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BALTIMORE LITERARY

AND

RELIGIOUS MAGAZINE,

FOR 1835.

CONDUCTED BY

ROBERT J. BRECKINRIDGE,

AND

ANDREW B. CROSS.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God hath remembered her iniquities.
REV. xviii. 4, 5.

VOL. I.

BALTIMORE:

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THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

VOL. I.

JANUARY, 1835.

No. 1.

COLONIZATION AND SLAVERY.

We are much gratified in being able to state, from authentic documents lately received at the office of the Maryland State Colonization Society in this city, that their infant colony at Cape Palmas, under the judicious and able management of Dr. James Hall, is in a prosperous and flourishing condition. Governor Hall has recently surveyed the Territory of Maryland, in Africa, and pronounces it to be the most beautiful country he has ever seen:—The soil is equal to the best in the world, and the climate, so far, has proved perfectly healthy—only one death has occurred since its establishment in January 1834, and that one an infant, from a dysenteric affection. The country abounds with beef and pork, as the Governor states, fully equal to the best he has ever seen in the Boston (Mass.) market; sugar cane, coffee, pepper, and all other tropical fruits may be cultivated in the greatest abundance. The despatches of Governor Hall, in regard to the territory and its great advantages, are far more satisfactory than the most sanguine friend of the cause had anticipated. The brig Bourne, captain Ganteaume, with 58 emigrants, under the special care of the Rev. Mr. Gould, of the Methodist Episcopal Church, sailed for Cape Palmas, on the 14th inst. *Twenty-two* of the emigrants in the Bourne were emancipated by their late owners in Calvert and Anne-Arundel counties, in a way which delightfully presages better days for the African race in our state. The emigrants are young, active, honest and pious men and women; not only were they freely given up, but handsomely provided for. The Agent of the Society who was charged with the duty of selecting the emigrants, reports them as good, (many of them members of the church of Christ,) and *industrious agriculturists*. An ample supply of agricultural tools was furnished them by the Society; the funds of which we learn with deep regret, are low. We hope the friends of this cause will contribute freely to its aid; their treasurer, Robert Meikle, cashier of the Union Bank of Maryland, will gratefully receive all contributions for the Society.

We have been, and are friends of the cause of African colonization; and every new consideration that draws up that noble enterprise afresh before our minds, convinces us but the more firmly, that in this way Africa, and the black race of men, here and there are to be most richly blessed. Nor is our conviction at all impaired, that it is within the compass of the means of our republic to restore every man of colour in our broad land, to freedom and comfort in the land of his ancestors. But there is one point, on which our minds once reposed as fixed, which we have seen reason, with deep grief to consider in a very different as-

pect.—America is able to restore to Africa all her unhappy offspring: But, will she do it? She is now able to repay this vast debt of national wrong; but will she be able to do it at the end of a hundred, of fifty, nay, of thirty years? Is there any just reason to suppose, that under the influence of causes now in operation, slavery will then cease in this nation? Especially that it will so thoroughly be purged away, as to remove from among us even the race so long subjected to its iron sway?

The world is greatly changed within a very short space. Things are wonderfully changing around us, every hour. Operations that will keep pace with the march of events, must move with noble vigour. Look at the state of the black population at the inception of the colonization scheme—and look at it now; and you will see that although we felicitate ourselves on the progress of this cause, yet really we are as far removed from making any impression on the impulse with which the slave population augments, almost as if we had not moved in the enterprise. We have laboured fourteen years, and in that period there have been added to the slaves in this nation, perhaps eight hundred thousand souls; and there are now how many fewer slaves among us, than if nothing had been done? Many hundreds it may be said: perhaps many thousands: all that are in Liberia, and all that have been freed here. We grant it; but yet how small is this number in comparison with the actual increase of slaves? When we began to colonize, there was an actual yearly increase of fifty or sixty thousand slaves; now that increase is seventy or eighty thousand. If we proceed at the same rate forever, what impression will be made on slavery? Or what is the rate of augmented increase in our operations, that is necessary to enable us to overtake the increase of slaves? And what additionally, to enable us to remove the stock itself; that was the foundation of this fearful increase?

The mournful truth cannot be concealed, that the public interest in favour of our cause is not sufficient to command either from private benevolence, or public munificence, the means that are requisite to remove even as many as have been prepared to go: nor more than a small fraction of the annual increase. The force which the cause of colonization has been able to bring to bear on the public mind, has not been sufficient to

induce the owners of slaves as yet to emancipate a number equal to one in a hundred of the annual increase. How then are we to command an influence large enough to control the vast interest that has not been as yet reached at all? Or, if that influence cannot be commanded, what are our duties with regard to this vast subject?

For our parts, we have ceased to entertain any expectation that this is possible, unless new and powerful principles can be brought directly into action, and that without delay. For it cannot be too stedfastly borne in mind, that whatever is done, must be done quickly. Above all causes, this is that which is ruined by delay. Every year we hesitate, adds nearly a hundred thousand to the already fearful mass, that we wish to remove; and every generation we delay, sets this augmented increment itself to reproducing; thus magnifying in geometrical progression the difficulties of the work. Nay, by our very tardiness in the process of removal, opening room by every black removed, for the more rapid propagation of those that are left;—we may take out of our bosom nation after nation, almost without decreasing even the rate of increase of the entire mass, and without the least final diminution, even relatively of the body originally intended to be removed.

Thus too the exterior obstacles to the performance of this great work,—obstacles such as are not innate to the thing itself, have magnified under the progress of the cause. Not that they have grown up in consequence of the development of the effects of colonization; for the direct reverse is true. But these hindrances which other causes have produced, have grown more rapidly, than the interest for colonization has grown; inso-much that they render the problem of the final removal of all the black race, less probable now, than perhaps it appeared, or may really have been, some years ago. To say nothing of the angry and most hurtful state of feeling produced to so great extent among the whites and the free blacks by the efforts of the abolitionists; nor any thing of the increased bitterness against emancipation, and in favour of slavery, in large portions of our slave-holding region, going even to the public and elaborate defence of slavery, as a needful and justifiable relation among men, and that by persons of the first respectability; nor any thing of the obvious desire and stedfast

effort, to build up in this nation, a great political party, united on the point of perpetuating slavery throughout the southern country; nor yet any thing of the steady and astonishing increase among the human family, of the consumption of the entire products of the slave region here, thus laying the surest foundation for the continuance of slavery itself; to say nothing of these indications, the difficulties of a perfect work of removal are every hour increased, by causes not only exterior to the subject itself, but exterior also to us. What effect, for example, the discovery of the mouths of the Niger may produce on foreign, and especially commercial states, unfriendly to the formation of colonies purely American in such positions as finally to command all western and all interior Africa; or what effect the intercourse of foreign states with the nations of interior Africa, may produce on them, in rendering them unfavourable to our enterprise, and capable of resisting it;—or what position the West-India Islands are to assume in this great contest between justice and avarice,—Islands occupied by two and a half millions of blacks, of whom over one million are free, and now constitute an independent nation, and near a million more, held under a dubious yoke by less than a hundred thousand white men, are virtually freed by the recent and noble act of the Parliament of Great Britain; or what effect the character of these islands is to exert on our slave-holding region; or what Mexico and Texas, and Guatemala, (the two first hardly white, and the third wholly a coloured state,) are to do in reference to a race towards whom their sympathies are to be considered warmer than towards us; or what the exasperated Indian tribes concentrated into a compact state at the south western corner of our empire, united to kindred affiliated tribes stretching over interminable prairies from the Gulph of Mexico to the sources of the Mississippi, and touching through so many degrees of latitude the defenceless side of our slave line, with the impassible barrier of the rocky mountains in their rear, and the noblest of all lines of defence, the Mississippi itself, tempting them in front, are to say about the relations of the black man whom they cherish, with the pale faces whom they detest;—how these and similar difficulties, are to be met, conciliated, averted or overcome, we confess passes our sagacity to foretell. Out of the whole subject one result seems

irresistibly to flow; and that is, that the cause of colonization must march with a far different pace from any thing yet exhibited, or else the removal of the black race is forever impossible, and all hope of the peaceful abolition of slavery by its aid is gone.

Now it is not at all material to the present purpose whether we conclude, that the coloured race never can be removed from this nation, nor slavery ever be abolished in our land, through the influence (direct or otherwise) of the cause of colonization; or whether we conclude that both are possible through its agency, provided a new, steady and increasing impulse, equal to the growing exigency of the case can be given, to the cause of emancipation, so that the slaves may be emancipated to be sent off, and to the cause of justice, and public utility, that the means of their removal may be immediately provided. Under either aspect, the question recurs with equal force, what is to be done to insure success?—If the plan of colonization can not relieve this country of slavery, as that cause is now sustained, what can we do to make its action effectual? If, on the other hand, it never can be made to relieve the country, what in that case, is our duty in regard to slavery? In either case, the question resolves itself into this, what is our duty in regard to slavery?

It is not to be denied that for a time, the slave-holding public were not certain of the effects that colonization would produce on slavery. Now, however, they are settled in the conviction, that its whole influence is legitimately adverse to slavery. A curious proof of this occurred not long ago (as we learn from unquestionable authority) in Kentucky; in one of whose courts, a man of the utmost integrity who had a suit depending with a slave who was suing for his freedom, made oath, that he believed the friends of colonization had so prejudiced the public mind against slavery, that he could not in that county, get justice done him in his controversy with the slave, and therefore asked, and what is still more to the point, obtained a change of the *venue* in the trial of the cause.—The difficulty however is, that this indirect influence against slavery neither operates fast enough nor strong enough, to make any considerable impression in eradicating slavery, as we have already shown;—and what is worse while we are relying on what it

is thus tardily doing, the time in which any peaceful remedy can ever be applied, is passing irrevocably from us. Again, the subject demands of us with imperious urgency, what will make it advance with a progress commensurate with our exigencies? or, if nothing will effect this, what else remains for us to do?

Colonization we have said, favours emancipation; and it is just as true, that emancipation does every thing for colonization. There was a time when many who advocated slavery, advocated colonization also; because, they supposed it would relieve slavery of its chief burden and opprobrium, by relieving it of the pressure of the free black population. The late versatile Mr. Randolph afforded a signal confirmation of this, by a process, which like every thing he did, was the reverse of all ordinary proceedings. At one time he was a friend of colonization, but afterwards he became its bitter foe. He has left behind him several wills disposing of his large estates; in one of which, written when he was the friend of colonization, he provided for the emancipation of all his numerous slaves; but in another and later one, written when he was its enemy, he divided them away with the same equanimity that he did his blooded horses. Indeed, without the strong support of the spirit of emancipation, the colonization cause must soon come to an end. At the commencement of our operations, when it would probably have been impossible to find masters disposed to give up their slaves in sufficient numbers to make the first experiments, God opened the hearts of the free blacks in our behalf, and throughout the land they were our steadfast friends: insomuch, that of the first six or eight hundred colonists only a small proportion were slaves. But the unmeasured abuse lavished by some on the free blacks, as a means of showing the people the necessity for their removal, and obtaining funds to do it with, exasperated the abolitionists, who in their turn have so exasperated the free blacks, that as a class they are not the least decided enemies of colonization who are to be found among us. It is needless to attempt to urge this matter any longer on the free people of colour, at least in the free states. They consider it persecution, and revenge themselves by poisoning the minds even of the slaves to such a degree, that cases are not rare, in which great difficulty has been experienced in

inducing them to go to Liberia; and indeed in which, under a false state of knowledge, they have totally refused to go. This might be easily avoided, by leaving the free blacks to their unbiassed choice. For none of them are so ignorant as to suppose that slavery here is not a worse condition, than freedom in Africa; and therefore, if they were at ease in regard to themselves, they would have no motive to prevent the removal of the slaves. But, indeed, the very reverse; for they can all fully comprehend, that the hopes of future admission to equal privileges with the whites, to which they so fondly cling, if even realized, would be far more likely of accomplishment, after the removal of the slaves, than now. A few hundred thousand free persons of colour would be likely to occupy a very different condition, in a vast nation of white men, from what the same number of persons would in the same community, after you have made an addition of some millions of their brethren to it, as slaves. The late Duke of York, admitted Prince Saunders the African, to his private table; while the semi-savage Bourgeois of Guadaloupe, tried to make a revolution, because their brothers and cousins of the half-blood, were placed by the mother country on a footing of something like equality with themselves. Citizen Granville was aide-camp to one of Buonaparte's marshalls of the empire; and yet among us, he was not allowed to dine at the public table of a steam-boat, although he was at that moment the confidential agent of the government of a foreign and independent state! The principle here involved is exceedingly simple; and if our free coloured population are blindly resolved to abide their destiny among us, and were once allowed to rest in that determination, they would immediately see that their interest, as well as ours, and the slave's, required that every one of these should leave America. We are bold to say then, that one of the simplest elements in the success of the cause of colonization, is to respect even the unfounded prejudices of the free blacks, and to conciliate their good will, by the most distinct assurances, that if they choose to remain among us, they are to be permitted to do so; and that we will take no part, either in legislating, persecuting, abusing, or any other way coercing them out of the country.

I am far from intending by these remarks to countenance the extremely foolish preten-

sions that are set up, by some on the part of the free negroes; or object that they have any right whatever to demand a residence, in these states. The right of expatriation, is in the theory of modern constitutions, an inalienable personal right. Corresponding to it, the right to allow citizenship, is a right of pure sovereignty. Either of these may be, as to the court of conscience, exercised amiss. But a nation has the same right to refuse bad citizens, as a man has to forsake a bad government. And no proposition is capable of clearer proof, than that any commonwealth, may remove, by force if need be, any portion of its inhabitants, whenever the good of the whole requires it. If the good of the part removed is also promoted, the case is strengthened. If the good of the place where they are carried is advanced, the matter, even admits of no cavil. But, if added to all, those removed were hurtful where they were, and had not even the common claims of residence, the case is one that might become imperious duty. While, therefore, a different course is now called for by every consideration; the free blacks ought to understand their real position; and the mad abolitionists, if a glimmer of reason is left to them, ought to see to what they are driving them.

The importance however of colonizing slaves, in preference to free blacks, is in the rate of two millions to three hundred thousand; even if we suppose the condition of the former to be universally as good as that of the latter; which not a slave, nor a free black, nor any enlightened creature in the universe, except a slave owner, believes. And here the spirit of freedom, comes with mighty effect in aid of the cause of colonization. Indeed, there is one advantage in the actual process of colonizing slaves, above that of colonizing free persons, which renders the former easy and effectual under circumstances which prevent the latter, even where you have the full consent of the parties. The free blacks cannot be colonized, at a less expense than thirty or forty dollars each; and this fund is difficult to be gotten to a small amount, and perhaps never can be realised to the amount necessary to effect the object in view. Even the celebrated land bill of Mr. Clay, which was looked to as the means of providing an ample fund; even had it passed in its original shape, which it never will perhaps, would not have afforded much aid to this cause. For when we remember that it has been the want of inclination rather than of ability which has prevented the general and state governments from taking up this cause long ago, it is vain to solace ourselves with any hopes founded on a future use of the public lands. Besides, when we call to mind the mode in which our public lands have been too frequently acquired, it seems

not desirable to repose a noble charity on such a base. The African came to our hemisphere under the pretext of relieving the Indian from oppression; and now it would indeed be a mournful consummation, to restore him with the proceeds of Indian injustice. On the other hand, to colonize a slave, requires no fund. A year's wages of an adult male slave, will carry him to Africa, and support him there a year in comfort. A year's wages of almost any slave family, will remove them all. So it only needs that masters who intend to colonize their slaves should give them one year of time more than they intended; or keep them one year longer, and pay for their labour, or hire them out for wages, and a fund perfectly sufficient is always at command, in the bodies of the emigrants themselves. Every family of slaves in the United States could be colonized in comfort in Africa, without costing or requiring one farthing, beyond the slave himself given up by his master, and a year's labour (more or less) given by the slave! Then is it not true, that emancipation is to do every thing for colonization? Is not the great desideratum of colonization, to press by every prudent means the cause of emancipation? Then let no man be deceived by the madness of the abolitionists, when they say we love and favour slavery. We hate slavery; and we have been trying to show that the true policy of colonization, not less than clear duty to God and man, requires us to hasten the progress of gradual emancipation. The wise and noble course heretofore taken, in reference to this subject, by the Maryland Colonization Society, illustrates this reasoning in practice, and shows clearly, though unhappily to no great extent, the influence of these principles on each other.

If it should be said, that the American Colonization Society has always had more applications for removal than they had the means of granting; we may reply, that this is one thing to be cured, that they may be able to grant every application; and the other thing is, to make the applications so numerous, as to give us a certain prospect of the eradication of slavery, in a reasonable time. If it is said, that the colony cannot receive with safety, as many as should be sent, to effect any such object as we are considering, then the answer is, establish new colonies. At any rate, this enterprise is too large and the stock too great, to trust upon a single experiment, or

risk in a few hands; or, if it be urged, that no number of colonies could receive all our coloured population, nor even its annual increase; then we say, that the whole system of colonization is utterly incompetent as a remedy for slavery. And this is the point most vitally at issue. Can we make it eradicate slavery: and if we can, how is it to be done: or if we cannot, what other course shall we pursue?

Slavery presents a very varied aspect in the different states. In some, where the products of labour are not so valuable as to offer a temptation to overwork them, nor the means of subsistence so scanty as to make it needful to limit their food, their condition is far better, than those who know slavery only by report, can easily believe. Whereas, in places where opposite causes act, their state is more deplorable than can be easily imagined. So also very opposite sentiments prevail, in different slave states, and even in different parts of the same state, in relation to the general subject. Let the ancient commonwealth of Virginia illustrate this point. Her trans-Alleghany region is as decidedly an anti-slavery region, in its sentiments and feelings as any part of America, while its tide water region is as blindly devoted to this horrible iniquity, and as irretrievably undone by it, in all its moral, intellectual, and physical interests, as any portion of our country. We hardly knew whether it was most becoming to weep, or to mock, when the ancient and rich school at Williamsburg, was announced no great while ago as having commenced its yearly session, with a number of students less by two than the number of its professors! No wonder, we thought! And this is the school, one of whose numerous professors, stands forth as the public apologist of slavery! Yea, of the slavery which has left him only five-sevenths of one boy, to teach!—But, to return; between those two districts, are the two remaining great natural divisions of Virginia; namely, the valley between the mountains, and the region between tide water and the Alleghany, shading off the opinions on this painful subject, from the one to the other of the extremes indicated above. And so perhaps we might class off the whole nation by other lines. Beginning at the extreme north and coming down nearly to the Chesapeake, we find a population unanimous and determined in their hostility to slavery;—from thence to the parallel of 36° 30' north

latitude, (excepting the low lands of Virginia,) we find the transition country, in which the great contest is now waging, and where perhaps free opinions have already gained the mastery. While from thence to the extreme southern part of our territory, the great mass of the people are thoroughly settled in the determination to perpetuate slavery. It is not long since a gentleman of great worth, himself a native, had a presentment by the Grand Jury of one of the southern counties of Virginia, found against him, although himself a large slave holder, for uttering too liberal opinions in relation to slavery. And still more recently, one of the worthiest citizens of Georgia, has been exposed to a newspaper persecution for the same offence.

