day of Pentecost upon the Apostles in the shape of fiery tongues. It is rather an emblem of "the scarlet coloured beast, and the woman arrayed in purple and scarlet colour," portrayed in Revelation 17: 1—8, 18.

Procession of Corpus Christi.—This is one of the costly festivals universally kept by all Papists, intended to commemorate the finding of the first wafer which contained the body of the Lord. Cross Bearers, Wax Tapers, Incense Carriers, and a motley multitude of Boys, and Priests, precede the prelate, or other ecclesiastic who carries the Wafer under a magnificent canopy, around to all the stations appointed for that purpose; for which, absolutions, dispensations, and plenary indulgences are granted by the Pope to every infatuated devotee. It is one of the high days for Romish pompous mummery and wickedness.

June.—1. Theobald.—2. Peter; and Marcellinus.—3. Pelerinus.—4. Querinus.—5. Boniface.—6. Several Saints.—7. Robert.—9. Primus; and Felicianus.—10. Translation of Philip.—11. Barnabas; and Translation of Gregory.—12. Several Festivals of Saints.—13. *Saint Anthony.*—Second Sunday in June. "Festival of our Lady's Consolation."—14. Basil.—15. Vitus; and Modestus.—16. Quirico; Juletus; and Lutgarda.—18. Marcus; and Marcellinus.—19. Guvasius; and Protasius.—20. Novatus; and Solano.—21. Demetria; and Gonzaga.—22. Paulinus.—23. John.—24. Nativity of John Baptist, a great festival at the Masshouse where it is published; they pretend to show his head in the original charger!—25. Eloi.—26. John; and Paul.—27. Leo; and Paul. This is a great day for Illuminations and Fireworks.—29. Peter; and Paul. The Pope sings Mass; and the pretended heads of the two Apostles are exhibited, with all kinds of silly sports.—30. Commemoration of Paul.

July.—1. Octave of John Baptist.—2. Visitation of Virgin Mary.—3. Lanchanc.—4. Elizabeth.—5. Zoe.—6. Octave of Peter and Paul.—7. Translation of Thomas Becket.—8. Aquila; and Priscilla.—9. Zeno.—10. Several Saints.—11. Pius.—12. Gualbert.—13. Anacletus.—14. Bonaventure.—15. Henry.—16. Feast of "Our Lady of Cannes."—17. Alexis.—18. Symphorosa.—19. Epaphrius.—20. Margaret. In the Roman Breviary, the following Legend is recorded of that Margaret. "She prayed that she might have a personal conflict with the Devil. He appeared in the form of a Dragon, and swallowed her; but she instantly armed herself with the sign of the cross, upon which the Dragon burst asunder, and the Virgin came from him unhurt."—21. Praxeda.—22. Mary Magdalen.—23. Apollinaris.—24. Christina.—25. James.—26. Anna.—27. Pantaleon.—28. Several Saints.—29. Several Saints.—30. Abdon; and Sennen.—31. Ignatius.

August.—1. Peter in Vinculis; and the *Saints*, the Maccabees.—2. Stephen; and several other festivals.—3. Finding of the body of Stephen.—4. Dominic.—5. "Our Lady of the Snows."—6. Transfiguration of the Lord.—7. Albert Carm.—8. Cyriacus; and Smaragdus.—9. Romanus.—10. Laurence.—11. Susanna; and Jaurin.—12. Clara.—13. Hypolitus.—14. Eusebius.—15. Assumption of the Virgin. High Festival.—16. Roch; and Hyacinth.—17. Octave of Laurence; and Clara.—18. Helena; who it is reported found the true cross by a miracle.—19. Lewis; and Magnus.—20. Bernard.—21. Cyriacus; and Ptolomei.—22. Octave of the Assumption; and other Feasts.—23. Several Saints.—25. Bartholomew; and other Saints.—26. Zephyrinus; and Alexander.—28. Austin.—29. Decollation of John Baptist. Several heads of him are shown.—30. Several Feasts.—31. Nonnatus.

September.—1. Giles.—2. Bonoso.—3. Seraphia.—4. Thesaura.—5. Bertin.—6. Eleutherius.—7. Adrian.—8. Nativity of the Virgin Mary.—9. Gregory.—10. Nicholas.—11. Protus; and Hyacinthus.—12. Feast of the name of Mary.