Now, the cause of colonization has undoubtedly been presented in these three great divisions of the country, in a totally different relation as it regards slavery. At the north it has been advocated as hostile to slavery. In the middle district it has been variously presented to the public, according to the opinions of those who advocated its claims; some times as the only relief against slavery, at others as the only mode of perpetuating it by making it safe, and keeping it in bounds. This fact will clearly appear to those who have had the opportunity of becoming acquainted with a series of addresses delivered before the Colonization Society of Kentucky, from 1823 to 1834 successively by Governor Pope, Mr. Clay, R. J. Breckenridge, Judge Mays, President Young, and Lieut. Governor Morehead, all of which, except perhaps the first, were published and extensively circulated by the society; and which are referred to here, as exhibiting nearly all the various shades of opinion held in the transition district. But in the southern section, the subject has been exhibited, as an effort not inconsistent with slavery in any of its relations, but altogether addressing itself to the interest of the master. Indeed, for a long period the parent society did not send any agents into the southern country; and since the public mind is more distinctly settled as to the real influence of the cause, the hatred and opposition in many quarters are so intense, that at the Capitol of South Carolina, a mob not only drove the Rev. Mr. Pinney from their city, but way-laid the public conveyance in which he was supposed to be, and stopped it on the high

road, with the avowed purpose of inflicting some indignity upon his person, because he had ventured to relate in a discourse, some of the things which he had become acquainted with in Africa, in regard to the condition of the black race there.

These things are stated, not to cast blame any where; but to show that, those who rely on the present operations of colonization to eradicate slavery, rely on that which does not, which will not, and which some of its principal organs declare cannot, and others assert was never meant to, operate against slavery; in any direct manner; and therefore, not openly at all, except where anti-slavery is better received, even than itself. Then we must aid its indirect influences, by other causes; or we must find new engines; or we must abandon all hope of giving freedom to the slave.

There are several methods by which the subject may be reached; as there are several tribunals, so to speak, having more or less influence in relation to it. Let us for a moment consider a few of these, that we may decide who are to be addressed, and then how they are to be moved, in this great work.

There are first the slaves themselves; and one mode of ending slavery among us, is by their instrumentality. But it is a fearful and bloody mode: full of desolation, sin, and woe. *Justum bellum, quibus necessarium; et pia arma, quibus, nulla nisi in armis, relinquatur spes.* So thought the heathen annalist; and so think, alas! our erring brethren in all ages of the world: and so our fierce spirits feel amid every recital of human wrongs, and forgetting the heavenly precepts of meekness and forbearance, are prone to leap for joy, when every chain is broken, even though its fragments clash over the oppressor "prostrate in in the dust." Oppression, maketh even a wise man mad. Then how shall it fail to infuriate those, who are ruled only by the lowest passions of our nature?—We reject and renounce this method forever; and God avert its horrors from us, and from our children! If all other modes fail, this mode will follow with dark and terrible remunerations. But other modes need not fail. Our business is with the hearts and consciences of the owners of slaves, and not with the slaves themselves. And if we are but wise, all may yet be well.

Among those who have the right to act authoritatively on this subject, there is

a double capacity, to which we might address ourselves. The right namely, residing in every slave owner, to relinquish his ownership, and let his slaves go free; and then the right residing in a majority of the members of all slave holding communities, even though many of them should own none themselves, to use the authority of the state to abolish slavery. That is, the individual, and the social powers of men over this subject.

The Legislatures of most of the slave holding states, and the sovereign body of the people in all, have of course the power to regulate this as well as all other municipal concerns, and to put an end to it, when, and as they please. So also the general government is expressly invested with power to prevent the migration, as well as the importation of slaves, and that in the very same clause of the federal constitution. And this power was exercised before the one to prevent importation, in the case of the north western territory; as afterwards in the cases of Ohio, Indiana, and Illinois, made out of that territory; and again, in regard to all the public domain north of the state of Missouri, in the famous controversy regarding her admission into the Union. The exercise of this power by Congress would now be very difficult—as regards any state already constituted; and it is certainly not to be expected, so long as the Congress itself tolerates slavery in its most debasing forms in the District of Columbia, under its own daily notice. But the exercise of their power by the several states, is the fair, true and simple method of reaching the question, and settling all the political aspects of the subject. And it is a work to which they are all invited, by the highest considerations of their own advantage, not less than by the most solemn calls of humanity and justice. But as it is not so much the political as the religious aspect of the case here to be exhibited, we pass from this part of the subject.

The remaining course is, to reach individuals as such,—especially individuals who own slaves. For if this can be done, in every case, of course, slavery is at an end. For it is a gross perversion of truth, palmed on the credulity of men, to say that any state of this Union forces any man to own slaves. And we have demonstrated that the slave contains within himself the most ample fund for his own removal. There is

therefore nothing which prevents the speedy emancipation, and perhaps, if we are prompt and energetic, the removal of all the slaves in this land, but the unwillingness of the slave holders to give them up; and this is true, as well of every family as of the whole,—of every man, as of every state. It is therefore arrant hypocrisy, or childish folly, for men to pretend that they desire to emancipate, but are not permitted by law, when all Africa, besides all non-slave holding America, is open to their manumitted slaves; or to say that their slaves shall be colonized whenever the means can be procured, when the slaves themselves could make the means, in a single year; or to declare, they shall be free as soon as they are fit, and yet use no adequate means to prepare them for liberty.

How then are the consciences of men to be best reached, on this subject? Will you say, by converting them to God? I say, amen, with all my heart! But, how then are we to consider those professors of religion, who being converted, still have no conscience on this subject? Why, it would seem, either that converting a man to Jesus Christ does not give him a conscience about slavery, or else those individuals are hardly so converted,—or even if this be not so, how can the people of God exhort others, in relation to a point in which they are equally guilty? Here then is the point to which we must come at last; slavery must be purged away from God's people before it can be from the world; the subject must be taken up as a subject of Christian duty; and who besides the church of Christ, shall take up such a question?

Let us for a moment suppose that slavery can be abolished without the direct action of the church of God; it is striking to observe even in that case, how different the process would be. Suppose Maryland were to pass a law freeing the *post-nati* of slaves, at a given age. Probably not ten per cent. of the slaves would go free under it; although the state would clear itself of a slave population by the removal of them by their owners to some other quarter. Then Virginia, and Kentucky, and Missouri follow the example; and the slave line is carried down four degrees of latitude, and three-quarters of a million of slaves are removed, and the larger part perhaps pushed down upon the rice and cotton and sugar country, to hasten the crisis there. We celebrate these matters as triumphs; and

after waging a new contest in North Carolina and Tennessee, and other states in succession, we finally concentrate the black race upon the lower Mississippi; and then comes the havoc of servile war! Now turn the picture. The Church of God takes up and denounces slavery as a crying sin. The people marvel that it was ever looked on in any other light; the followers of the Lamb, are united against it; Christians emancipate and colonize their slaves;—as religion speeds, emancipation speeds;—as the church purifies herself, her example purifies the world around her; and the hearts of the people melt before the glorious light of gospel truth, and the whole land delivered from the yoke of sin, breaks in succession every yoke that we had imposed! He who would see these methods of deliverance contrasted in practice, let him look at the conduct of the just and wise Nehemiah, and then turn his eye upon the frightful picture of Hayti.

Never, it seems to me, could a clearer case be presented. We wish to colonize Africa, and at the same time, if possible, free our African slaves. We cannot colonize Africa without the slaves; therefore, Christ demands the slaves; and his church ought to say so and give them up. But we want the slaves free also, independently of all considerations of African colonization, because slavery is sinful and contrary to the spirit of Christ; and his church ought to say so, and let them go free. The first part of this statement has long ago been sanctioned by all the evangelical churches in our land, and has occupied too much perhaps of our present space. What is proper to be said in relation to the latter proposition, is therefore postponed to some future occasion.

MISSION OF BALTIMORE.

This article we now publish extracted from the Quarterly Register of the American Education Society for Nov. 1830, is a translation, from a publication in France, entitled "The Annals of the Society for Propagating the Faith." To this Society, its Missionaries report, and their accounts are published in the above paper; undoubtedly when published they had not the least idea that this should be seen by an American, and in part be republished in the United States.

The article is an account of the great council held in this city, in 1829, it was published under the head of 'Mission of Baltimore.' We republish it in our paper, because of its local character and the interest that must be felt in the subject, by every man who is desirous of knowing what Papists are doing here and in Europe.

"We may assert," observes the Editor of the 'Annales,' that Archbishop Whitfield, although born in England, belongs to the diocese of Lyons; there he pursued his ecclesiastical studies, at the seminary of St. Irenæus, and received there all his orders, even to that of the priesthood. He had been a pupil of M. Maréchal, he had followed him to the United States, had become his grand-vicar, and finally his successor—after having been formed, by this able master, to the episcopal ministry and to apostolic virtues.

"One of the first acts of the new Archbishop has been to make the pastoral visitation of his diocese, which is very flourishing. His clergy is composed of fifty-two Priests, who, having been generally educated by the gentleman of St. Sulpitius, are full of zeal and learning. He then convoked a national council, which met at Baltimore in October last. The prelates present at the council were Messrs. James Whitfield, archbishop of Baltimore; Benedict Joseph Flaget, bishop of Bardstown; John England, bishop of Charleston and grand-vicar of East Florida; Edward Fenwick, bishop of Cincinnati; Joseph Rosati, bishop of St. Louis and administrator of New Orleans; Benedict Fenwick, bishop of Boston. Four bishops of the United States failed to attend the council, namely, M. Henry Conwell, bishop of Philadelphia; M. John Dubois, bishop of New York; M. Michael Portier, bishop of Mobile, and M. John David, bishop of Mauricastro and coadjutor of Bardstown. M. Dubois had embarked for Europe the preceding month, and M. Portier had not returned from his own voyage thither. M. Dubois had sent his proxy to M. David, whom some indisposition prevented from appearing, and thus M. Dubois was not represented. M. Conwell had just returned from Europe, and could not attend the council. The Sovereign Pontiff, we learn, has given a coadjutor to this prelate in M. Kenrick, a

native of Ireland, and missionary in Kentucky; and M. de Nékéré, a Belgian priest, and missionary in Louisiana, has been appointed bishop of New Orleans. M. William Mathews, administrator of Philadelphia, attended in the bishop's room. The other members were, Messrs. John Tessier and John Power, grandvicars, the one of Baltimore and the other of New York, Father Dziérozinski, Superior of the Jesuits;* M. Carrière, of St. Sulpice, providentially in America; Messrs. Louis Deluol and Edward Dampoux, theologians, of the seminary of Baltimore; M. Francis Patrick Kenrick, theologian of Mgr. the Bishop of Bardstown; M. Simon Brutè, theologian of Mgr. the Bishop of Charleston; M. Debarth, theologian of Mgr. the Bishop of Cincinnati; M. Augustus Jean-Jean, theologian of Mgr. the Bishop of St. Louis; M. Anthony Blane, theologian of Mgr. the Bishop of Boston, and M. Michael Wheeler, theologian of the administrator of Philadelphia; M. Chanche had the care of ceremonies.

"The Prelates arrived in succession at Baltimore. Mgr. the Bishop of Charleston, arrived first, preached in the capital on the 20th of September, and, while waiting for the opening of the council, made a journey to Emmetsburgh, where he visited the seminary of St. Mary; and the boarding-school of the Sisters of St. Joseph. Mgr. Flaget arrived at Washington, September 19th, with Messrs. the Bishops of Cincinnati and St. Louis; he is Dean of the Bishops of the United States; he lodged at the seminary with Mgr. Rosati. Mgr. Fenwick continued some days at Washington. Mgr. Fenwick of Boston is a cousin of Mgr. the Bishop of Cincinnati, and has exercised the ministry at Baltimore, Charleston, and other cities of the United States. Before opening the council, the Prelates held preliminary sittings, to regulate the subject and order of the deliberations, to decide points of jurisdiction and to prepare matters. It was remarked that the Bishops and the theologians were of very different countries. Two of the Bishops were born in the United States, one in France, one in Ireland, one in England, and one in Italy. Among the theologians, also, were individuals from France, Poland, Ireland, Germany, &c. Sometimes it has been supposed there was a rivalry between the Irish and French. M. Flaget,

* See article Jesuits.

however who is a Frenchman, had chosen an Irishman for his theologian; and M. England, who is an Irishman, had reciprocally made choice of a Frenchman.

"The opening of the council was on Sunday, October 4th, in the cathedral church of Baltimore. Mgr. the Archbishop celebrated a solemn mass; he had fixed that day for receiving his *pallium*, which was placed on him by Mgr. the Bishop of Bardstown, the eldest of the Bishops. The sermon was preached by Mgr. the Bishop of Charleston. The Bishops then held their first session. Every day there was a session in the morning, preceded by a grand-mass. On Monday, Mgr. the Bishop of Bardstown officiated; on Tuesday, Mgr. the Bishop of Charleston, and so on, in the order of seniority. Beside the morning session, attended only by the Bishops and the administrator of Philadelphia, there was, at 4 P. M. a congregation, at which were also the members of the second rank.

"Mgr. the Archbishop of Baltimore had invited the suffragans to prepare a list of questions to be discussed in council. Several points suggested by the Bishops were collected, and the result was a series of questions and subjects to form the matter of deliberation. These questions were arranged under three heads—faith and discipline, the sacraments, and the conduct of ecclesiastics. Mention was then made of the diocesan synod held under M. Carroll in 1791, and of the regulations which were made in it, and whether they subsisted still, and what was their authority? They deliberated on the powers mutually granted each other by the Bishops; the *reserved cases*, and the powers to be given to priests. They discussed the nature of the promise made by each priest at his ordination, and the obligation resulting from it. They deliberated on the manner of proceeding against ecclesiastics; on the reading of the Holy Scriptures by the faithful; on the Douay version; on the editions of the Bible Societies; on the writings of Protestants against the faith, and on the prohibition to read them. They were above all occupied respecting the circulation of books proper to make the Catholic faith known, and to answer the objections of its enemies; and whether it would not be expedient to establish a printing-office consecrated particularly to this object, whence should issue both books of piety and school-books? It was also thought

necessary that there be established a periodical, to appear once in three months, in the manner of the 'Quarterly Review,' which should be entirely devoted to the concerns of the Catholic religion. Since many of the dioceses have no seminaries, and it would be difficult to establish them in all places, it was proposed to form a central seminary, or common college for the whole metropolitan jurisdiction; where young persons should be educated at a low cost, and prepared for the functions of the priesthood. Religious societies for education engaged attention also, especially those for females; likewise brethren associated for Christian schools, with the means of giving them permanency; churches to be built; *what is necessary to be done in regard to TRUSTEES, and the means of repressing their pretensions.* It is known what disputes and scandals have arisen on this subject in several dioceses, and it may be said that it is one of the*

* The subject of trustees, is one that excites great uneasiness among those who are the real servants of the Pope, and the desire by the people of having them for several churches in different dioceses is in the words of the report, *one of the greatest scourges of the churches in the United States.* One who is not familiar with the history of the Romish church, will wonder what excitement this is among them, that scourges their church;—we will explain—In Europe and Catholic countries, all the property is in the hands of the priesthood. In Protestant countries, churches are built by the people, and the people appoint trustees for their property. The cathedral in this city has a certain number of trustees of the property, who have charge thereof. The people think, and they think justly, if their money and labour be expended in erecting the buildings, they should have the privilege of appointing trustees of it, in whom they can confide. The Priests do not like this. The hierarchy from one end of the country to the other are jealous of these things. That the people should have any thing to do with the churches troubles them very much! The propriety of the people appointing trustees, is plain to every one who believes the Priesthood can err; those who believe them to be so infallible that they cannot, or at least so good that they will not, might be brought to their senses by losing all the churches, &c. which are in their hands. Protestants do not trust such things to their pastors, they act wisely, they act from the advice of their ministers, who know themselves to be but men. Those men who of all other on the earth should blush when such a subject is mentioned, have not only the assurance to aim at getting the property in their hands, but have the audacity to send to a foreign country the information, that the Council has consulted *what means are necessary to repress the pretensions of the trustees appointed by the people.* What have our Baltimore Catholics and the Trustees of the Cathedral to say on this subject?

greatest scourges in the United States. Another point agitated was the uniformity of catechisms, rituals, and books of prayers. Other questions, on which deliberations were held, related to the sacraments, principally baptism, confirmation, the eucharist, marriage, mixt marriages; the duties of ecclesiastics, their costume, &c.

"The council, which had commenced on Sunday the 4th of November, was finished on Sunday the 18th. *It was not thought proper to publish its acts, until they had been approved at Rome, whither they have been sent.** On the evening of its termination, the Bishops resolved on the preparation of a pastoral letter addressed by them in common to the Catholics of the United States. This *Pastoral*, which is dated on the 17th of October, is signed by Mgr. the Archbishop, the other Bishops and the administrator of Philadelphia.

"They first congratulate themselves on the progress of Religion in those countries; a progress arising from the concurrence of happy circumstances—the zeal of the missionaries, the emigrations from Europe, the acquisition of new territories, and arrival of new evangelical laborers; but it is necessary to provide for a succession in the ministry since it cannot be imagined that new missionaries will be arriving continually from Europe. The Bishops even declare that they are no longer disposed to permit that priests, who are in bad esteem elsewhere, should be received into the United States, to create schisms and scandals there, as has sometimes happened. The Prelates desire to return thanks for the generous assistance they have received from a benevolent society in France, and exhort the Catholics of the United States to do something also for the maintenance of their Church. They then invite attention to the education of their children, their duties on this subject, and the care of procuring good schools. They deplore the too widely spread prejudices against the Catholics, to dissipate which, attempts have lately been made. For this object a journal, 'The Catholic Mis-

* Nothing is more common than to hear Roman Catholics disclaim the connection they have with the Pope to be one that infringes on their liberties. See here, what the reverend Bishops in council assembled have to say: "*It was not thought proper to publish,*" even the doings of a Council of Bishops of high standing, until seen and approved of by the Pope. Has the Pope approved? If so, when will they be published?

cellany,' has been published in the Southern States; but it has not been sustained and it is found the editor must discontinue it. Other publications, for similar objects, have lately been made at Boston and at Harford. The Prelates urge the encouragement of them. They announce that they have formed an association to publish elementary books proper for schools, and which should be freed of all that might give to young persons false ideas of religion. They persuade the faithful to be on their guard against unauthorized versions of the Scripture; and recommend, as the best translation, that of Douay for the Old Testament, and that of Rheims† for the New: these are, say they, the best in English. *They then oppose, but with as much moderation as necessity,* those pretensions, which are contrary to the rights of the Church—which are, the pretensions of the trustees, whom they do not name, but point out with sufficient clearness. They close, by exhorting the faithful to observe exactly the practices of religion, and to keep themselves from that spirit of indifference, which, under the varnish of liberalism, tends to confound truth with error, by representing all religions as equally good. Such," says the editor, "is the substance of this pastoral letter, which is full of wisdom, nobleness and piety.

"The Bishops have throughout," he continues, "discovered, in this council, a happy agreement, and a lively solicitude for the interests of religion; and we have reason to believe that this assembly will contribute powerfully to the prosperity of the Catholic Church in the United States. For this we are under obligation to Mgr. the Archbishop of Baltimore, who conceived the design of the council, and directed its deliberations; and who, in all his connexions with his colleagues, has shown himself worthy of the important vocation he had to fulfil."

The late Archbishop Whitfield, in a letter from this city, dated June 27, 1829, writes as follows to the Society in France, which has also been printed in the above paper.

"The diocese of Baltimore comprehends the State of Maryland and the District of Columbia. Maryland is a State situated between the Potomac and Pennsylvania, occupying the two sides

† Of this version, we will in some future number give a history and a specimen of the annotations affixed.

of Chesapeake bay, in its upper part bounded on the east by the State of Delaware; it has from 13 to 14,000 square miles. The District of Columbia is a small territory, ten miles square; situated on the two banks of the Potomac. This territory has been detached from Maryland and Virginia, and made independent of these and all other States of the Republic, for the free assembling of the Congress, and the residence of the president, and all the other officers of the United States' Government. Washington is its principal city.

"Maryland has 407,000 inhabitants, the district 33,000; in all 440,000. Of this population, about 113,000 are blacks, of whom three quarters are slaves. The Catholics may amount to 60 or 80,000, of whom 6 or 7,000 are in the District.

"Maryland has for its principal city Baltimore, which reckons 80,000 inhabitants. It was but a hamlet in 1750: now it is a great and superb city, with magnificent streets, a crowd of monuments and important institutions, and a much-frequented harbor. The Catholics are a fifth of the population. The rest is divided into a multitude of sects, the principal of which, are the Presbyterians, Episcopalians and Methodists. Then come the Anabaptists, the Quakers, the Universalists, the Unitarians, Swedenborgians, or people of the New Jerusalem, some Jews, &c. It is to be remarked, that all these sects, the first three especially, are divided by schisms and intestine dissensions. The sect of Episcopalians, for example, which separated from the English Church at the period of the revolution of this country, in 1776, is actually on the eve of suffering a new schism: one party verges toward Arminianism, and wishes to preserve the hierarchy; the other inclines strongly toward Gomarism, and endeavours to introduce the popular forms of the Presbyterians. It is now two years since their last Bishop, James Kemp, died; and notwithstanding repeated efforts of the electors, they have not yet been able to agree on the choice of a successor.

"Already has a great schism occurred among the Methodists; they are divided into Orthodox and Radicals; the first retain the Bishops, the second have entirely shaken off the yoke of *those pretended Prelates*. From the ranks of the Quakers, who are ordinarily so peaceable and tolerant, not to say indifferent, arose five

or six years since, a bold and enterprising man, who has drawn the half of his sect into deism. The name of this new apostle is *Hicks*. On all sides new temples are rising to receive his proselytes, while the old are deserted.

"All these sects have at Baltimore a great number of ministers and churches; of the latter some are sufficiently large and beautiful, but all are entirely eclipsed by our own superb metropolitan church. The churches of the Catholics are five; the metropolitan, the old church of St. Peter which supplied its place until 1821 and in which the parochial service is still performed during the week; the church of St. John, particularly destined for the Germans; that of St. Patrick, and that of St. Mary, which is the church of the seminary and of the college of the same name. There is also a chapel in the hospital, possessed by the Sisters of Charity, where the holy sacrifice is celebrated very frequently.

"The metropolitan church, of which Mgr. Carroll had laid the foundation, was happily completed by Mgr. Marchal, who has formed of it the most beautiful religious monument in the United States. It has an organ equal to that of Notre Dame at Paris, and a choir, that executes the most difficult pieces, as well as can be effected in cathedrals best furnished, in this respect, whether in France or Italy. *This ability of our musicians contributes to produce a happy effect on the Protestants, whose worship is so naked and dry.** The principal altar, the paintings, the ornaments—all befit the *metropolitan church of the United States*. The body of the house is in form of a cross, has its nave its two aisles, its choir, and the sanctuary in a circular form. It is 166 feet in length, (without reckoning the portico which will be 24 feet,) and 77 in breadth the diameter of the dome is 60 feet within, and 77 on the outside. Its height,

* I wonder if Jesus Christ or any of his Apostles ever conceived such a plan of adding members to his church. Protestant ministers preach the Gospel which Christ and his Apostles preached. Romish Priests do not aim much at changing the heart, nor do they injure themselves preaching—the ringing of the bell during mass—the elevating of the host—the declaiming on the unity, holiness, catholicity and apostolicity of the church—the music of the choir—the splendor of the altar, and beauty of the paintings, are the things which attract Protestants. Be it so—we pity those Protestants that will leave the Bible, the simple unadorned Gospel of Christ, the way of salvation by faith in him, for this way.

from the base to the summit, is 116 feet, and it is surmounted by a cross 11 feet high. The two towers, which it is proposed soon to erect on the front of the church, will be 120 feet high.

"This beautiful church, built on the highest ground in Baltimore, overlooks the whole city and its vicinity, including the bay, which is ordinarily covered with ships, The Protestants themselves consider the cathedral as the ornament and honor of their city, and frequent it with an interest almost equal to that of the Catholics.

"The church of St. Patrick, erected by the labors of the worthy M. Moranville, a French priest, its last pastor, who has left a name so dear and venerated in this parish, is a considerable building, of a noble and light construction, with an organ, and a clock sufficiently lofty.

"The church of St. John, is not indeed so large; but still excites an interest. That of the seminary and college of St. Mary is a building in the Gothic style, and of remarkable taste. Divine service is performed in it with the plain Gregorian chant; following the customs of the seminaries of France. A vaulted chapel, constructed beneath the principal church, allows great facility for several pious exercises. Having been built more than twenty years, this church of the gentlemen of St. Sulpice has singularly contributed to excite in Baltimore the spirit of religion which distinguishes the Catholics of that place. Under M. Nagot, and Messrs. Dubourg, Flaget and David, (the last three of whom have become Bishops,) and with so many brethren worthy of them, the pious conferences and associations, the religious ceremonies, &c. have not ceased to edify and interest Catholics and Protestants at once, the Americans and the French.

"The zeal of the Catholics at Baltimore is signalized by all the various good works which are seen in the most pious cities of France. There is a numerous society of the most respectable ladies, who devote a portion of their time to obtain spiritual and temporal relief for the wretched; they visit the poor and the sick at their own homes and at the hospitals, and provide for their wants. With the clergy and the Sisters of Charity, they superintend the education of children, they contribute to the support of an asylum for orphans, and a numerous school of poor children, and assemble on Sunday those children of their own sex, who cannot attend on working

days, to teach them reading, writing, and to say their prayers, &c.

"There is also a society of men who do for boys what is done by the ladies for girls. These schools are frequented not only by the Catholic, but also by Protestant children many of whom embrace the Catholic religion, or at least receive impressions in its favour, which they carry into the bosom of their families.

"Many associations have also been formed among the people of color, both for instructing their children, and visiting the sick, under direction of the different priests of the city. This sketch of the piety which prevails at Baltimore may serve to exhibit what is practised in other parts of the diocese, in proportion to their means and population.

"Mgr. the Archbishop of Baltimore, reckons in Maryland and the District of Columbia fifty-two priests. Beside Baltimore, Washington, Georgetown, Alexandria, Fredericktown, Tanytown, Emmettsburgh, and Hagerstown, which have stated pastors, there are churches in several places where assemblies are held, on Sundays or other appointed times. In some places, the Catholics meet in the most convenient dwelling-house; but it is peculiarly interesting, to those who have at heart the progress of our holy religion, to notice the establishments on which its propagation and perpetuity most depend.

"The reverend fathers, THE JESUITS, have their principal house at Georgetown, with a magnificent college, having the right of conferring academic degrees. They form Priests, who attach themselves to the Society; and are afterwards sent by their superior, under the authority of Mgr. of Baltimore, into the different congregations with which they are intrusted.

"In 1790, Mgr. Carroll invited the community of St. Sulpice to partake in his apostolic labors. M. Emory, superior general of the body, in order to comply with the wishes of the venerable Prelate, detached a colony, of whom he sent to Baltimore, where it arrived in July, 1791. These gentlemen immediately founded there a seminary, to which they added a college, and in 1803 it received from the government the right to confer degrees. Pius VII., of happy memory, granted it, by a bull dated May 1, 1822, the privilege of a university, with power to confer the degree of doctor in theology.

"In 1808, the same persons founded at Emmetsburgh an establishment in form of a little seminary. This house occasioned the development of many precious calls for the priesthood; it continues to form useful members of society, and to prepare the pupils of the sanctuary for the functions of the holy ministry. It was separated from St. Sulpice in 1819.

"But, notwithstanding these facilities for securing a clergy to the diocese of Baltimore, the want of priests is often felt. In truth, it is the best furnished of all in the United States; but much remains to be done. A catholicity as numerous as that of Maryland, it would seem, should make greater efforts to multiply the number of ministers of the altars. The fact is, that, to provide the expenses of education for those who are preparing for the ecclesiastical state, the clergy is left to its own resources, and these are reduced to the revenue arising from the colleges.

"One very consoling circumstance, and an enterprize which the Lord hath singularly blessed, is the establishment of two communities, the Visitation, and the Sisters of Charity. The Visitation was formed at Georgetown by Mgr. Neal, at that time coadjutor, afterward successor to Mgr. Carroll. It reckons at this time about sixty nuns, who exhibit the excellent spirit of their institution. The Protestants, who know nothing of the religious life but by calumnies poured upon its professors, are obliged to renounce their prejudices in presence of these virtuous daughters of St. Francis de Sales. They have a numerous boarding school of young ladies, several outdoor pupils and a large school of poor females, whom they instruct gratis.

"The Sisters of Charity began their establishment at Baltimore in 1809; they were then only three or four, having at their head Madam Seton, a converted Protestant widow, of uncommon merit, under the direction of M. Dubourg, then president of St. Mary's college, now bishop of Montauban. In 1810 they removed to Emmetsburgh in Maryland, fixing themselves in the valley of St. Joseph in the vicinity. There, upon a farm bestowed on them by M. Cooper, a converted Protestant, and since ordained a priest, they have built a vast house, within which are at this time seventy of them in number, professed, or novices, and a hundred female boarders. They have also at Emmetsburgh a school for

young indigent girls. From that place they have sent colonies to Baltimore, Washington, Frederick, *Montagne*, Philadelphia, New York, Albany, Harrisburgh, and St. Louis. In these different places, they receive and instruct orphans, and have a school for unfortunate children, the number of which is enormous. There are some schools, containing from five to six hundred. At Baltimore, besides the asylum and free school, they have the care of the lying-in hospital belonging to the medical school. Those of St. Louis have also the care of the hospital of that city. *All these different branches are connected with a central government*, in the parent-house at Emmetsburgh. They form together but one body. They live under the rule of St. Vincent de Paul, with a little variation, thought indispensable by the ecclesiastical superiors. One of these is the boarding-establishment of the parent-house, with the double object of giving a Christian education to Protestants as well as Catholics, (a want deeply felt in these regions,) and to obtain means of support. No other resource but this boarding school supports the professed, the noviciates, and the sick nuns, and permits the establishment of charity schools abroad. Since 1826 no member of the community has died; but from 1809, when it commenced, to 1826, the number of deaths was 42. The nuns are now 120 in number.

"A third community, that of the Carmelites, exists likewise in Maryland. It was founded by some worthy daughters of St. Theresa, who came from Belgium, at the time of the French invasion during their revolution, although they were chiefly English or American women. They are established at Port-Tobacco, near the Potomac, and about twenty-five nuns, compose this house of prayers and edification.*

"I should now mention," he adds, "the manner of providing for the support of the clergy, either by subscription, the feeble income of contributions, or by casual receipts. The greatest part of the priests create revenues for themselves by giving instruction in colleges; and in general their zeal and disinterestedness are the most striking, to the view of Protestants, because the latter are obliged to support at great expense the married people whom they have for ministers. The devotion of the Catholic

* They have been removed to the building in Aisquith-street, of this city.

priests, their assiduity in the duties of their vocation, duties much more multiplied and difficult than those of these ministers; their unwearied charity toward the poor blacks—so precious a portion of Christ's flock; their life, of necessity more detached and separated from the world; beside the authority, the unchangeable certainty, and faithful transmission of the Christian faith, which form so decisive a contrast with the extreme arbitrariness, and endless variations of Protestant doctrines, always tending more and more to deism or indifference; the example of so great a number of pious Catholics, who follow here their religion with a simplicity and exactness, which can have no motive of human respect or profane interest;—all this has united to overpower prodigiously the prejudices of Protestants, and to multiply the conversions, which, throughout the diocese, but especially in Baltimore, have restored to the Church a large number of her lost children. Many belong to the most respectable families of the country; many exercise the most honourable professions in a distinguished manner; others hold high offices, either in the administration, or in the army. A still greater number, convinced internally, satisfy themselves with avowing their conviction, but either through indifference, or some other motive equally deplorable, put off their *return to the religion of their fathers.*"

A BALTIMORE PRIEST.

In the shop of confessors, there is neither trust nor credit. GAVIN.

Making merchandise of the souls of men.—Rev. 18, 12, 13.

What mean ye, that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts.—Is. 3, 15.

WE have frequently read and heard of the iniquitous practices of Roman Priests in Papal countries; their wickedness, excessive licentiousness, their robbing the poor, their ruling them with a rod of iron; and of merciless wretches who would spare neither reputation nor life in compassing their plans; the cries of the poor and needy never melt their hearts. For a long time we have firmly believed, that not only such things would be acted over in this country, (by the never changing priesthood,) but that they were really, at present, in secret operation. We are well aware, that every thing will be managed with such Jesuitical craftiness, that discovery and

exposure will be difficult. God has said, the sins of men shall find them out even in this life, and in spite of all their efforts, we believe God will reveal their wickedness before this community.

There are multitudes of Protestants that will not believe any of the charges made against the Romish Priests. The Roman Catholic community will consider it slander, and the Priests will persecute to the utmost, all concerned. Still the facts must not be withheld, the people must know who these are that enter with soft words, in sheep's clothing. They must know how the resources of this church are so abundant.

We never have been, and never shall be of the number, that will circulate slanders to the injury of any class of men; yet we shall never fear to expose a class of men who most unrighteously extort from the ignorant and defenceless poor their hard earned wages.

There is living in this city, a girl whose mother died about ten years since in Hanover, York county, Pa. Her parents were Roman Catholics, after her mother's death she was put out to a Roman Catholic lady—while living with her, she was disturbed during sleep with a pressure on the breast, (usually called the *night-mare.*) The girl made this known to the lady with whom she lived, who being a believer in purgatory, concluded her mother was there, and God had come to punish the girl for neglecting to have her mother prayed out. The woman with whom she lived, advised her to go to the Priest and he could set all things right. The thought of her mother suffering through her neglect hastened her visit to the Priest; she made known to him her feelings, and what she had been told. When his reverence heard it, he with uplifted arms confirmed the suggestion of her mistress. He then proposed to pray her out for a certain sum. The girl (whose wages would not more than clothe her,) was so desirous of having the mother liberated that she agreed to his proposal; she gave him out of her limited earnings, *fifty cents for each mass*, depriving herself of shoes and stock-

ings. In this condition she went to the Holy Father, paid all the money she had, made known her poverty, told him of her self-denial, pointed to her ragged garments and bare feet, as evidence. "No matter, (says he,) it were better that you should go barefooted all your lifetime, than that your wicked mother should remain in purgatory. Believing what he said, she gave him all her earnings, still she was oppressed with the night-mare, but had nothing more to give; she asked him if he would not say another mass, and trust her until she received her coming wages. But, no! The confessor would not trust, and he knew not what it was to be merciful! The girl had paid him upwards of TEN DOLLARS, and he would not trust her fifty cents, for a mass in name, for no human being can believe such a wretch would perform one in ten or a hundred for which he engaged. This girl trusts that God has had mercy upon her and freely pardoned her sins. She has joined herself to the Methodist church, and is said to be a consistent member.

Horrible as the facts stated appear, we would give our readers to know, that they are not an exaggeration, they are sober truth, if there is any credit to be attached to the girl's simple and frank statement. The very reverend Priest does not live a mile from St. John's church.

If any person should be desirous of knowing his name, they can find it out by enquiring at the office of this paper.

SOUTH-AMERICAN PRIESTS.

Extract from Captain Head's Journey across the Pampas.

ON great days, the ladies of Buenos Ayres, dressed in their best clothes, are seen going to church, followed by a black child in yellow or green livery, who carries in his arms an English hearth-rug, always of the most brilliant colours, on which the lady kneels, with the black child behind her, but generally the churches are deserted, and nobody is to be seen in them but a few decrepit old

women, whispering into the chinks of the confession-box.

Once a year the men and women are called upon to live for nine days in a sort of barrack, which, as a great favour, I was allowed to visit. It is filled with little cells, and the men and women, at different times, are literally shut up in these holes to fast and whip themselves. I asked several people seriously, whether this punishment was performed *bona fide*, and they assured me that most of them whipped themselves till they brought blood. One day I was talking very earnestly to a person at Mendoza, at the hotel, when a poor-looking monk arrived with a little image my friend was obliged to kiss, and the monk then took it to every individual in the hotel; to the landlord, his servants, and even to the black cook, who all kissed it, and then of course paid for the honour. The cook gave the monk two eggs.

The priests at Mendoza lead a dissolute life; most of them have families, and several live openly with their children. Their principal amusement, however odd it may sound, is cock-fighting, every Thursday and Sunday. I was riding one Sunday, when I first discovered their arena, and got off my horse to look at it. It was crowded with priests, who had each a fighting-cock under his arm, and it was surprising to see how earnest, and yet how long they were in making their bets. I staid more than an hour, during which time the cocks were often on the point of fighting, but the bet was not settled.

Besides the priests, there were a number of little dirty boys and girls. While they were arranging their bets the boys and girls began to play, so the judge instantly ordered those who had no cock to fight to go out of the arena, upon which the poor boys and girls were immediately turned out.

I soon got tired of the scene; but before I left them, I could not help thinking what an odd sight it was, and how justly shocked the people of England would be, to see a large body of priests fighting cocks on Sundays.