—13. Martin.—14. Exaltation of the Cross.—15. Octave of the Nativity of our Lady.—16. Cornelius; Euphemia; and other Saints.—17. Stigmata of *Saint Francis*.—18. Sophia.—19. Sylvester.—20. Eustachius.—21. Matthews.—22. Mauritius; Digna and Emerita.—23. Lewis; and Thecla.—24. Lady of Mercy; and Girard.—25. Herculanus.—26. Cyprian and Justina.—27. Cosmus and Damianus.—28. Several Saints.—29. Dedication of the temple to Michael. It is reputed of that saint, that by his orders two prodigious rocks were removed from their position, to render the place suitable for the erection of the Mass-house to his honour.—30. Jerom.

October.—First Sunday, Feast of the Rosary.—1. Remigius.—2. *Leger*; and Guardian Angels.—3. Candidus.—4. *Saint Francis*.—5. Placidus; and Gallus.—6. Bruno.—7. Mark; Sergius; and *Saint Bacchus*.—8. Bridget; and Simeon. 9. Denis.—10. Bertrand, and others.—11. Translation of Austin.—12. Rodolphus.—13. Several Feasts.—14. Calixtus.—15. Theresa.—16. Gallus.—17. Hedwiga; and others.—18. Luke: Feast of the Painters.—19. Peter.—20. Sedalus.—21. Ursula, and her 11,000 Virgins.—22. Battario.—23. Paschasius.—24. Martin.—25. Crispin; Feast of the Shoemakers; and other Saints.—26. Evaristus.—28. Simon and Jude.—29. Theodorus.—30. Germanus.—31. Nemesius and Lucilius.

November.—1. All Saints. This Festival commemorates the dedication of the Pantheon to All Saints, which Agrippa had erected in honour of Jupiter and All Gods. It serves for exactly the same impious purpose now, as it did 1600 years ago, with only the names changed.—2. All Souls. Commemoration of the Dead. This custom is stolen from the Pagans. This is a great festival. A pall and shroud are spread upon the steps to the throne of the Pope or of the Prelate; who thrice sprinkles the shroud with holy water, and perfumes the pall with incense three times, after which the requiem and requiescant are "said or sung."—3. Malachy; and Herbert.—4. Charles.—5. Zachariah; and Translation of the Innocents.—6. Leonard.—10. Tryphon; and Andrew.—11. Martin.—12. Several Saints.—13. Several Festivals.—14. Laurence.—15. Several Saints.—16. Edmund.—17. Thaumaturgus.—19. Elizabeth.—20. Several Saints.—21. Presentation of the Virgin Mary in the Temple.—22. Cecilia.—23. Clement; and Felicitas.—24. Chrysogorius.—25. Catharine.—26. Sylvester.—27. James.—28. Gregory; James; and others.—29. Saturninus.—30. Andrew.

December.—1. Eloi.—2. Bibiana.—3. Macerus.—4. Barbara.—5. Sabas.—6. Nicholas.—7. Ambrose.—First Sunday in Advent; the Pope carries the wafer in procession.—On the second Sunday there is high mass.—On the third Sunday the Altar is adorned with Images, Relics, and Flowers.—8. Conception of the Virgin Mary.—9. Melchisedech.—10. Salvator; and Feast of "Our Lady of Loretto."—11. Damasus.—12. Valerius.—13. Lucia; Feast of the Martyrs; and other Commemorations.—14. Angelus.—15. Claudius.—16. Festival of the three saints who were cast into Nebuchadnezzar's fiery furnace in the plains of Dura.—*Norena*. There is a particular office for the nine days preceding Christmas, to represent the nine months' pregnancy; during which the altar is pompously ornamented with Flowers, and Relics; and a magnificently decorated Image of the Virgin Mary.—17. Translation of Ignatius.—20. Fausta.—21. Thomas. On that feast are shown, the "Ark of the Covenant, and the Table at which Christ ate the last Passover."—22. Flavian.—23. Victoria.—24. Vigil of the Nativity. Mass at Vespers; and midnight Mass.—25. Christmas day. The Pope celebrates Mass in Pontificalibus, and delivers a homily. On the evening previous, the Pope blesses the sword and ducal hat, by sprinkling and incensing them. If the person for whom they are intended is at Rome, he receives them from the Pope after having kissed his hands and feet.—28. Stephen.—27. John.—28. Innocents.—29. Thomas of Canterbury.—30. Exuperantius; and Marcellus.—31. Sylvester; and a Service at Vespers for the circumcision of Jesus.