"Popery must destroy the Press, or it will destroy Popery."—*Prophecy of Cardinal Wolsey.*

"The name of *Luther* signifies a goose; and it has been remarked, that the goose-quill struck through anti-christ under the fifth rib."—*Dr. Taylor.*

THERE is no class of men, ecclesiastics or politicians, that have attracted more notice than that order of men in the church of Rome, who style themselves *the followers of Jesus*; and certainly, never were men more misnamed, if they intended by the name to shew, that they lived according to his example, or were advocates of the doctrines he taught. Like many other things in the venerable establishment of the Papacy, they are comparatively of recent origin. They can claim neither apostolicity or antiquity; with them the church has no unity, they being perfect Ishmaelites with their hands against all the other orders, and they against them; and as to holiness, we think it probable, before we close this article, it will be found not to belong to them. They are only an order connected with this church, founded according to their own account by Ignatius Loyola 1521, who during this year, being wounded in the leg so that he was unable longer to perform military duty, spent much of his time reading the lives of the saints; being naturally enthusiastic, and moved also at this time by the inroads beginning to be made on the church by the reformers, he projected a plan of warfare against the reformation, and a defence of the church, which may be styled *Jesuitism*. It was some time after he had projected, before the Pope (Paul III.) would sanction, and he did not until the year 1540, when Ignatius appeared before him, adding to the three vows of chastity, poverty and monastic obedience, a fourth; "that they should bind themselves to obedience to the Pope, to go wherever he should command in the service of religion, without any recompense from the church." This came at a most desirable time to the Pope. The reformation had shaken the whole system to its foundation, and it was ready to fall. Europe was waking up from the sleep of ages to see how she had been ruled and duped by a set of ignorant, wicked, licentious Popes and Priests. The question, without doubt, was often the subject of disunion in the conclave of Cardinals; what shall we do to preserve our power and influence? Well assured were they, that light and examination would be their ruin. When Loyola's project was well understood, all appeared to them safe; unless God should hinder, darkness might yet cover the earth; men might yet be constrained to yield themselves to their sway. The object desir-

ed was the same with Loyola and the Pope, the one wished the other prosperity. An evidence of the good will of Paul III. to the order, is seen in his Bull of 1543; in which he confers on them the privilege of adopting such constitutions as they might judge fit; with power as well with respect to the constitutions already adopted, as to those which should be made in future, to alter or annul them according to the differences of the time and place, and the quality or diversity of things, all of which shall be considered as approved by the Holy See. Loyola was appointed general of the order; he was an ignorant man, but a great enthusiast. The perfection of the order, its rules and instruction, were owing to the two generals succeeding him. Lainez and Aquariva, men eminent in the science of government; by them the society is supposed to have been in part remodelled, at least set on a better footing than under Loyola.

The order is *absolutely monarchical*—under a general at Rome who governs as he pleases. To accomplish the vast designs of this society, it was indispensably necessary that the whole body should have one mind, that all its members should be indissolubly united to the head, and this by the obligation of unreserved obedience. Ignatius goes so far in a letter of his, directed to his associates in 1553 on the subject of obedience, that he commands them to receive any and every order given by a superior without distinction, and to receive it as a *divine precept*, to be obeyed without discussion. The general has the directing of all missions, and the control of the property of the society; as it is necessary he should know the character of those he sends out; at confession the very desires of the heart are made known and recorded, so that they can be made known to the general; the talents of each are also noticed with care, that a man unfit for the station may not be sent. A constant communication is kept up between the different branches of the order, of the most minute character; to effect which, and for the better regulating the concerns, a provincial who is placed over a certain district as overseer, inspects and reports all things to the general at Rome. Lest the provincial should prove unfaithful or fail to communicate, the superiors of houses and colleges, and the masters of novices are compelled to write every three months to the general; the provin-

cial monthly: in return, he must write to the provincial every two months, and to the superiors every six. The provincial has to communicate every month with the superiors for the purpose of giving them orders. And in order to render these correspondences secret and certain, the general can withdraw any Jesuit from under the power of a rector or provincial, and bring him near himself. Every Jesuit can correspond with the general on things pertaining to the interest of the society. In certain matters which require great secrecy, the correspondence is in ciphers, of which the general has the key.

Extensive as their missions, and numerous as their colleges are, the boast of a general in the 17th century might have been true: "That he from his closet governed not only Paris, but China; and not only China, but the world; without any one knowing how it was done." The general is served by a cabinet of faithful minions who communicate to him information on every subject connected with the advantage or injury of their order, the civil and religious concerns of a country, their friends and their foes. The following fact illustrates the above declaration, and shews the regular connexion between the Priests and the court of Rome.

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 government. The government wished to punish the Jesuit, but they dreaded the society, and the Duke supping with M. Rouille, the minister for foreign affairs, said--that the Jesuit ought to be driven from Versailles, and not permitted to preach any more. One day at Rome, he was astonished to hear that he was considered an enemy to 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.

Rules and Instructions.—It would be absolutely impossible for any class of men, of different opinions, different nations, with a thousand little personal differences, to keep together, without some regular and known rules of action. Train them as you will, advise and counsel,—yet if left to think for themselves, and choose their own course of action,

there will be diversity of sentiment, jarring and contention, and such as would often cause an uproar and division among them. The king of Portugal in 1753, observes in his manifesto, that "the provincials of the Jesuits so far from being able to reveal the extraordinary laws which form the rule of their judgment and decisions, are, on the contrary, obliged to conceal them with care; and the inferiors, who are dependent on the provincials, have no right to demand inspection of these *Secret Rules*, nor to make the slightest reflection on those mysterious statutes which they have never seen." The 38th of their rules forbids the communicating to strangers any thing concerning the institute or the privileges of the society. The Bishop of Angelopolis in his celebrated letter to Innocent X. asks, what other religion has a *secret constitution*, hidden privileges and concealed laws of its own; and what other has all those things which relate to its government involved in so much mystery?" Every thing relating to the others is known. "But among the Jesuits, he continues, there are a great number who are ignorant of their own laws; the *secret* is confided only to a chosen few." This is the testimony of a Catholic Bishop. The King, a Roman Catholic, and the Bishop likewise may be believed, they do not speak as if they doubted, and they were addressing the Pope. These rules were kept secret as long as possible, but "the wise are taken in their own craftiness;" these rules have been found. In a work in the British Museum, published at Venice 1596, these *secret rules* were found, written by a Jesuit at the end, for his own private use, with this injunction, "not to be seen by any but *well tried* members of the society, and to be denied to be the rules of the society, if ever imputed to it." The book was also found in the Jesuits' College in Paderborn, Westphalia; it was published in England 1658. The evidence in its favour is very great, such that none but Jesuits could deny. Let what will be said, it is not a late work; if a forgery, it was forged in the age when they were rising in power, and it is an excellent execution, so good, that by it you can tell how Jesuits act in this country at the present day. It is either the work of a Jesuit, (and it is generally attributed to Lainez) who knew the rules, and intended it for their use, or written by one (who had been among them and knew their rules),

for the purpose of exposing them, or by one who wrote in prophecy what they would do. Every reader of these rules that examines and notices the doings of Jesuit priests, will be struck with the coincidence. For example, 1st chapter of the rules—How they must behave themselves when they begin any new foundation: 1st sec. To render themselves agreeable to the inhabitants of the place, they are with humility to discharge the meanest offices in the hospital, frequently visit the sick, the poor, the prisoners, and readily and indifferently take the confessions of all, that the novelty of such uncommon and diffusive charity, may excite in the principal inhabitants, an admiration of our conduct, and forcibly draw them into an affection for us. 9th sec. Let it be publicly remonstrated and every where declared by our members in their private conversation, that the only end of their coming there, was, for the instruction of youth, the good and welfare of the inhabitants; that they do this without the least view of reward, or respect of persons, and that they are not an incumbrance upon the people as other religious orders constantly are.

2nd chap. Is on the manner in which members of the society can work themselves into and preserve familiarity with princes and persons of distinction. In the 5th sect. of this ch. we read as follows: Above all, due care must be taken to curry favour with the minions and domestics of princes and noblemen; whom by small presents and many offices of piety, we may so far bias, as by means of them to get a faithful intelligence of the bent of their masters' humours and inclinations; thus will the society be the better qualified to chime in with all their tempers." In the 11th ch. The manner in which they must act toward members expelled or dismissed from them, it being well known that they will report their doings and principles. It is necessary to get them to give under their hands an oath, that they will never reveal any thing concerning them; and it is the duty of superiors to keep a record of their evil inclinations, failings and vices, and immediately to have it published through all their colleges that such are dismissed, and the causes, an unmortified mind, disobedience, disaffection for spiritual exercises, and obstinate adherence to their own opinions and such like. In addition to the above, they must industriously circulate that these persons

are continually seeking to be readmitted, and in case any of them have come to a sad end, let this be aggravated. The 12th ch. contains advice on the way to secure to the society from among the youth in their colleges, such as will be of service. 13th. How to pick out young men to be admitted into the society, and how to retain them." Let any one who is desirous of knowing how Jesuit Priests move in the accomplishment of their plans, read a small work called the *Secreta Monita*, or Secret Instructions of the Jesuits. They will no doubt say it is all a lie, but read and compare with their actions, and judge for yourself.

Doctrines and Morals.—To carry the above rules into practice, morality and religion must have been forgotten. No man could have acted upon them who took the Bible for his standard of morals; a new code was necessary, and such we find among them; one, which any man possessing the least principle of morality, would blush, and be ashamed to acknowledge. The world has fixed such an indelible stigma upon them for their principles, that they will not own them, the only reply made by them is, slander on the individual asserting their tricks. Blaise Pascal, from whose letters we select, was a Roman Catholic, and lived and died in that communion; he was a Jansenist and opposed to the Jesuits; his inference from the doctrines may be rejected, his extracts cannot; the Jesuits never have met him on this point; they cry out that he was their enemy and should not be believed; but what proof is this? We need only believe what he has taken from their own moral writers, and we have enough; he refers to the chapter, page and the edition, which no man would do if he was not telling the truth. The first we shall extract is, on their doctrine of *probable opinions*.—*Pascal*, let. 5, p. 76, 77, "an opinion is *probable*, if only one author, or one single divine, or one reason which we think good, maintains it." "Of two *probable* opinions we may choose the one we like best, though it may be the least *probable*." This is acting according to the declaration of a Jesuit mentioned by Pascal, "finding their morals too strict for the people, they had brought them down, to suit every one." Let. 7, p. 101, 102, "you may kill false witnesses or a judge who is going to decide against you." p. 107, 108, "you may kill one who is going to calumniate you, so that you may hinder the calumny from cir-

culating." Let. 8, p. 113, "Judges," (though positively prohibited by the law of God, and the laws of the land) "may receive bribes." Sanches, book 1, ch. 10, No. 12, 13, p. 46. "An oath obliges not beyond the intention of him who takes it; because, he who hath *no intention to swear*, cannot be obliged in conscience to any thing." See Pascal, p. 135, 6, on Mental Reservation, on let. 10, p. 154, quoting from Suarez, he says, in the practice of the love of God: "It is enough to love him a little before we die," without fixing any time, Vasquez: "That it is enough to love him at the point of death"—others teach. That to love him at baptism is enough, &c. but to make the matter as easy as possible, Suarez says, "we are not so much commanded to love God, as not to hate him." The last we shall allude to is calumny, p. 238, 9. This is no sin according to the Jesuits, they were permitted to calumniate every one that differed from them. These are doctrines and morals! more,—they are of those priests styling themselves, *the followers of Jesus*. They put Paganism to the blush!

Natural Results.—Without any moral principle, with vigorous efforts, trained and disciplined men, the end always sanctifying the means, no barrier hindering, no law which they could not evade, no artifice to which they would not resort, nothing too low or base, nothing so dangerous but they were bound by oath, to attempt if ordered by the general. What could they? What would they not accomplish? How numerous would their colleges become? How great their wealth, and their power! their licentiousness and corruption! Intrigue, usurpation and tyranny would follow wherever they bent their course. George Brönswell, the Catholic Archbishop of Dublin, in 1558, from a knowledge of their principles, prophesied of them as follows: "There is a fraternity which has lately risen, called the Jesuits, who will seduce many; who acting for the most part like the Scribes and Pharisees, will strive to overturn the truth; they will go near to accomplish their object, for they transform themselves into various shapes: among Pagans, they will be Pagans; among Atheists, Atheists; among Jews, Jews; among Reformers, Reformers; for the sole purpose of discovering your intentions, your hearts, and your desires. These persons are spread over the whole earth: They will be admitted into the councils of

princes, which will, however, be no wiser for their introduction; they will infatuate them so far as to induce them to reveal the greatest secrets of their hearts; they will in no way be aware of them. This will be the consequence of their advisers neglecting to observe the laws of God and his gospel, and conniving at the sins of princes. Notwithstanding, God will, in the end, in order to avenge his law, cut off this society, even by those who have most supported and employed it; so that at last they will become odious to all nations."*

Facts confirming the above.—In the year 1540, when they "petitioned Paul III. to establish or sanction their order, they were only ten in number. In 1543, they were not more than 24. In 1545, they had only 10 houses; but 1549, they had 2 provinces, one in Spain, the other in Portugal, and 22 houses. At the death of Ignatius in 1556, they had 12 large provinces. In 1608, there were reckoned 29 provinces and 2 vice-provinces, 21 houses of profession, 293 colleges, 33 houses of probation, 93 other residences, and 10,581 Jesuits. In the catalogue printed at Rome in 1629, are found 35 provinces, 2 vice-provinces, 33 houses of profession, 578 colleges, 48 houses of probation, 88 seminaries, 160 residences, 106 missions, and in all 17,655 Jesuits, of whom 7870 were priests. At last, in 1710, they had 24 houses of profession, 59 houses of probation, 340 residences, 612 colleges, of which about 80 were in France; 200 missions, 157 seminaries and boarding houses, and 19,998 Jesuits. The houses of profession were for Jesuits of the 1st order who could hold no property, but depended on charity. The houses of residence or probation were for those of the 2d order, who could hold any amount. Many of these houses are said to have equalled in splendor the palaces of the kings and princes of France.

The Jesuits became confessors of kings, queens, princes, and ministers, and by their exertions great wealth accrued to their order; wealthy persons founded colleges and chapels, under the expectation of having a great number of masses said for their souls. Great presents were given, as charities. There was a time in Rome when they are said to have amounted annually to 40,000 Roman dollars, and once in a short space of time, three families bequeathed to

* See Varan's Annals of Ireland.

them 130,000 Roman dollars. In their missions they carried on an immense trade. In India and China it was more extensive than that of the English and Danes. The Cardinal De Tournon discovered that at Pekin, the Jesuit missionaries loaned money at 25, 26 and 27 per cent.; and M. Favre, the pro-visiter of China even asserts, that they gained cent. per cent. and publicly maintained it to be lawful. A late writer says, "at the abolition of this order, their property was found to exceed ten times the Papal treasury at its most flourishing and affluent period, and yet no money scarcely was found in their establishment, owing no doubt to their precaution to secrete it for future purposes."

Their Plots, Expulsions, &c.—Their plots, intrigues and assassinations occupy no small part of their history. They were implicated in the assassination of Henry III. of France—planned the Spanish armada—often attempted the life of Elizabeth of England—devised the gunpowder plot—instigated the murder of Henry IV. of France—impelled the revocation of the edict of Nantz, and the persecution of Protestants following on it, (one of the most bloody and disgraceful pictures in the history of the world;) ruined James II.; and in short, were deeply engaged in all the atrocities and miseries which desolated Europe during nearly 200 years. So atrocious, extensive, and continual were their crimes, that they were expelled, either partially or wholly, from all the different countries of Europe. They were expelled from England, by proclamation of James I, in 1604: From Portugal, (the country in which they had been first received) by an edict of the king, dated June 28, 1759, in which he declares they had perverted the sources of knowledge, and trained the youth in ignorance that they might always retain them in a state of subjection, and dependence. The king issued his edict, because they had attempted his assassination, and because the court of Rome would not consent to the death of those engaged in it. They were expelled from Antwerp in 1518. In 1565, they became so odious in Hungary and Germany, that their banishment was demanded above all other things. At Vienna they were expelled without judicial forms, and in 1589 from Bordeaux for conspiracy. They were expelled from France 1597. Banished from Bohemia 1618, and from Spain and Sicily

1767. Thirty-nine times (says De Pradt, formerly Roman archbishop of Malines) have they been banished and expelled prior to their abolition in 1773, by Ganganilli, (Clement XIV.) Their abolition was not the work of haste. According to the life of this Pope, (published 1776,) he spent four years deliberately examining the history of this order. He searched the archives of the Propaganda, for the documents relating to their missions, the accusations against and apologies for them; desirous of being correct in the matter of his condemnation, he communicated his brief, privately to several cardinals and theologians as well as to some sovereigns, &c. before he promulgated it. He then decided on the abolition, but not without considering the consequences to himself. He believed it would benefit mankind, yet he as fully believed it would be death to him, when he signed the instrument, he is reported to have said: "The suppression is accomplished. I do not repent of it, having only resolved on it, after examining and weighing every thing, and because I thought it necessary for the church: If it were not done, I would do it now; but *this suppression will be my death.*" The initial letters of a Pasquinade appeared on St. Peter's Church, which he interpreted; "*The Holy See will be vacant in September,*" which was verified in his death on the 22d of that month, 1774, attended with every symptom of poison.* Thus ended for the time being the order of Jesuits, and thus too the man that dared to stop them in their course. It is not saying too much, when we assert that another so infamous a class of men never lived.

Their Revival and Restoration.—Some of our readers have concluded, we certainly are done with them, they are no more to scourge the earth. Would that it were so! May God avert the consequences that have heretofore followed them! Cursed, reprobated by, and banished from every country of Europe, and abolished by an infallible Pope, we should conclude, that is enough to execute them from the face of the earth,—but not so! An infallible Pope, Pious VII. (the same that appointed the late Archbishop Mareshall to the see of this city,) by a Bull of August 7, 1814, restores this order, (we wonder which was infal-

* We omit any thing more on this at present, intending in a succeeding number, to publish a letter of the Spanish ambassador to his court on the subject.

libe!) The last in his Bull, "expressly abrogates such apostolical constitutions, statutes, privileges, and indulgences granted to the contrary, especially the apostolic letters of Clement XIV." This is no uncommon thing for one infallible pontiff to abolish the doings of another, or of one holy council that of another, and do it under most terrible curses!

The Reasons for Re-establishment.— "The Catholic world demands with unanimous voice the re-establishment of the company of Jesuits." Can this really be true? The very countries that banished them! We may be wrong, but we think it probable that the Pope wanted a force to compete with the Holy Son in Christ, to crown whom he went to Paris, and by whom he was himself dethroned, and sent as prisoner to Avignon. Again, he says, "we should deem ourselves guilty of a great crime towards God, if, amidst the dangers of the Christian republic, we neglected the aid which the special providence of God has put at our disposal; and if, placed in the bark of Peter, tossed, and assailed by continual storms, we refused to employ the vigorous rowers who volunteer their services, in order to break the waves of a sea which threatens every moment shipwreck and death." They are instituted after their original rules, with privileges as before, the funds to be restored, and compensation granted for the property confiscated. This Bull is closed in the following language, "That if any one shall attempt to infringe upon, or oppose any part of this ordinance, let him know that he does thereby incur the indignation of almighty God, and of the holy apostles Peter and Paul."

Twenty years have now passed since their re-establishment, ever since which time their efforts have been of the most vigorous character, with unreserved obedience to the general at Romé, they have established colleges and academies in England and Ireland, and in the U. States. Are we as a nation concerned, in the re-establishment and progress of this order of men? Many a man will say, no; whose children, and children's children, will feel the curse. The man that will dare speak against them, meets their curse, and has to bear the reproof of the indifferent Protestant. If this be any reason for intimidating us, then every effort to bring the truth before the mind should be given up, for when did error lie quiet when truth was declared? When did a guilty man hear his character por-

trayed without denying it to be his? This is all well enough, say others, but we are not in danger, our country is free and independent, we are an enlightened people, never can we be caught in a Jesuit's net. Are you not caught already? Has he not accomplished the very end designed? viz: To get you to think that you are perfectly secure, and that they will never make an attempt against you. Have they not been re-established with all their privileges? Are they not received in this country? On this question, suffer the late Archbishop Whitfield to speak. (See his let. to soc. de pro. Fid.) "The reverend fathers, the Jesuits have their principal house at Georgetown, with a magnificent college. They form priests, who attach themselves to the society, and are afterwards sent by the superior, under the authority of Mgr. of Baltimore, into the different congregations, with which they are entrusted." Are they not exerting their influence in opposition to the republican spirit of our government? Though quiet, is it not strong and increasing? What are their doings in schools and colleges? See the letter of H. A. Riley, formerly a pupil in Georgetown college!

Politically.—What are they doing? In May 1833, an attempt was made in the New York legislature, by a Roman Catholic member, to obtain a portion of the public money for the support of Catholics. (See editorial address of the Albany Monitor, for May 1833.) This failed; but gave an exhibition of the spirit of Popery. The application was opposed by Mr. Lockwood, an aged member from Westchester, when the Catholic went to him and told him, that if he did not vote for it, they (meaning their political party) would lose 15,000 Catholic votes. This not being satisfactory, Mr. L. proclaimed it to the house; which called forth from the Catholic not only violent passion, but actual threats, that age alone screened his opponent." What have we to say in reference to the 10,000 brave Irish of Bishop Fenwick at Boston? Who, by his order, would destroy the property of peaceable citizens? What language comes from the influence of priests in quelling rail-road riots? Then see the mass of foreign Catholics coming into this country, under the priest and ready to move at his nod, to do whatever he shall command, and yet no danger!

In the late trial at Boston of the convent rioters, several facts have been de-

veloped of great importance. We shall now only notice one in relation to Bishop Fenwick. The Bishop says he is not a Jesuit, nor the Priests under him. In the same breath, he tells us, that he was President of Georgetown College. This institution is known to be a Jesuit College, the Archbishop even declares it. The Bishop was in it as an officer, when H. A. Riley and Dr. Snyder were there; and yet he tells the people of these United States, he is not a Jesuit. Who ever heard of Jesuits suffering men of another order to be over them? If the Priests under him are not Jesuits, who are the conductors of a paper called the Jesuit, in the city of Boston? And will men say, there is no danger? Will they still neglect to expose them, and let this community know their doings? If we do not awake and stir ourselves, and that speedily, they will make their bands strong upon us, having first shorn us of our strength.

THE TRUTH OF THE BIBLE.

THERE are four grand arguments for the truth of the Bible, which we have somewhere seen.

- 1st. The miracles it records.
- 2d. The prophecies it contains.
- 3d. The goodness of the doctrine.
- 4th. The moral character of the penman.

The miracles flow from the divine power. The prophecies from divine understanding. The excellence of the doctrine from divine goodness. And the moral character of the penman from divine purity. Thus, Christianity is built upon these four immovable pillars. The power, the understanding, the goodness, and the purity of God.

The Bible must be the invention either of good men or angels—of bad men or devils,—or of God. It could not be the invention of good men or angels, for they neither could nor would make a book, and tell lies all the time they were writing it, saying: "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book, which commands all duty, forbids all sin, and holds out the most terrible punishment against it, and condemns every sinner to suffer under the anger of God to all eternity. We must, therefore, draw the conclusion, that the Bible is given by divine inspiration, (2 Tim. 3, 16.) That it came not by the will of

man; but holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1, 31.)

VALUE OF THE BIBLE.

The most learned, acute, and diligent student, cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct, and illustrate the work of God, and the ways of men; and he will at last leave the world, confessing, that the more he studied the Scripture, the fuller conviction he had of his own ignorance and of their inestimable value.—SCOTT.

Eight Reasons for circulating the sacred Scriptures.—REV. R. T. P. POPE.

- 1st. It is the will of God.
- 2d. Because that word commands us to prove all things by its standard.
- 3d. The volume of Revelation throws light upon the destinies of men.
- 4th. It is the Revelation of the character of Jehovah.
- 5th. Therein is the scheme of heaven's salvation made known.
- 6th. It reveals principles and motives for moral conduct.
- 7th. It makes known a moral code of laws.
- 8th. The Scriptures are addressed to all.

A great part of the discourses of Priests and the books of Papists are taken up in defaming the characters of the Reformers. Admitting it to be true, according to their shewing, and that they were ten times as bad; yet they would not be half so base and wicked as a great mass of infallible Popes.

"I read other books that I may be the better able to understand the Scriptures."
Philip Henry.

"He that never changed any of his opinions, never corrected any of his errors."—*Whichcote.*

Scripture as a rule of faith and life, is not one text, but all.

"Thy word is a lamp unto my feet, and a light unto my path."—*David.*

Things but *half done*, will be quickly undone.

SERMON.

Psalm cxix. 155.—“*Salvation is far from the wicked.*”

I. THERE is no man, I presume, that has made up his mind, to die in his sins, and receive his portion in the pit. On the contrary, all men have a sort of hope that it will finally, some how or other, go well with them; and very many intend, as they think, to compass their ultimate security, on what they understand to be the terms of the Gospel. All such persons, habitually consider it a very easy thing to obtain salvation; that they have only, as they habitually suppose, to give up the pursuit of sin when the passions are blunted, and to let go their grasp on the world, when they have gotten as much of it as they can hold,—and that God will immediately pardon all their offences, and take them into his service, and crown them with his favours, and carry them safely to the mansions of his rest. The utmost difficulty that such persons seem to apprehend, is, that they may be obliged to submit to a state of transient, though perhaps deep anguish, in the process of repentance; but after that, all will be well, and God will look upon them with complacency, because of their remorse. These views of the matter, seem to have but little resemblance to the case as stated by the Psalmist in our text; for he tells us plainly, that the wicked are far from salvation. Now, when we find a man who says he speaks as he is taught of God, expressing opinions upon a subject in which each one of us has the deepest interest, contrary to what very many of us still entertain, it becomes us seriously to examine what grounds such a one has for the sentiments thus expressed. Let us see then if there are any reasonable foundations on which to base the declaration, that “*Salvation is far from the wicked.*”

The theory upon which the whole of Christianity rests, seems to be this:—God made man upright, and he ruined himself: God dealt with the first man not only for himself, but for his whole posterity; wherefore, we are treated as sinners for what he did, and we by our sins not only become accessaries to what he did, and show that our natures approve it; but also show that it would have been worse for us, if we had each one been tried for himself—than all be represented by one who had more of the image of God, than any of us here, by nature: God’s justice required the con-

demnation of the sinner: but God’s grace has provided a way, in which by the incarnation, obedience, death, resurrection and ascension of his son Jesus Christ,—he could pardon the sinner, for his sake: But this would only have removed the demands of the law, and though pardoned, we would have remained un-sanctified, and therefore unfit for communion with God. He has therefore given us the Holy Spirit to change our hearts, and fit us for heaven; which work of the Spirit is accomplished by the word of God as its instrument. A state of salvation then, is a state of deliverance from sin, and a state of preparation for heaven.

This state of pardon and sanctification, is that salvation which the text asserts to be far from the wicked. To say that the wicked are not in this state, would be mere tautology; for the reason why they are not in it is, that they are wicked. But the psalmist says, this state is *far from* the wicked; they are separated at a very great distance from it. As if he should say, there are very great difficulties in the way of the salvation of the wicked; and much reason to believe they never will be saved.

II. Let us consider some of those difficulties, which place salvation at a distance from the wicked: and,

1. There is but one way of salvation. The ways that lead to hell, are absolutely innumerable. Every vice has its own appropriate passage; some running as it were side by side, and others getting out in directions apparently opposite from each other. All our lusts have channels peculiar to themselves, and many times so different, that what is an irresistible temptation to one unregenerate man, is not a temptation at all to another; while the sin which the second would hug to his bosom, and risk destruction rather than give up,—may awake only disgust or abhorrence in the first and differently constituted, but it may be more hardened sinner. Every condition in life has its peculiar temptations; and every cast and grade of character among men, its particular infirmities; while the innate depravity common to us all, impels us to yield up ourselves to the influence of the causes which beset us, on every hand, and seduce us to our ruin. It is natural for us to yield to temptation; it is putting a constraint on nature to withstand it. Our own senses conspire against us,—the faculties of our soul are in clamorous rebellion against us, and

while every thing without is seducing us to destruction, every thing within, is conspiring against our peace. Except only the voice of conscience, that still small voice, which in our folly we have rebutted, until it has almost ceased to whisper its deep admonitions; except only this gleam of heavenly light, amid the thick darkness of our polluted hearts; except there had remained this last point of vitality, where the spirit of the living God could make us feel, when his two edged sword was plunged through and through us—Oh! we had been lost indeed. Now, amid this almost universal proneness of all things towards our destruction in such numberless ways,—there is only one way to heaven, left open to us. It is as the mariner tossed in his frail bark, without oar or sail, with but a rudder only, and that ready to give way, attempting to steer amid the waves boiling up from their fathomless abyss, and the winds driving furiously over him; the waters beneath filled with rocks, and the heavens above curtained with darkness;—with but a single star twinkling through the gloom, and left to guide him to the haven of his rest. Oh! that it were the Star of Bethlehem! Oh, that we could feel as that poor mariner; if I lose thee, I am lost myself!—And has not our master said, “I am the bright and morning star! I am the way, and the truth, and the life! no man cometh unto the Father but by me; there is none other name given under heaven among men whereby ye must be saved, but the name of Jesus Christ.” We may surely conclude then, let it make against us, as much as it may, that there is but one way to be saved; and that way is through the Lord Jesus.

2. The next difficulty in the way of the salvation of the sinner, is, that of all possible modes by which, destruction could be avoided, this is the most offensive to him. Men would be very willing to take this world as their everlasting portion; and if God would give them such faculties as would never decay, and such a physical organization, as would resist the wasting effects of age, and defy death; they would most willingly give up all hopes of heaven. The trials of this life, the bitterness of afflictions, the burden of sin, and the anger of God,—such as they are exhibited to us in this life, would gladly be borne,—if they might in this way be delivered from the fearful doom which awaits them when this life is done. If we would look nar-

rowly at our hearts, the best of us might sometimes have reason to apprehend, that if the fear of hell were removed—the love of Christ would no longer constrain us to set our faces as a flint towards heaven. And this spirit is so exceedingly common, that there are few of us perhaps who have not heard the sentiment openly avowed that this world was good enough, and that the only true cause of regret was, that we could not abide here forever. With such a state of feeling as this, no method of salvation could be acceptable on its own account; because, the very thought of salvation, brings with it the thought of giving up the world, which we so deeply regret to part from, and is founded on the thought of shunning that terrible pit, which the natural man can see no occasion for, and which is so much the object of his unbelief and hatred. But if it needs must be so, that we cannot make this our abiding place, and that we cannot escape hell without some way of salvation; we can easily perceive that we should be prone to look for such a way as would be congenial to our own modes of action; and as would commend itself to our habitual state of thought. This is so evidently true, that I question if men in all ages, have not when left to themselves as clearly exhibited their awful corruption, and committed as atrocious crimes, in the means they have taken to reconcile themselves to their Gods, as in any acts of the most abandoned and acknowledged wickedness. There is not a crime which men have not committed in their vain attempts to propitiate the favour of their false gods; there is not a sentiment of pity, of virtue, nor even of decency which they have not under such circumstances totally outraged. And even under the light of the gospel, and in countries in which a nominal Christianity covered the land, what childish superstition; what insane and presumptuous guilt; what daring and impious crimes have been mixed up in a passion of folly that men might laugh at, and of blasphemy at which the blood curdles, and palmed upon the besotted nations, as the way, the only way of salvation appointed by God, and leading to a seat at his right hand. Besides, there is a feeling of intense self love, which makes us revolt from the idea of that personal degradation which we figure to ourselves as being connected with the admission of personal defects; it lessons the unregenerate heart in its

own regard, to discover even to itself, its errors and its defects; and it revolts at their open exposure to the eyes of others. How could we expect the poor maniac to confess that his tattered garments are not imperial robes; nor his wretched cell, a hall of kingly audience; nor all the creatures of his wild fancy, the real attendants of his royal state? Just as soon, upon all human reasoning, might we expect to see the sinner acknowledge, that the qualities for which he has so long in his secret soul, esteemed himself better than others, are really deserving of the wrath of God; and confess that all the objects of his supreme affection are utterly unworthy of the least regard, when compared with those which he has the most cordially detested. Again, it is contrary to all reason to suppose that any being should hate that which constitutes its individuality,—which makes its nature what it is. We can of ourselves have no more desire, than we can have power to change those peculiarities which constitute our nature, and make us what we are. Such a thought cannot but be offensive, to our natural man, and that just in proportion to the extent of that disapprobation of us which is the ground of the proposed charge, and therefore just in proportion to the extent of the proposed charge itself. Hence, we find, that men who are naturally (so to speak) the most estimable, are the least averse to the religion of Christ; while those who are well-nigh ready to take up their abode among the damned, hate it with the bitterness of fiends. As therefore the way of salvation pointed out in the gospel, is of all conceivable ways, that which is the least in accordance with the way we should ourselves have provided; as it requires of us those very concessions which of all others, we would prefer not making,—and as it is its object to effect a change in our whole natures and characters, more complete than any other scheme could effect;—for these and other similar reasons, which will readily suggest themselves to your minds,—it seems certain, that it is of all modes that which the sinner is the least likely to approve. And from hence must arise a most serious obstacle in the way of his deliverance.

3. The next, and perhaps the great difficulty is, that the sinner has already refused to be saved, in the way proposed by God. He has had the plan proposed to him, and has rejected it. He has

staked his perdition on the tremendous hazard, that God's word is not true. He has considered the matter, and he does not believe that this is the only, the living and the true way. I am aware, that many may consider this statement in some degree harsh; and others may be disposed to deny that it is strictly correct. Many who are openly disobedient to the commands of God, are yet hurt at being considered unbelievers. I doubt not they consider the matter as they say they do. But if they will think for a single moment, they must be convinced that they deceive themselves, and are to every intent real infidels. If we see a man ready to rush into certain destruction, who says he does not wish to be destroyed, yet it is certain he will be destroyed if he goes onward, but nevertheless rushes on; what can you say of such a man? We may say indeed, that he is mad:—But you, my friends, are not mad. Then we can only say of him, besides, that he wished to destroy himself, or that he did not believe he was in fact destroying himself. Now, I do not say of any of you, that you wish to go down to the pit; therefore, there remains nothing else that can be said, except that you do not believe, that your sins deserve, and do actually every hour subject you to the wrath of God. "God is angry with the wicked every day." Do you believe this, and continue at ease in your sins? Then we must suppose, that you consider God's anger and the destiny of the wicked, as light matters. But God has said, "the wicked shall be turned into hell, with all the nations that forget God." Now, if you believe this, and continue impenitent, can you justify your conduct as consistent with such professed belief, in any other manner than by saying, that you consider your damnation as being fully compensated by your exquisite enjoyment of sin in this world? And what is this, oh! my dying fellow sinner, but despising the grace of God, and making all his truth the blackest lie? You may say, however, that you do in fact believe the word of God, that you repose the fullest confidence in his blessed promises, and in his abounding grace through Jesus Christ, and that it is your fixed purpose, at some future period, to take this Saviour for your portion. As to the supreme folly which impels us to do that which we are firmly resolved totally to undo, and repent for having done, I have nothing to say about it at this time. As to the probability that

these present purposes of future amendment and repentance, will ever be carried into effect, I will say a word, by and by. What we may now observe is, that by the very acknowledgment of a purpose of future amendment,—the sinner shows that he is not now in the state in which God requires him to be; and that he knows he is not. That is, he lives in acknowledged disregard of that blessed word—which, he is ready to take offence when he is told he does not believe.—Well, if he prefers to have the matter stand on this foundation, let it stand there; and let him be considered as really believing God when he speaks to him; but yet while he believes, he wholly refuses to obey one word of that which he believes that God has uttered. This places him in a worse condition, than the preceding view of the subject; for in the former case he only represents himself as being wiser than God, while in the latter case he makes himself out to be both wiser and more powerful than God. In either case the very fact of his admitted condition, incontestably establishes the truth, that he has refused to be saved on the terms chosen by God himself, and rejected the only mode of escaping perdition.—We are apt to suppose, that this rejection of Jesus Christ, has been far less decisive than upon a close view we find it to have been. Each sinner's opinion of his own condition on this point, is probably about this; that he has not finally decided on the subject,—that it is a matter which he still holds under consideration—and which, if circumstances had been favourable, he would have decided long ago,—but he hopes soon to take it into serious consideration, when he has reason to expect a favourable issue. If this were the true state of the case, it would be awful enough. For if our sins had not stupified all the best feelings of our natures, what more unnatural and horrible sight could be exhibited, than a sinner dallying with Jehovah about the conditions upon which he would be willing to be saved from the everlasting destruction which he has so richly deserved,—and hesitating and pondering, whether he would agree to be washed in the blood of the Lamb, and sanctified by the Spirit of all grace? Oh! how slow of heart must we be to believe, when the utmost that we can say in favour of ourselves, exhibits us as behaving towards our Creator in a manner, the like of which if we should perpetrate towards any