Processions.—The Popish processions are derived from Paganism; and in all the imposing features are exact transcripts of them. They vary in different countries, and have different degrees of superstition commingled with them; but in the adorning of the houses with flags and green boughs, and strewing the streets with flowers, and conducting the principal Ecclesiastic, who carries the object of worship, under a magnificent canopy, with crosses, paintings, tapers, and incense, whether it be an image, or a box of relics, or the

Wafer God, they all agree. The Banner or Image is carried first by a Priest in his Surplice. Children follow by couples. Then the Exorcist with Holy Water—the Incense Bearer with his smoking censer—next the Cross Bearer with “Ceroferaries.” The Priests march in pairs. The Celebrant walks last of all. After the Canopy, the people follow indiscriminately, except that the women and girls are last in the procession. At each place where they halt in the road, Indulgences are granted by the Pope’s authority to all the motley crowds who form the procession. Nine days’ devotions are peculiarly of heathen origin; and so important and efficacious is the number nine, that we are assured, nine Masses performed for nine days are more acceptable to God than twelve Masses for twelve days.

Relics.—At Aix la Chapelle, the relics are exposed once in seven years for worship. The following is one of the proclamations which is issued, that the people may make ready to adore them according to the prescribed ritual. “The head and right arm of *Saint Cornelius* are to be exposed, by whose mediation may the Lord Jesus preserve you from the falling sickness, and after this life bestow on you the kingdom of heaven! Amen.”

The translation of Relics is a grand papistical ceremony; and after the Prelate’s blessing, they are carried in procession. All persons who join the procession are promised plenary indulgences. The streets where the procession is to pass are cleansed and ornamented; the houses are decorated with tapestry; the Masshouse and its altars are magnificently embellished; and the Images of the Saints are arranged in order for public adoration. The Celebrant, in his robes, goes to the place where the relics are, prays before them kneeling; blesses the incense; incenses the relics thrice, and then they are removed with tapers to the place appointed for their reception. Music precedes, then the Images of the Saint, next those who carry tapers; then the Ecclesiastics of the order; after whom follow the Prelate in his pontifical robes. During the procession two “Thuriferaries” are constantly incensing them; accompanied by a musician singing the praises of the Saint, whose relics the Prelate is carrying; for neither relics nor images must be carried by laymen. The legends reported of relics, the miracles which they have performed, and the mode of discovering their genuineness, transcend all the other marvellous absurdities which are imputed to human credulity. Two examples will suffice.

—1. Whenever any bones are dug up and are carried to the Congregation of Relics to identify and name them; the honour of appropriating them is always transferred to any devotee, who will pay the sum demanded for the privilege of declaring that they are the remains of the Saint whom he patronizes. *AIMON; Tableau de la Cour de Rome.*—2. The Carthusian Friars at Cologne pretend that they have the hem of the garment that Christ wore, which the woman afflicted with the loss of blood touched in order to be cured. The ladies of that city, in a certain delicate condition, send wine to those Friars, that the relic may be steeped in it, and of which they drink, thereby expecting to obtain infallible relief.

Adoration of the Pope.—After the Pope is elected, he is pompously dressed in his Cassock, Rochet, Camail, a cap of red satin, and shoes of red cloth. Then he is carried in his Chair before the Altar, upon which the Cardinals adore the Pope on their knees, kissing his foot and right hand. The Pope in return gives each Cardinal a kiss on the right cheek. Then the first Cardinal Deacon announces the fact from the balcony in these words—“*Annuncio vobis gaudium magnum, habemus Papam; I bring you glad tidings; we have a Pope.*” Upon which all the bells in the city are rung, the cannon from the Castle Angelo are discharged, and music of every kind resounds throughout Rome.