earthly benefactor—we should not dare to offer the least excuse for ourselves, while all mankind would execrate and detest us. But the truth is, we make our case better than it really is. For I venture to say, that the large majority of the impenitent persons, perhaps, every one of them, has already actually and deliberately refused the proffered salvation of the Lord Jesus Christ. This is a matter which admits not of argument. It is a question of fact, the decision of which is to be made by yourselves first, and finally by the Judge of quick and dead. Now, I charge you with having rejected Jesus Christ; and that you may escape a like charge when you come to stand before his burning throne, I pray you honestly to examine yourselves, and see if it be true. Look back into your past experience, and say, has there never been made to you, an honest, faithful offer of salvation, which you might have accepted, if you would? Have you never been brought so near the kingdom of heaven,—that so far as you can discover even after mature reflection, nothing hindered you from entering in, at the solemn and earnest and tender invitations of the Lord of lords, except only your own unwillingness to take up his cross and follow after him in the regeneration? I speak not so much of the numberless calls you have received in the providence of God, by which in the various circumstances of your lives, he has admonished you, as plainly as if he had spoken to you out of the midst of the hearers; nor of the repeated messages sent to you through his servants, warning, rebuking, and urging you by every motive that could be addressed to a reasonable creature; nor yet of the everlasting declaration of his word, staring you in the face all along your way to hell, and telling you all that it was needful for you to know both as to what you should do, and what you should avoid, so clearly, that we may most literally say, every step you took to ruin, you trod under foot some one of its precious truths: of these things, as being in a degree common to us, I do not particularly speak.—But specifically and personally, is it not true, of every one of you, that while God has called you by these external means, your own convicted consciences have borne witness for him, and made manifest unto you the wonders of the Most High! Here is the witness that will cover every sinner with overwhelming confusion at the day of

great account,—and to vindicate the ways of God, that instead of considering his dealings hard, the cry will be, how long, oh Lord, holy and just, dost thou not avenge thyself on thine enemies. The surprise will not be that a holy and just God does at last consume the guilty; but that he did not do it long before. In the mouth of two or three witnesses shall every word be established. And here is one of them, seated in the inmost recesses of our souls,—from whom we can hide nothing—who has plainly admonished us that it will testify against us, and whose witnessing we know is and will forever be true. We may silence him for a time, but this is the utmost we can accomplish; and when we have done this, we may boast ourselves of our success; for we are then sure of a place in Tophet. For God has set him up, if we may so speak, in the human soul, a living witness to the reality of his truth, and his voice is never hushed, until that truth has lost all power to move us. Now, it is my firm conviction, that every human being who has the least knowledge of the word of God, has within himself the clearest evidence, that that word is true; and this in so exact a manner, and to so remarkable an extent, that the exercises of the conscience and the declarations of the Scriptures, can not in a single instance out of the countless millions that have existed, be shown to have contradicted each other. Whatever may be the state of the soul, there it is plainly laid down in the word of God; and whatever may be the declaration of the word, there is to be found in some heart the practical illustration of its truth. And yet this vast and apparently insurmountable body of proof has been set aside; and the same conscience that gives its attestation to Him, who is the way and the truth and the life, gives it also, that the wicked have refused to come unto God by him.—But this is not the only, nor the chiefest witness against us. Every one who feels that he is a sinner, feels also that he cannot deliver himself. He can make no atonement for the offences he has already committed; and still less can he sanctify that nature, whose corruption is the fountain of all his actual sins. But what he cannot do, that he has refused God to do for him, in the manner in which his sovereign and unspeakable grace has provided. And of this truth will the Holy Ghost bear witness at that great and notable day of the Lord. I am bold

to say, that there is not one unregenerate person who will ever have these truths, who can say with an honest conscience that the spirit of God, has never brought the conviction of sin home into his heart with mighty power. We live emphatically under the dispensation of the Spirit. The word of God abounds with promises that it shall accompany the faithful exhibition of truth, and be poured out upon the world in such rich offerings, that instead of coming short of the dispensation of the gospel, it overleaps it, for any thing that we can tell, so far as to embrace within its blessed range, all the families of the earth. What it performs without the word of God accompanying it, we need not stop to inquire; but we dare not say that it may not be as efficacious to salvation now, as when it abode in the heart of Jethro or Melchisedeck, or when it chose in the midst of his idolatry, in Ur of the Chaldees, him who was called the friend of God, and the father of the faithful. We know, however, that the preaching of Christ is the great means which God hath ordained for the conversion of the world; and that this is made efficacious by the direct operations of the Spirit upon the human soul. What I affirm is, that these promises of God are yea and amen, that these plans of God are uniformly and perfectly accomplished. We are not called on to explain the mysterious manner in which this action of Jehovah upon the soul of man, is performed. He who planted the eye, is he not able to see? And he who organised all the wonders in which we are so perfectly created, is he not able also to come in upon them with his glorious energies? But as I have already said; this is a mere question of fact. And I appeal to the consciences of all men, that God's holy spirit, has striven with them, that he has laid open their own hearts before them, and showed them their awful guilt,—that he has faithfully offered them salvation, through the blood of Jesus Christ. Yea, my dying fellow-sinners, even when you have turned a deaf ear to the entreaties of God himself, he has besought you to hearken to him; when you have desired to have yourselves excused, with one plea after another, he has so pressed you, as almost to persuade you to let him dwell in your hearts; until even his importunities have become hateful to you, and while your Christian friends were ready to glorify God for your deliverance, and the angels of God

were awaiting to shout hosannahs for another soul redeemed from death, and Christ was stretching out his hands, and calling to you with supplicating tenderness, why will ye die?—Amid scenes which ought to melt the soul of a fiend, and offers at which every fiend that is in darkness would exult with irrepressible joy—you have turned away from heaven, and said with the energy of determined guilt, not now, not now,—at some more convenient season,—to-morrow, at any time but now!—Oh, how terrible will be the agonies of hell—to those who have been near enough to heaven, almost to catch the sound of its ever-living joys!

Behold then the condition into which the wicked have come. They detest and reject the only possible way, by which salvation can be brought near to them. Now, is there any probability that they will ever be in any better condition? Most decidedly, I think there is not. It is certain, that many will be saved; and therefore, that many sinners must come into a better estate than they are now in. It is also certain, that many will finally perish; and therefore, that many sinners must come into a worse state, than they are now in.—In regard to any particular impenitent person therefore, it appears to me, that the strong probability, to speak after the manner of men, is that he will be damned.

III. 1. The first consideration which renders it improbable that any particular sinner will finally be saved, is that as there is not now, so there never can be, any other way by which he can be saved, except the way which he has already refused. It will be forever true, as it has forever been, that there is but one Lord, one faith, one baptism. They who have already decided against the cross of Christ, are, I suppose, less likely to embrace him hereafter, than they would have been, if they had not denied the Lord that bought them. The longer our sins have dominion over us, the harder it becomes to throw off their sway.—And this dominion at length becomes so absolute and universal, that even the degree of constraint which is needful to preserve the poor appearance of virtue becomes an intolerable burden, and men openly glory in that which should be their shame. We may observe that the vices of persons just commencing their career of guilt, are very often attended with qualities, that in some de-

gree take off from the severity of the condemnation which we perceive they merit; but the crimes of hardened sinners seem to be unmixed with any thing that can mitigate the sternest judgment of offended justice. And just in proportion as we recede from one of these conditions, we approach the other. Precisely in the degree that we recede from the light of God, as it shines in the face of Jesus Christ, with equal pace are we making steady, it may be, noiseless, and Oh! it may be, irrevocable strides, into the blackness of eternal darkness.

2. The next remark I have to make is, that in proportion as we hate the truth, we lose the capacity to perceive what truth is, to be influenced by it.—God has so constituted us, that we have the power of bending all the powers of our nature, to the pursuit of a particular object until all other objects lose their relative importance, if they do not actually lose the power of producing their appropriate effects upon us. This is a great help to godliness, inasmuch as it shews us one way by which we may lessen the power of temptation over us, and greatly strengthen the dominion of truth. It also exhibits to us the frightful effects of deliberate and continued sin upon the conscience, and shews how we may with perfect certainty, arrive at that state, in which delighting in unrighteousness we shall be given over to strong delusion to believe a lie, and have our consciences seared as with a hot iron. To this dreadful estate, is every unregenerated person steadily hastening;—and who shall dare to hope that in such a state he shall be followed by the saving grace of God?

3. Here is the last fearful reason to apprehend, that the case of thousands may already be utterly beyond the reach of hope. Among the revealed principles by which God conducts his empire over us, and in us, one of the first is this: "My spirit shall not always strive with man." And as a practical commentary on the principle, we find one prophet commanded to tell his people, that their rebellion had vexed his spirit—until he had turned and fought against them; and another sent to announce to them in the name of Jehovah of hosts, that though they should cry unto him, he would not hear them. Whilst we are most solemnly admonished, that we grieve not the Holy Spirit of God; we are told that there are those for whom we need not pray; that there is a sin

which shall not be forgiven, "neither in this world, neither in the world to come;" that there are sinners whom it is impossible to renew again unto repentance, seeing they have crucified to themselves the Son of God afresh, and put him to an open shame. If we do not like to retain the knowledge of God in our hearts, he will give us over as he has long ago given over others, to a mind so reprobate, that we shall not only do with greediness those things, which we know God judges to be worthy of death, but shall also delight in those who are as abandoned as ourselves. There is a spirit that worketh in the children of disobedience, even the prince of the power of the air, who boasted to our Lord, that all the kingdoms of the earth were his.—In him, while we were children of wrath, we all had our conversation in the times that are past: Oh! my impenitent friends, ask any who have been plucked out of the hands of the destroyer, whether he will give us up without a struggle, after he has taken so much pains to make us like himself? Ask yourselves, whether his dominion does not become more absolute over you every day, that you sin. Ask the word of life, and let it tell, if God spared not the angels that sinned—if he spared not the old world—if he spared not the cities of the plain—what shall he do with those whose judgment now of a long time lingereth not, and their damnation slumbereth not?—Judge for yourselves in the honest view of what you are, and what you have done, and what you are daily becoming, what reason you have to expect that the blessed spirit, will ever move again upon hearts that have so obstinately resisted all his strivings—whose innumerable sins, are utterly offensive to his holy nature—and in all whose extent, he finds nothing that he can look upon with the least allowance? What right can you have to hope, that his last errand of mercy has not been performed—that you are not already given over to hardness, and blindness, and impenitency—that the long catalogue of your unpardoned sins is not, even now, sealed up for the judgment hour,—and the awful intimation, spread throughout the hosts of heaven—he is lost forever!—In the universe of God, there is not one truth more deep and palpable, than that every moment we are out of Christ, we are in danger of eternal death, and that our danger is increased with every moment we continue to refuse the offers of salvation.

Men are apt to suppose, that it is a very easy thing to get to heaven. This is far, very far from the truth. Of all the wonders that will be exhibited to the eyes of the redeemed in heaven, among the greatest will be, that such sinners as they were, ever should have been saved. Even this great work however, can be effected by God. But the unspeakable magnitude and costliness of the means by which it is to be accomplished, shew the difficulties of the work itself. Sinners can indeed be saved—the sacrifice of the Lord Jesus, is still sufficient,—his intercession is still prevalent. The way of escape is still open—the calls of mercy are still sounding in our ears.—All these rich and glorious provisions, blessed be the name of God, do make salvation possible. But for them no flesh could escape the wrath of God. By and through them, whosoever will call upon the name of the Lord shall be saved. They who reject this way of access to God; needs must perish. They who have already rejected it, are condemned already, because they have not believed in the name of the only begotten Son of God; and the only possibility left to them, that they may escape the wrath to come is, that the mercy of God in Christ is so immeasurably great, that it may be still possible for him to save them, for the sake of him, whom they have rejected and despised.—Oh! when heart and flesh faileth, may that mercy be sufficient for us! Amen.

LYMAN AND MUNSON, AND DR. MORRISON.

By the ship Covington, at this port, 16th Jan. we have the melancholy intelligence of the death of Messrs. Lyman and Munson, who left this country as missionaries to Sumatra. They were on an exploring tour in the Batta country, when they were *murdered and eaten* by the natives. On the 28th of July last, their afflicted widows were at Batavia waiting for an opportunity to return home.

By the same vessel, we learn that Dr. Morrison is dead.

No man has occupied a more important and responsible station for the last 20 years, and few have filled it so successfully. He was the first Protestant missionary to China, he arrived there in 1807 or 8. Since which time he has preached the gospel at Canton and Macao, prepared a large Chinese Dictionary in six quarto vols., a Chinese Grammar, a number of tracts on different subjects. But the greatest work which he has accomplished, is the translation of the Bible into a language read by three hundred millions of souls. What a work for one man!

SABBATH.

Mr. Meikle, late surgeon of Cornwath, Scotland, being at Edinburgh on business, and not comfortably lodged, went out early on sabbath morning to a place of retirement, in the neighborhood of the town, to enjoy undisturbed, sometime for devotion. Sitting in an arbour, a young gentleman placed himself beside him, who, by his singing and foolish talk, discovered such a contempt for the sabbath as the Doctor could not allow to pass without reproof:—"I am just thinking," said he, "of the 4th commandment: pray sir, can you help me out with it?" "Indeed I cannot," replied the gentleman, "O!" says Mr. M. "I recollect it." "Remember the sabbath day, to keep it holy." On this the gentleman left the Doctor to his devotions.

A PARENT REPROVED BY HIS CHILD.

I know a man (says Macgowan in his *Professors' Looking Glass*,) who once received one of the most severe reproofs he ever met with, from his own child, an infant of three years old:—Family prayer had been, by some means, neglected one morning, and the child was, as it were out of its element. At length she came to her father as he sat, and just as the family were going to dinner, the little reprover leaning on her father's knee, and with a sigh, "*Pa, you use to go to prayer with us, but you did not today.*" "No, my dear," said the parent, "I did not." "But, Pa, you ought: why did you not?" In short, the father had not a word to reply, and the child's rebuke was as appropriate and effectual, as if it had been administered by the most able minister in the land, and, it may be added, had as permanent an influence.

THE CHRISTIAN'S BADGE.

The Romans had a law, that every one should, wherever he went, wear a badge of his trade on his hat, or outward vestment, that, he might be known. Thus the Christian should never lay aside the badge of his holy profession; but let his light shine, and adorn the doctrines of God his Saviour, *in all things.*

SUNDAY SCHOOL BOY.

As a poor boy was going to his Sunday School, he was met by a companion who invited him to play the truant, but he resolutely refused and went to school. When this came to be known, the boy

was asked, what it was that kept him from complying with the temptations, he answered, "Because I had read in my Bible, *My son, if sinners entice thee, consent thou not.*"

ERASMUS ON TRANSUBSTANTIATION.

When Erasmus was in England, he had a controversy with Sir Thomas More, on the doctrine of Transubstantiation. Sir Thomas earnestly insisted upon it, that if you really believe that you receive the body and blood of Christ in the bread, you do actually receive it. They parted without coming to an agreement;—going home to Holland, Erasmus borrowed of Sir Thomas, his poney, on which he rode to the shore; and instead of sending it back by Sir Thomas's servant, he sent him a few lines in Latin, containing the following sentiment:—"Do you not remember what you said to me about the body of Christ; believe that you receive it, and you do receive it. So I say of your *poney*, believe that you really have him, and you have him." Sir Thomas would hardly venture a ride on such a poney! Though he would bow down to such a god!

ST. PETER WAS A FOOL.

A friar in Italy, famous for his learning and preaching, was commanded to preach before the Pope in a year of jubilee; he repaired a good while before to Rome, to see the fashion of the conclave, and accommodate his sermon the better. When the day came on which he was to preach, having ended his prayer, he looked a long time about, and at last cried with a loud voice, three times:—"St. Peter was a fool! St. Peter was a fool!! St. Peter was a fool!!!" Which words being ended, he came out of the pulpit. Being directly brought before the Pope, and asked why he had behaved so? He answered, "Surely, holy Father, if a Priest can go to heaven abounding in wealth, honor and preferment, and live at ease, never or seldom to preach, then surely St. Peter was a fool, who took such a hard way in travelling, in fasting, in preaching, to go thither."

RAPHAEL.—This famous painter being blamed for making the face of St. Peter in a picture too red, said, that he had done so on purpose, that he might represent the apostle blushing in heaven, to see what successors he had on earth.

FOR THE RELIGIOUS MAGAZINE.

THE ANGEL AND THE INHABITANT OF EARTH.

"BRIGHT wing'd angel, son of heaven,
Wherefore here delighted stay,
By the bed of this poor stranger?
Why not upward haste away?"

"Know'st thou not the richest pleasure
That our soul can ever fill,
Know'st thou not our highest honor,
Is to do our Master's will?"

Not because the work is wond'rous,
Fly we gladly to and fro,—
When 'tis humblest, we forget not,
'Tis our Maker bids us go.

And with joy our flight we quicken,
To fulfil his gracious word,—
What are we that he should make us,
Fellow-workers with the Lord?

Did not He, the Lord of glory,
At whose feet we love to bow,
For the sake of man, when guilty,
Lay the glory from his brow?

Did not He, in his own body,
All your pains and sorrows feel,
And despis'd, accurs'd, rejected,
With his blood your pardon seal.

We have wondered at *his* goodness;
We adore his boundless love,—
Now to those he calls *his brethren*,
Gifts we bring from Him above.

Oh, if when far off, and sinners,
By his cross, he brought them nigh—
When they turn to Him and love Him,
Shall we not to serve them fly?

Yes, before the throne, with rapture
Their repentance fills our heart,
Thither as belov'd and long'd for,
We waft them when from earth they part.

Mortals,—they are not our kindred,
Yours they are by every tie,—
Jesus loved them,—if you love Him,
Can you see them, sin and die—

He has bid you, "preach the gospel"—
"Teach all nations"—haste, obey—
Angels hasten, at his bidding—
Ransom'd sinners! why delay?"

W. R.

September 13, 1834.

MY FATHER'S AT THE HELM.

'Twas when the seas with hideous roar,
A little bark assail'd;
And pallid fear with awful pow'r,
O'er each on board prevail'd:

Save one, the captain's darling child,
Who fearless view'd the storm,
And playfully with composure smil'd,
At danger's threaten'ing form.

"Why sporting thus?" a seaman cries,
"Whilst sorrows overwhelm?"

"Why yield to grief?" the boy replies,
"*My Father's at the helm!*"

Poor doubting soul, from hence be taught
How groundless is thy fear;
Think on the wonders Christ hath wrought,
And He is always near!

Safe in his hands, whom seas obey,
When swelling surges rise;
Who turns the darkest night to day,
And brightens low'ring skies.

Though thy corruptions rise abhor'd,
And outward foes increase;
'Tis but for him to speak the word,
And all is hush'd to peace.

Then upward look, howe'er distress'd,
Jesus will guide thee home
To that blest port of endless rest,
Where storms shall never come.

(Evang. Mag.)

THE HEART WHERE JESUS REIGNS.

THE hearts that have not God within,
Like restless quicksands roll;
And feel, of fluctuating sin,
The turbulent control.

In bosoms where the Saviour reigns,
Peace forms her hallowed shrine;
And through the roughest hour main-
tains
Serenity divine.

THE DEBT OF LOVE.

THE debt of love to Jesus due,
I own; but I can ne'er repay;
And while its vast amount I view,
Augment it still from day to day.

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ROMAN CATHOLIC CREED.