In the evening, the new Pope is conducted to Sixtus’ Chapel, and being set upon the altar is adored the second time. After some childish ceremonies, the Pope is carried under a magnificent scarlet canopy to the great altar of Peter’s church. There the Cardinals adore him the third time, who are succeeded by the Foreign Ambassadors. The Pope having subsequently blessed the assembled multitudes, is then placed in his chair, and twelve men in long scarlet cloaks, support him on their shoulders to his apartments. It is a Roman dogma, that “the Pope’s feet ought to be kissed after the same manner, and with the same respect, as the cross and other holy Images are kissed.” In conformity to which position, Pope Innocent III. in his decretal, affirms—“*The*

Church being the spouse of Christ's Vicar, brought me in marriage full power over all temporal and spiritual concerns. The Mitre is the emblem of the latter; and the crown of the former; and they both intimate that the Pope is King of Kings, and Lord of Lords."

Coronation of the Pope.—The Pope's dress is composed partly of the triple crown and the keys. This triple crown is designed to declare that he is High Priest, Emperor, and King, and therefore superior to all earthly Potentates. One of the Keys represents that he has the power to open heaven to believers; the second, that he can exclude sinners; and the third, denotes his universal knowledge and infallibility: which three keys represent his supreme power as God's vicegerent over all the monarchs of the world, and his right when he pleases to dethrone them. After all the preparations are made, and the Pope is duly dressed in his amict, albe, girdle, stole, red chasuble, and mitre; his private attendants dressed in their ceremonial habits advance. They are followed by the court according to rank, until the Pope's chaplains move with the triple crown, mitre, &c. The grand cross immediately follows with the Cardinals after it; and next to them the Pope is carried in his chair. Near the Gate, and under the Portico of Peter's Church, the Pope sits upon a throne, where his foot is kissed by all the Priests who hold any ecclesiastical benefice at Rome. Thence he is carried to the high altar, where he worships the Wafer God, and thence to the Gregorian Chapel, where the feudal salutations all are performed. After the Pope has washed his hands four times during the singing of the Mass, he is disrobed. The Cardinal Deacon then puts on a white garment, with his Cassock, Amict, Albe, Girdle, Dalmatica, Stole, Gloves, and Mitre. The procession then recommences, during which the Master of the Ceremonies carries a lighted wax taper in one hand, and a basin in the other, in which Castles and Palaces of Flax are exhibited, and to which the Master of the Ceremonies sets fire three times, saying, "Behold, Holy Father, how the glory of this world passeth away."

When the procession has arrived at the foot of the High Altar, the Pope makes a short prayer, and then begins the Introit, having a Cardinal on each side, and two behind him as assistants. After the Confession, the mitre is put on by the Deacons: then he sits on his throne, and the mitre is removed from his head. The Cardinal Deacon having dressed him in the Pallium, the Pope then ascends the Altar, kisses the Gospels, and incenses the Altar. The Mitre is then fixed on the Pope's head, and the Cardinal incenses him three times. The Pope then returns to his throne, where all the Cardinals attend, and taking off their mitres, adore him; and all the other dignitaries follow them according to their rank.

The Pope then rises, lays down his mitre, ascends the altar, and sings the Introit, the Kyrie, and the Gloria in excelsis. Then he resumes his seat. After which the Cardinals and Priests sing some anthems, and recite the litanies of the saints. Some trifling ceremonies having been performed, the Pope is next carried to the Benediction pew; and as soon as he is seated, the coronation anthem is sung, and the coronation prayer read. Then the mitre is taken off, and the triple crown put on the Pope's head by the Cardinal Deacon who thus addresses him: "Receive this Tiara embellished with three crowns, and never forget, that you are the Father of Princes and Kings, the Supreme Judge of the Universe, and on the earth, Vicar of Jesus Christ our Lord and Saviour." Subsequently, the Pope three times blesses the people; and a plenary Indulgence is published by the Cardinals. The Pope then withdraws to the Vatican, and the multitudes separate to devote the day to uninterrupted amusement, illuminations, and profanity.

Within a few days after the Coronation, the new Pope proceeds in the most solemn and pompous manner to take possession of his sovereignty at the Church of John Lateran. The procession commences with Military Light Horsemen, next the Mace-bearers of the Cardinals also mounted; then follow the attendants of the Cardinals, Ambassadors, and Princes; after whom succeed the Pope's stable servants with his horses; next the nobility and titled men all on horseback; then the Pope's Mace-bearers, Trumpeters, Gentlemen of the Bed-chamber, Pages, Officers of State, Officers of the Court, the Governors of the fourteen districts of Rome, the Ambassadors, Relatives of the Pope; and then the triple cross immediately before the Pontiff, who is carried by fifty young Roman gentlemen, attended by his principal household officers.

The Cardinals in pairs go after him on horseback; then Patriarchs, Archbishops, and Prelates. The procession is closed by a guard of cavalry. When the Pope arrives at the church he ascends the throne, where he is clothed in his pontifical robes and mitre. The Canons having kissed his feet, the Cardinal Archbishop presents him the keys of the church. The Pope then walks to the great gate and sprinkles the people with holy water, while the Cardinal incenses him. After which he is carried to a throne prepared in the Choir, where the Cardinals do him honour; and then he is conducted with the Tiara on his head to the place where he pronounces his benediction upon the people.

Benediction of Bells.—That ceremony is commonly called "Christening the Bells." After the Bell is completed, it must be so placed, that the Priest may be able to wash it, and give it the Holy Unction. There must be provided for the ceremony, sprinklers; holy water-pot; saltcellar; napkins; vessels for oil and chrism; pastils; incense; myrrh; cotton; basin and ewer; and crumbs of bread.

When all is prepared, the celebrant, dressed in his albe, stole, and white pluvial, with the Deacon similarly robed, walk in procession. The Thuriferary precedes; then two Ceroferaries, with lighted tapers; and next Priests two and two; and the Celebrant last of all. When they are arrived where the bell is, the Miserere is sung. Then all uncover; and the Celebrant exorcises and blesses the salt and water; and prays that by the influence of the holy water, the Bell may protect the people from the devices of Satan, drive away ghosts and diseases, hush boisterous winds, and raise devotion in the heart. He then mixes the salt and water, makes three crosses over them, "in the name of the Father, and the Son, and the Holy Ghost," and says, "God be with you!" The Celebrant next takes his sprinkler, and begins to wash the bell. During the absolution psalms are sung; and the bell is wiped dry with linen cloths.

The Celebrant then dips the thumb of his right hand in the oil, and applies it to the middle of the bell, with the sign of the cross. The bell afterward receives seven other crosses. Four crowns are also made with the chrism, as the seal of benediction, in the name of the Trinity; and the Celebrant then nominates the saint, for whom some person stands as Sponsor, and whose name the bell bears.

Then the Celebrant takes Incense, Myrrh, and Pastils, and puts them into the Thurible, which is placed under the Bell, that it may receive the smoke. That perfume is impiously called, "the Dew of the Holy Ghost." After the Fumigation the Incense is blessed; the book of the Gospel is then perfumed; and the lesson is next read. Then the Celebrant kisses the book, and the Deacon incenses him. The ceremony is closed by the Celebrant making the sign of the cross over the bell with his right hand. The Papists say, that "the benediction of the bells devotes them to God's service, so that they contribute very much towards the success of the Priest in his exorcisms." Images; Holy Shrouds; Robes; Relics; Lambs; Palls; and other things, are blessed with much of the same impious ceremonial.

Ceremonies at the Reception of Nuns.—The Abbess always takes the canonical oath of Fidelity to the "Ordinary," before the Prelate gives her his blessing, the Rule, and the Veil.

The vow of Virginity which is prescribed for Nuns, it is infallibly certain scarcely ever can be sincere or true; from the nature of the prior examination through which the candidate must always pass. It is impossible that any female can remain undefiled, after answering the questions which invariably are propounded under the hypocritical pretext of ascertaining whether she means to keep the vow of chastity.