Every individual concerned in the subject of religion should know the doctrines to which he subscribes, and which he publicly professes to believe; and every one who objects to, or protests against any doctrine, should know what it is. It is futile to charge the opinions or representations of a private member on a church as their doctrine, unless sanctioned by them. So it is vain and trifling with men of sense to give the private opinions of men, or their defence of doctrines, when they are not sanctioned by one in ten, as a fair exhibition of the faith of a whole church. Believing this, we have determined to present to our readers the authorized Creed of the Roman Catholic church. They frequently refer us to books written in defence of their church, to catechisms, &c. prepared with great ingenuity, as an exhibition of their doctrines. To this we object, these books are not from authority, they do not bear the stamp of the infallible pontiff, or the sanction of a council. That which we have chosen, was published by Pope Pius IV.* It is the substance of the doctrines advocated in, and established by that last and most famous council of Trent. The doctrines of the council are here re-echoed by a Pope. Charles Butler† says, "It was immediately received throughout the universal church; and, since that time, has ever been considered, in every part of the world, as an accurate and explicit summary of the Roman-Catholic faith. Noncatholics, on their admission into the Catholic church, publicly repeat and testify their assent to it, without restriction or qualification." We give his translation, adding in italics that which he has omitted. It belongs to the advocates of the papacy to garble their own works, and what mercy are the works of Protestants to expect at their hands.

Butler's translation.

"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, viz.

1. "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*

The original—printed 1621.

"Ego N. firma fide credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo S. Romana ecclesia utitur, viz:—

1. "Credo in unum Deum Patrem omnipotentem, factorem cæli et terræ, visibilium omnium, et invisibilium: et in unum Dominum Jesum Christum, filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo. lumen de

* This Bull was published December 7, 1564.—5th of his Pontificate.

† See his book of the Roman Catholic Church, p. 8, published by J. Myres, in the yard of the Cathedral.

Butler's translation.

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 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.

2. "I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church.

3. "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.

4. "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: viz. 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.

5. "I also receive and admit the ceremonies of the Catholic church, received and approved in the solemn administration of all the above-said sacraments.

6. "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.

7. "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,

The original—printed 1621.

lumine; Deum verum de Deo vero; genitum, non factum; consubstantialem Patri, per quem omnia facta sunt; qui propter nos homines, et propter nostram salutem descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est; et resurrexit tertia die secundum scripturas: et ascendit in cœlum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos, et mortuos; cujus regni non erit finis: et in Spiritum Sanctum Dominum, et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur, qui locutus est per prophetas: et unam sanctam Catholicam, et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

2. "Apostolicas et ecclesiasticas traditiones, reliquasque ejusdem ecclesiæ observationes et constitutiones firmissime admitto, et amplector.

3. "Item sacram scripturam juxta eum sensum, quem tenuit et tenet sancta mater ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum, admitto; nec eam unquam, nisi juxta unanimum consensum patrum accipiam, et interpretabor.

4. "Profiteor quoque septem esse vere et proprie sacramenta novæ legis, a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet baptismum, confirmationem, eucharistiam, pœnitentiam, extremam unctionem, ordinem et matrimonium; illaque gratiam conferre; et ex his baptismum, confirmationem et ordinem, sine sacrilegio reiterari non posse.

5. "Receptos quoque et approbatos ecclesiæ catholicæ ritus, in supradictorum omnium sacramentorum solemnè administratione recipio, et admitto.

6. "Omnia et singula, quæ de peccato originali, et de justificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio.

7. "Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis, et defunctis; atque in sanctissimo Eucharistiæ sacramento esse vere, realiter et substantialiter cor-

Butler's translation.

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.

8. "I confess also, that under either kind alone, whole and entire, Christ and a true sacrament is received.

9. "I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

10. "Likewise, that the saints reigning together with Christ, are to be honoured and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

11. "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.

12. "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.

13. "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.

14. "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.

15. "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 entrusted to my care, by virtue of my office. So help me God, and these holy gospels of God.*"

* Can such a man be an American citizen!

The original—printed 1621.

pus et sanguinem, una cum anima et divinitate Domini nostri Jesu Christi; fierique conversionem totius substantiæ vini in sanguinem: quam conversionem catholica ecclesia transubstantionem appellat.

8. "Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi.

9. "Constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis juvari.

10. "Similiter et sanctos una cum Christo regnantes, venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

11. "Firmissime assero, imagines Christi, ac Deiparæ semper virginis, necnon aliorum sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impartiendam.

12. "Indulgentiarum etiam protestatem a Christo in ecclesia relictam fuisse; illarumque usum Christiano populo maxime salutarem esse affirmo.

13. "Sanctam Catholicam et apostolicam Romanam ecclesiam, omnium ecclesiarum matrem et magistram agnosco; Romanoque Pontifici, beati Petri, Apostolorum Principis, successori, ac Jesu Christi vicario veram obedientiam spondeo, ac juro.

14. "Cætera item omnia a sacris canonibus, et œcumenicis conciliis, ac præcipue a sacro-sancta Tridentina Synodo tradita, definita, et declarata, indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses quascunque ab ecclesia damnatas, rejectas, et anathematizatas, ego pariter damno, rejicio, et anathematizo.

15. "Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsentī sponte profiteor, et veraciter teneo, eandem integram et inviolatam, usque ad extremum vitæ spiritum constantissime (Deo adjuvante) retinere et confiteri, atque a meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo, ac juro. Sic me Deus adjûvet et hæc sancta Dei evangelia." (Canones et Decreta Concilii Tridentini, Appendix, p. 10.)

On this Creed at present we have but *three* remarks:

1. It anathematizes (or curses) every thing which the church has condemned and anathematized.

2. It sanctions all the doings of general councils, and especially all by the holy council of Trent.

3. It utterly denies salvation to any Protestant. This they profess, promise, vow, and swear even to hold until death.

NO SALVATION FOR PROTESTANTS !!!

THIS is the doctrine of the Roman Catholic Church. Every good Catholic firmly believes and professes it, and promises, vows and swears that he will hold it until death! If the truth be on his side, every Protestant and every one not believing this doctrine will be damned! There is no alternative, a Catholic you must be, or you are lost, lost forever! Poor Protestants! we are in a deplorable condition, we must believe all the doctrines contained in the former article, or all hope is fled. Every time the Catholic reads the evening prayers, he declares firmly to believe this. Every time he reads the creed, he vows and swears that he will believe it. This is a hard saying, and there may not be so very many Catholics that can bear it. We know a great many Catholics, and we have found very few among them, willing to admit this conclusion. We have heard the question put to priests and they would deny it, and this, notwithstanding they have sworn that they do believe it, and that they will believe it until death. 'Tis a hard thing to find out what Catholics do really believe, the great doctrine of their church is so hard of belief, that few even among them pretend to it; and we have serious doubts if any man ever did believe it. But, we would not forget, that every man that does not believe all these doctrines, whether Protestant or Catholic in name, is under the curse of the last holy council; and therefore, cannot be saved. In believing these doctrines, it is to be as the church believes them; yet, what the church is, and where her interpretations are to be found, are questions not easily solved.

All the Bishops and Priests have sworn to this doctrine, and they take great care to hinder any of the lambs from running astray into other pastures, or as they would say, from falling among ravening wolves who are ready to devour them. Their great instrument of

protection, is the sacrament of confession, at which "every Catholic, male and female must appear, and *confess in private*, all his or her sins at least once in a year to their pastor, under penalty of exclusion from the church while living, and being deprived at death of Christian burial." (See the quotation from 4th Lateran council in the Catholic Manual, p. 20, published by F. Lucas, with the approbation of Archbishop Marechal!) On page 125 of this book, we have questions for confession *on Matters of Faith*, as follows: "Have you been guilty of heresy, or disbelief of any article of faith, or of voluntarily doubting any article of faith? Have you rashly exposed yourself to the dangers of infidelity, by *reading bad books, keeping wicked company, going into places of worship belonging to other communions during the time of their service, and joining with them in their worship?*" Here a man or woman is questioned as to any doubt in any one of their doctrines, and Protestants and their worship is put on the footing of bad books and wicked company!—Oh, how careful the Priests are, lest the morals of the people should be corrupted by reading our books, keeping our company, or hearing the gospel preached in our churches! If we will corrupt their morals, ours must not be very pure.

The Catechism of the Council of Trent, published in this city, (subscribed for by more than 200 Roman Catholic citizens, by the late Archbishop, the present incumbent, the president of St. Mary's Seminary, and about a dozen Priests and Bishops, whose names are affixed,) contains sentiments, from which every one in this city who is not a Roman Catholic, will most certainly and readily protest. Near the close of 94th page, speaking of us and all who are not in the church, it uses the following language: "Heretics and Schismatics, because they have separated from the church, belong to her only, as deserters belong to the army from which they have deserted. IT IS NOT HOWEVER TO BE DENIED, THAT THEY ARE STILL SUBJECT TO THE JURISDICTION OF THE CHURCH, INASMUCH AS THEY ARE LIABLE TO HAVE JUDGMENT PASSED ON THEIR OPINIONS, TO BE VISITED WITH SPIRITUAL PUNISHMENTS AND DENOUNCED WITH ANATHEMA."[†]

[†] Hæretici, atque Schismatici, quia ab Ecclesia de civerunt; neque enim illi magis ad Ecclesiam spectant, quam transfugæ ad exercitum pertinent, a quo defecerunt. Non negandum tamen, quin in ecclesiæ potestate sint, ut qui ab ea in judicium vocentur, puniantur, et anathemate damnentur.

As Protestants and American citizens, heretofore we had been under the impression, that we were freemen, that we were not under the government of the church of Rome; we considered it enough, to know that our forefathers had been carried to the stake, that the winds of heaven had scattered their ashes, and that their blood had been poured out like water to secure to themselves liberty of conscience, liberty to worship God according to his word, to sit under their own vine and fig tree without fear and molestation. But no, dear as they have purchased this blessing, freely as they have in this country enjoyed it, rich and abundant as have been the blessings attending it to ourselves, and the influence upon other nations through us, we are to be informed, that *we are deserters from the church of Rome*; and here the minions of a foreign power, the faithful, the sworn subjects of the Roman Pontiff, are following us, *claiming jurisdiction over our souls and our bodies*, as they have formerly done over our ancestors. We were not a little surprized at their temerity in publishing this section of their Catechism, we did not believe the time had yet come when they would dare do such a thing. Here we have it, declared by them, and to be found in this book. We only are deserters; we may yet be brought back. Yes, we may be caught, and suffer the penalty of our desertion. Every Protestant according to this standard work, *is liable to have judgment passed on his opinions*. Let him write or publish, let him only think or have an opinion contrary to the holy church, and he is to be judged, or *liable to have judgment passed upon him*. Should any Roman Catholic dare to reject any of the above things, or refuse to confess in private at least once in a year, he would, as we have before heard, forfeit the benefits of the church while living, and Christian burial at death. If the Catholic perish, what will become of the incorrigible heretic?

This book goes a little further. We are all *to be visited with spiritual punishment and denounced with anathema*. A query may arise in the mind of one of us heretics such as the following:—What is meant by *spiritual punishment*? Among Catholics it may mean penance enjoined on the offender, but what can it mean when applied to heretics? They cannot be compelled to perform penance. This is one of the doctrines they reject. On this subject of punishment the trans-

lator is to blame, he has not permitted the catechism to speak as it was intended. In refining and smoothing it down to suit the sensibilities of English and American Catholics, he has added the word *spiritual*, in the original there is no word for it, (*puniantur*), literally it is to be punished and condemned with anathema.

The question now returns in full force, divested of its spiritual clothing, and demands a satisfactory answer. What does our Archbishop, (for according to the catechism, he is over us,) and the hierarchy of this country mean, when they publish to their whole communion, that we are still subject to the jurisdiction of the church, inasmuch as we are liable to have judgment passed on our opinions, to be visited with punishment, and denounced with anathema? We repeat the question: What do they mean? Will they not condescend to notice it. They have dared to publish it. Will they not give us an interpretation, according to the canons and decrees of their general councils? or according to the history and doings of their church. It is not enough to exclude us from heaven, but while God permits us to live, they pass sentence of condemnation upon us, and punish us for disobedience to them.

Some learned and decided Catholics, who went the whole for the church, published annotations on the New Testament, by which they intended that the Bible should speak for them on this subject of punishment. This Testament was published at Rheims in 1582, and republished in Dublin 1816, under the sanction of Archbishop Troy, lord primate of all Ireland—on Matt. 16, 19. *Whatsoever thou shalt bind*. "All kinds of discipline and punishment of offenders, either spiritual, which directly is here meant, or corporal, so far as it tendeth to the execution of the spiritual charge, is comprised under the word bind; of which sort, are anathemas, &c. and especially of heresy and rebellion against the church, and the chief pastors thereof." By this rebellion and heresy, of course, Protestants are meant. On Rev. 17, 6. *Drunken of the blood*. "Here they teach, that the blood of heretics is of no more account than that of thieves, man-killers and other malefactors: for the shedding of which by order of justice, no commonwealth shall answer." This is very like the doctrine of a holy general council held at Constance, (to whose

decrees every true Catholic has sworn obedience.) In which, among other acts of abominable wickedness committed, was that of burning John Huss. This is as orthodox a doctrine in the Papacy as can be found. Bellarmine calls Luther an ignoramus or a fool, for declaring that the church of God never did persecute, and says that it is a doctrine proved by scripture and the history of the church. He means the Roman Church.

By reference to the annotations, (on Matt. 13, 29, and 2 Tim. 3, 9,) we learn that, "the *good* (Catholics) must tolerate the *evil* (Protestants,) when it is so strong that it cannot be redressed without danger or disturbance of the whole church, and commit the matter to God's judgment in the latter day; *otherwise*, where evil men, be they *heretics or other malefactors*, may be punished and suppressed, without disturbance and hazard of the good, they may and *ought*, by public authority, either spiritual or temporal, to be *chastised, or EXECUTED.*" Again, "and all heretics," though they may appear in the beginning to have some show of truth, yet in due time their *deceits and falsehood* shall be known by all wise men; though for troubling the state of such commonwealths, where unluckily they have been received, they cannot be *so suddenly EXTIRPATED!*"

This same spirit is to be found, and nearly the same words in Bellarmine. The Cardinal understood these matters as well as any of our clergy, even John, of Charleston. Bellarmine lets us into the meaning of *liability to judgment and punishment*.* He uses this language: "When the question is, whether heretics, thieves and other wicked men are to be EXTIRPATED, it is always to be considered, according to the purpose of the Lord, whether it can be done without injury of the *good* (Catholics,) and if indeed it can be done, THEN WITHOUT DOUBT THEY ARE TO BE EXTIRPATED; but if it cannot be done, because they are not sufficiently known, and there is dan-

* *Lib. 3, cap. 22. de Laicis.*—Cum autem quæstio est, vel de Hæreticis, vel de Furibus, vel de Aliis malis; An sint extirpandi; semper considerandum est, juxta rationem Domini, an id possit fieri sine detrimento bonorum, et si quidem potest fieri, sunt procul dubio extirpandi: si autem non potest, quia vel non sunt satis noti, et periculum est ne plectantur innocentes pronocentibus, vel sunt fortiores nobis, et periculum est ne si eos bello aggrediamur, plures ex nobis cadant, quam illis, tunc quiescendum est.

ger of injuring the innocent instead of the guilty; OR THEY BE STRONGER THAN US, AND THERE IS DANGER IF WE MEET THEM IN BATTLE, THAT MORE MAY FALL AMONG US THAN AMONG THEM; in such case, we should be quiet." Here then is that true spirit of the church of Rome not given when surrounded as she is in this country, by more than twenty times her strength, but given in her days of strength and glory, when she could speak what was believed. It is the spirit that directs them in this country, they act as close to the letter as if the extract was printed in capitals and placed over every door.—Prudence teaches them in this land TO BE QUIET AND NOT TO ATTEMPT OUR EXTIRPATION, lest they should find themselves *worsted*. It was this that directed Bishop Fenwick in Boston, to restrain the mass of Irish Catholics that were coming in, to avenge themselves on the citizens of Boston, for the destruction of the nunnery. The Bostonians appeared as wide awake as the Bishop, and would soon have taught him and his numerous flock, that the musket and bayonet were as deadly weapons as the spade and mattock; and it is this same prudent caution of the Cardinal that keeps back the scenes of blood that have been acted over in Europe. Should the day ever come in which the power of this church is sufficient to punish us without greater injury to themselves than us, we may expect the temporal sword to be used with full force, and punishment to be visited, until we shall be EXTIRPATED.

For what is all this condemning of us? For what are we to be damned? and what is it in us that demands such chastisement even in this life? Is it rebellion against God? Is it a conspiracy against the laws of our country? Is it a penalty for disbelieving the gospel, rejecting Christ? Is it for lying, swearing, stealing, cheating, for drunkenness, gambling, sabbath breaking, &c. &c.? Not at all. It is for deserting the church of Rome. It is for taking the Bible and reading it for ourselves. It is because we do not find purgatory, image worship, and many more foolish doctrines taught by that church. For not yielding ourselves to be ruled and gulled by such a class of men as the Holy Fathers of the Romish church. These are some of the reasons why we are held accursed, and which would bring sudden and certain revenge upon our heads if it were *expedient*.—This is the charity so much boasted of

by Papists, this is their boundless *liberality*.

Protestants, open your eyes, and see what the Papists are holding over you, while they are endeavouring to win you to them by honied words! Take not their words for it; see what their church has ever said, and what she still says; behold how she acts, and thus judge her. Talk not about charity with her, she never did, and never will know what it is. Her last council, whose authority can never be changed, has sealed up the doctrine—NO SALVATION OUT OF THE CHURCH OF ROME, and broke up with such charitable expressions as the following: (Anathema cuncti hæreticis.) Accursed be all heretics! (Anathema, Anathema.) Accursed, Accursed!!

MISSIONARY MANUAL.

Published by the American Sunday School Union, (54 pages) designed to accompany the Map of the World, published by the same.

THE obligation of the church, of parents, of children, to the American Sunday School Union, are incalculable. For ten years they have been faithfully labouring to establish sabbath schools in every part of the United States. By these schools they have created an appetite for knowledge, which they have year by year been feeding with the choicest food. From the report of 1834, we learn that during the year, the number of their new publications was 74, of which 38 were designed for sabbath school libraries, and all with two or three exceptions, were *strictly original*.

The works are all of high standing, and many evidence great ability, as well as simplicity; they are such as will interest and edify children, and in thousands of cases would be of greater benefit to grown people than the larger volumes usually published for their use.

They have also published a number of valuable helps to the teacher in the discharge of his duties; under this class, the volume we are about to notice, most probably falls. It is what its name imports, A Manual. No one can be deterred from reading it on account of its size; and without hesitation we say, it will repay the reader for the time spent in its perusal, by a clear and connected view of the various missionary societies that have been and are in operation.