On the Sunday or Festival appointed; the Habit, Veil, and Ring of the candidate are carried to the Altar. She is conducted to the Prelate by her nearest relatives, two Matrons are her "Bridemaids;" for the wicked unnatural farce is impiously called the marriage of the Nun to Jesus Christ. The Prelate says Mass. After the *Gradual*; the candidate and her attendants, with their faces covered, enter the Masshouse, and proceed towards the Prelate, while the anthem is sung respecting the coming of the Bridegroom to meet them, and they light their lamps. The Arch Priest presents her to the Prelate, who calls her in a chanting tone, and she similarly answers. Before the Prelate she then kneels, and he gives her an exhortation. She then kisses his hand,

and then lies down prostrate before him, while the litany is chanted. The Prelate then having his Crosier, ends the Benediction; and after a sprinkle of holy water, the candidate puts on her convent dress.

The Veil, Ring, and Crown, are blessed after the same manner. The Nun then presents herself before the Prelate, singing on her knees, "Ancilla Christi sum, I am the servant of Christ." In that posture she receives the veil; then the ring, upon the delivery of which the Prelate declares that she is married to Jesus Christ; and lastly, he presents her "the crown of Virginity," when an anthem is chanted. An anathema is then denounced against all who shall seduce her to break her vows. The Offertory being ended, she gives a lighted taper to the Prelate, and afterward she receives the Mass Wafer. Those ceremonies having terminated, the Prelate enjoins upon the Abbess, "Take care to preserve pure and spotless those young women whom God has consecrated to himself!" and the same night they are initiated into all the impure and detestable "mystery of iniquity."

The history of Female Convents is a melancholy, but edifying comment upon the "spotless purity" of Roman Prelates and Abbesses; and Roman Priests and Nuns. The most comprehensive and accurate description of Monasteries and Nunneries which can be found in any book in the world, are those written by the Prophet Isaiah, and the Apostle John. Isaiah 13: 21. "Wild beasts of the desert lie there; and their houses are full of doleful creatures; and owls dwell there; and satyrs dance there." Revelation 18: 2. "The hold of every foul spirit, and a cage of every unclean and hateful bird." That such has been the abhorrent character of all female convents in past ages; that such is now the exact delineation of every existing monastic institution; and that such unavoidably must be the only true picture of the interior of those "habitations of devils," is as evident as the instinctive sensibilities, and the unalterable constitution of mankind.

The preceding articles in this Appendix develop some important facts.

1. The "Taxatio Papalis" demonstrates, that the Romish community is "a great customhouse for sin." By no other body of men among mankind, of any age or nation, has the price for commuting the penalty and punishment of every species of crime been so plainly promulged—and by no other consociation of men has it been the universal practice to teach the manner of perpetrating the most loathsome crimes, that the sinner may be mulcted for having fulfilled his Priest's instructions.

2. The display of "Jesuitism" furnishes us with irresistible proof, that there is no possible wickedness which the Roman Priests do not inculcate, encourage, and justify.

3. The "Decrees and Canons of the Council of Trent," disclose modern Romanism in its authentic and boasted infallible attributes, and "damnable heresies."

4. The "exact conformity of Popery with Paganism," includes one of the most instructive disclosures of the origin and principles of Romanism which latter times have furnished. It is not a little remarkable, that recent travelers have also discussed and exhibited the striking analogies and identity of the delineations which were made by the heathen writers eighteen hundred years ago, and the living realities of the nineteenth century in all parts of Italy, and especially in Rome.

These disquisitions are corroborated by the comprehensive summary of the principal "Romish Ceremonies," which evince, that genuine Popery is nothing but a commingled mass of ignorance, idolatry, pollution, and priestcraft; equally at variance with scriptural truth and human welfare—an unmixed curse, with which the Arbiter of the universe has mysteriously permitted our world, during the last twelve hundred years, to be tormented. O! pray for its extinction—O! devote all evangelical energies to expedite that long predicted consummation, when the accursed Babylon the Great shall experience that tremendous catastrophe to which it is doomed; and when its pomp and its power, its wiles and its despotism, its delusions and its abominations, shall be remembered only to furnish the theme for general execration, or the subject of that song of triumph, when all in heaven and all on earth shall shout together, "Alleluia! for the Lord God omnipotent reigneth. Amen."

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