It takes for granted, that all who deserve the name of Christians, admit

“that men by nature are sinners, and the only remedy for them is provided by our Lord Jesus Christ;” on this it rests the duty and obligation of sending the gospel through the world. In fulfilling God’s covenant of mercy, Jesus Christ died and purchased a people to serve him here and praise him on high. To Him all power in heaven and earth is given. (Matt. 28—18, 20.) And he has given command to his disciples to make known his death, and salvation through faith in his name to all nations, promising ever to be with them. The promises which encourage the faith of God’s people, rendering certain its accomplishment, are numerous. We shall only refer to those here mentioned—Ps. 2. 7, 8 v. Is. 2 ch. 2, 4 v. 11 ch. 40 ch. 3, 5 v. 42 ch. 4 v. 45 ch. 22, 23 v. The whole of 60 ch. Mal. 1, 11.

This work of making known the gospel, is to be done by the agency of men, and they, the servants of Christ. It is then the duty of the church, it is not too much when we say, that a necessity rests upon them to do it. The work must be done, and the doing of it is essentially connected with the existence of the church of Christ. The same promise that remains for the preservation of the church, is given for its enlargement. It becomes as necessary for us to aim at this, as to aim at living according to the spirit of the gospel, they are connected, if one falls, the other must.

Immediately on the command of Christ, the early Christians undertook the work; so earnest and diligent were they, that in thirty years, as is generally thought, they had carried the gospel and founded churches in Asia, Africa, Judea, Samaria, Asia Minor, Greece, Macedonia, Italy, Spain, France and Britain. From the time that the church became in any way connected to the state, and kings and emperors began to favour it, the zeal of Christians grew cold, the light and life of Christianity began to decrease, and so continued, until under its corruption the whole of Europe was brought into a state of most deplorable darkness. During that dark night Christianity made very little progress; the spirit of missions had departed.

After the reformation commenced, in the year 1556, 14 Protestant missionaries left Genoa for Brazil; but this mission was soon abandoned, and little was done by the Protestants until the close of the 17th century, when several sys-

tematic efforts were made, and societies were formed in England, Scotland, and among the Moravians.

The era of modern missions was the close of the 18th and beginning of the 19th century. In 1784, the Baptist association met at Nottingham, in England, and resolved to devote one hour on the first Monday of every month to prayer, for the revival and spread of religion through the world. This deepened the interest which had been felt, and resulted in the formation of the English Baptist Missionary Society 1792. In the following year, Dr. Carey went to India, where he has lately deceased, but not until he had seen God's work most wonderfully advanced, and more than one hundred missionaries engaged as fellow-labourers with him in that field. Since 1784, nearly all Protestant Christians have gradually adopted the same resolution, to devote the same resolution to devote the first Monday evening of every month, to pray for the conversion of the world. A plan very similar to this was adopted by the Moravians at Herrnhut in 1728. They had been accustomed to read the letters from their brethren, at their meetings for singing; but these accounts increasing, they appointed a special day of thanksgiving and prayer for the advancement of the cause of Christ.

The first society in this country that entered with any spirit on the subject of missions, was the American Board of Foreign Missions, it was established in 1810, and in 1812 sent out Messrs. Judson, Hall, Nott, Newell and Rice. Since that time it has so enlarged its operations that now it sustains more than 300 individuals, missionaries, teachers and assistants.

Very soon after the arrival of these brethren in India, Mr. and Mrs. Judson and Mr. Rice, became members of the Baptist church. Mr. Rice returned to this country, and through his exertions was formed in April 1814, the general convention of the Baptist denomination in the United States for foreign missions. In 1819, the Methodist Missionary Society was formed in New York. In 1820, the Domestic and Missionary Society of the Episcopal church—And the Western Foreign Missionary Society at Pittsburgh, in 1832.

Connected with this Manual is a map exhibiting the various parts of the earth that are under the influence of the gospel, by the light; those parts under the

corrupt forms of the Greek and Roman church, by the light shading; where Mahomedanism and Paganism prevails, by a deep shade of black.

The population of the globe is estimated at 850 millions; of this the whole number of Protestants is 65 millions—of Roman Catholics 125 million—Greek church 40 million—making in all 230 millions who have nominally the gospel; but of this number it could scarcely be said that more than one in a hundred knew any thing of the religion of Christ, and in the judgment of charity, how few of these are consistent followers of the Saviour. We then have left 140 millions of Mahomedans, and 480 million of Pagans, lying in darkness and wretchedness. There remains three countries only from which help can come to them. The United States with 13 millions. England with 14, and Scotland with 2½. Look even over these lands upon which the eyes of dying Pagans are turned, and to which they are sending their imploring cries, for help, for the Bible, for the tract that tells of Jesus, for the living minister to come and direct them in the way to heaven. Look even at our own land, and see what wastes it has, see what darkness and ignorance on the subject of religion prevail in many parts. How much less the number of Christians, and then how small out of all these is the number that feel and act for the heathen! Had God not promised, we should despair; our only hope is in him. *Christian reader do you pray? Do you contribute to send the gospel to the heathen?*

About 15 pages of this book is taken up with a brief description of the moral state of the world. Then follows a statistical account from which we have prepared the following view of missionary operations. There are at present about 30 different missionary societies.

They have missions in 15 different countries.

455 Stations.

Foreign.

639 Missionaries.

156 Assistants.

360 Females.

Natives.

45 Missionaries.

963 Assistants.

17 Females.

2,169 Total number of labourers.

139 Printing establishments.

13 Seminaries for educating preachers and teachers.

2,361 Schools,
119,882 Scholars,
107,969 Professed converts.

In estimating the number of converts, the Moravians include all the members of the communities under their care. The Wesleyan missions all who make a credible profession of Christianity, in connection with them. All other societies only enumerate their communicants.

The missions are so placed, under the providence of God, that the greater part of mankind must soon hear rumours of the gospel; one catching the sound bears it to his nation, though it be distant a thousand miles from a station, and hearing of it, they are ready in many cases to send messengers to examine it, and if they approve of it, to bring the gospel and messengers. (See Dr. Philips's letter, and the messengers from the Flat Head Indians.)

From this same work we learn, that the Bible is translated into more than 150 languages and dialects. The whole number of original languages spoken on the earth, is estimated to be 80, and of dialects 3000. In these languages tracts are translated and circulated.

Here is an answer in part to the question, "What have missionary societies done?" But the great work done by them, is not to be seen in books, we must have become eye-witnesses of them without the gospel, and the change made by it, in respect to their civil as well as religious condition.

This volume closes by presenting to the reader two questions.

1. How shall this cause be promoted? The answer to which is. By cultivating personal piety, a deep sense of the favours conferred on us by Christ, in purchasing us by his own blood, and the obligation under which we are brought by it, to do all we can for him, to obey his commands, to follow him. This work rests on the church, but it is made up of individual members, it therefore rests on us, to do whatever we can, *individually*.

2. What connection has this subject with the training of children? The present generation of children will be the next generation of the church. If they are trained with enlarged views on this subject, the world may expect great things from them. How shall children be interested in the heathen? Keep before them Christ's love for the world; place before them in simple statements the character of the heathen, their mo-

ral character, their ignorance, idolatry, wickedness, and deplorable condition. Then shew them the remedy for it, the gospel; and teach them that it is the duty of those that have it, to give it to them, that God has given to them for this purpose.

Let parents and sabbath school teachers read this, and ask themselves—What can I do to promote the cause of Missions?

From Potter's Life of Scipio de Ricci, Roman Catholic Bishop of Pistoia and Prato.

POISONING OF CLEMENT XIV., BY THE JESUITS.

From a letter sent by the Spanish Minister to his Court.

"IN 1770, a country girl of Valentino, whose name was Bernadine Beruzzi, first began to spread her predictions respecting the Jesuits. There were a great number of other prophecies afloat, by means of which that society endeavoured to rouse the superstition of the multitude for the evident purpose of restraining Clement XIV. from issuing the fatal decree of suppression. This Bernadine became notorious by her impostures. She predicted that the Society would not be extinguished; that one of its most celebrated members would be raised to the purple by Clement XIV. himself; that the Jesuits would in a short time be restored to the states from which they had been expelled; that the Pope would undergo a total change of sentiments towards them; with a variety of other falsities. On the 24th of March, this deluded prophetess announced the death of Clement XIV., and persisted in repeating the false intelligence, until after being convinced that he was still alive, she returned to her predictions respecting the honours and favours prepared for the Jesuits. After the suppression of the society in August 1773, the prophecies still went on, in an altered tone; that the society would be re-established; and that the Pope and all those who had assisted him would die. Various punishments were denounced against them. The real propagators of these predictions were some Jesuits who systematically employed themselves in that object: *ap-plica ut fiat systema* is a phrase used in a letter by these fanatics.

"Notwithstanding these rumours, the Pope lived in health and quiet more than eight months after the society had been abolished, though he always suspected

the intrigues of the Jesuits, and mentioned his apprehensions. He resigned himself to the care of the Almighty, to whom he willingly offered himself a sacrifice, since, in suppressing the Jesuits, he had done what appeared to him absolutely necessary and just, after numerous and fervent prayers addressed to Heaven.

"The Pope was of a robust habit; his voice was strong and sonorous; he walked with the agility of a young man; his disposition was gay, and he carried his affability so far, that some persons considered him too familiar. His penetration was so quick, that a single word was sufficient to make him perceive the object and the end of a discourse addressed to him; he enjoyed a good appetite, and slept regularly every night. One day in the Holy Week of the year 1774, at the conclusion of dinner, Clement XIV. felt a great uneasiness of the chest, stomach, and intestines, accompanied with a chill. The first evil symptom which showed itself was a weakness of voice, indicating some extraordinary kind of catarrh; in consequence of which it was resolved, that during divine service on Easter Day, the Pope's seat should be guarded against the cold air. Every body present observed the change of his voice. An inflammation of the mouth and throat soon succeeded, and gave him a great deal of pain, obliged him to keep his mouth almost always open. Then followed vomitings at intervals, with excessive pains in the bowels, renal obstruction, and a gradual weakness in the body and legs; so that he lost his sleep, and with it his alacrity in walking. He concealed these indications, though there is no doubt that he had resorted to the use of antidotes to the poison which he was persuaded had been administered to him. The Pope continued in this state during the months of May, June, and July, concealing the decay of his strength and his other symptoms, whilst a rumour was gaining ground that he could not long survive. Some persons went so far as to appoint the 16th of July as the day of his death; and after that time had passed over, October was fixed upon, in conformity with letters from Germany and other parts.

"In July he began the use of medicinal waters, which it was his annual custom to drink. It was remarked that this year his usual eruption, an acrid humor, did not come to his relief, in sufficient abundance, till the beginning of August; and he continued the habit of

holding his mouth open, suffering also from weakness and the sore throat, together with excessive perspirations. He gave audiences to ministers towards the end of August, notwithstanding the pain and feebleness occasioned by his illness, which had deprived him of his natural cheerfulness and affability; so that it required the united force of a cultivated understanding and a pious temper, to moderate the pressure of his bodily infirmities, and to restore his habitual urbanity. At this juncture a letter was received by the Secretary for the "Affairs of Jesuits," from the Vicar-general of Padua, informing him that some ex-jesuits had appeared before him, and had indulged in the most violent imprecations against the Pope, asserting that the month of September would terminate his existence.

"An engraving was also published in Germany, exhibiting, on the left hand the figure of Death, with the likeness of Christ on a flag; on the right side was a staff, supporting a sort of tabernacle, in which was represented an ex-jesuit, dressed in the habiliments of a secular priest. At the top were the letters IHS, and at the bottom, the inscription *Sic finis erit!* Behold the end! There were, besides, some German verses, declaring that although the Jesuits had been compelled to alter their dress, they never would change their opinions, and immediately afterwards, the following text from 1 Kings, xxxv. 18.—*qVoD bonVM est, In oCVIIs sVIs faCIet.* The letters printed in capitals, when joined together, give the number MDCC-LV VVVIII, 1774, the year in which Clement died.

"A fever supervened to those symptoms. This happened on the evening of the 10th September. It was accompanied by a sort of fainting, and an excess of debility, which seemed to threaten the speedy extinction of life. Ten ounces of blood were taken from him the same night, without any sign of inflammation; nor did his breathing, his chest, nor his bowels, give any cause for alarm. The coagulation of the blood took place in a satisfactory manner, notwithstanding the declared opinion of his physician, that the complaint arose from a deficiency of serum, caused by the profuse perspirations he had undergone. He was free from fever on the morning of the 11th, and continued so during the whole day; he had so much recovered on the 12th, that he took his usual walk

on the 14th and 15th, and even thought himself equal to the fatigue of going to the Castel Gandolfo, where he seemed to enjoy the prospect of spending his time in the country, according to his custom at that season.

"But on the 15th he relapsed into his former weakness, to which was added a deep sleep, night and day, till the 18th, when he awoke for a few minutes. On the 19th it was perceived that he had fever, together with a swelling of the abdomen and retention of water. Some blood was taken from him, which, however, gave no sign of inflammation. Besides which, the bowels, when pressed, caused him no uneasiness, and his breathing and chest were perfectly unencumbered. An access of fever in the evening made it necessary to repeat the bleeding, and the same operation was renewed on the 20th, although the pulse had become softer, and the swelling had abated. But the inflammation returned in the evening, and the hope of his amendment had so far disappeared, as to make it appear proper to present him with the viaticum.

"He passed a night of great agitation. On the 21st he was bled again. The fever, the swelling, and the retention still continued. At length the extreme unction was administered to him that evening, and about half past seven o'clock, on the morning of the 22d September, 1774, he surrendered his soul into the hands of its Author.

"About the same hour on the succeeding day, they proceeded to open and embalm the body, when the countenance was livid, the lips and nails were black, and the back had assumed a dark complexion. The abdomen was swelled, and the whole body emaciated, with a sort of cedar colour approaching to the appearance of ashes, but which, nevertheless, allowed here and there to be seen some livid spots beneath the skin about the arms, the sides, and the lower extremities.

"On dissection, it was discovered that inflammation and gangrene had commenced in the left lobe of the lungs, adhering to the pleura; the opposite lobe was also inflamed. They were both loaded with blood; and when the knife was put into them a sanguineous discharge took place. The pericardium was opened, and the heart was diminished in size by the total want of those humours which are found in that membrane. Beneath the diaphragm, the stomach

and intestines were in the last stage of mortification. The œsophagus was inflamed throughout its whole interior, as far as the pylorus and the small intestines, with an evident tendency to gangrene, as well as the upper and lower divisions of the stomach; and all these parts, as well as the intestines, were covered over with a fluid which the physicians call black bile. The liver was small, and in its upper portion contained some particles of serum; the gall bag was unusually distended, and was observed to contain a great quantity of atrabillious fluid; a large deposit of lymph had also taken place in the cavity of the belly; the dura mater was swelled, but presented a remarkable appearance in itself, except that of flaccidity. The intestines and viscera were placed in a vase, which burst open about an hour after sunset, filling the chamber with an insufferable stench, notwithstanding the embalming had only been finished a few hours before. On the next morning, 24th September, it was considered necessary to call in a physician; he found the smell unabated, the countenance swelled and discoloured, and the hands quite black. On the back of the hands bladders had risen as high as two fingers, running across each other, and filled with lixivial matter, as if blistered with some boiling or ardent fluid.

"Besides this, a great quantity of serous humor, mixed with clotted blood, trickled down the lower side of the bed, and spread profusely over the floor. This circumstance very much surprised the professional attendants, especially considering that life had not been extinct four-and-twenty hours, and that every precaution had been resorted to, by cleansing the body and removing the viscera, as well as by embalming. It was consequently proposed to enclose the body in a coffin, but the master of the house suggested that such a step was likely to have a bad effect upon the public mind, and prevailed upon them to be satisfied with such means as their art afforded. The pontifical habiliments, when removed, carried away with them a large portion of the skin and even of the *cutis*. The thumb nail on the right hand was detached, and on trying the other, every person present was convinced that the slightest movement was sufficient to separate all the nails in succession.

"In the dorsal region all the muscles were disunited and decomposed to such

a degree, that towards the middle of the back and by the side of the spine, for the size of three fingers, there was found a large lump formed of the supercostal and intercostal muscles—on making two incisions the embalming was seen entire in the chest.

“Except on the legs and thighs, a sort of breaking out was observed all over the body. Various additional precautions were employed, and the incisions that were made caused a discharge of fluid which had the appearance of bubbles.

“It was also remarked, that a great part of the hair of the head had adhered to the pillow; and, in short, notwithstanding the body was embalmed afresh, and every endeavour was made by the assistants, it was found absolutely necessary to enclose it, after its removal to St. Peter’s, in spite of the suspicious caution with which the medical examiners expressed themselves. Many of the circumstances here related were rumoured throughout Rome; and the people were shocked to the last degree, by the full persuasion that the Pope had been poisoned by means of the Acquetta, which is made in Calabria and Perugia, and which has the property of destroying life in the gradual manner I have described.

“Intelligent persons compared together the various prophecies which had been set afloat. In addition to which, we must bear in mind the false reports, the engravings, the threats, the internal commotion that seized Clement XIV., the inflammation of his throat and mouth, the gradual decay of his strength, the chill, the swelling of the belly, the renal obstruction, the hoarseness, the vomitings, and, finally, the livid discoloration of the flesh and nails, the loss of their tenacity, and that of his hair, the dry state of the heart, and the other symptoms. After all these facts, it seems hardly conceivable that an inflammatory disorder, as the physicians named it, without some violent cause, should leave the blood without any indication of fever during nine successive days. Those persons thought themselves authorized in applying to the case of Clement XIV. the distinguishing signs of poison, pointed out by Paul Zacchia, a celebrated Roman physician.”

Jesuitism is a familiar devil, who enters the house crawling in the dust, and ends with lordly haughtiness—a domestic tyrant, which it was impossible to expel after it was once admitted.—*Archbishop de Pradi.*

PHRENOLOGY;

OR,

POPE ALEXANDER VI.

Extracted from the Edinburgh Phrenological Journal, No. 12, 1826, by George H. Calvert, and republished in his book on Phrenology.

Of Alexander VI. Dr. Spurzheim says, “His cerebral organization is despicable in the eyes of a Phrenologist. The animal organs compose by far its greatest portion. Such a brain is no more adequate to the manifestation of Christian virtues, than the brain of an idiot from birth, to the exhibition of the intellect of a Leibnitz or a Bacon. The cervical and whole basilar region of the head are particularly developed; the organs of the perceptive faculties are pretty large, but the sincipital region is exceeding low, particularly at the organs of benevolence, veneration, and conscientiousness. Such a head is unfit for any employment of a superior kind, and never gives birth to sentiments of humanity. The sphere of its activity does not extend beyond those enjoyments which minister to the animal portion of human nature.

“Alexander VI. was in truth, a scandal to the papal chair; from the earliest age he was disorderly and artful, and his life to the last was infamous.

“He is said to have bought the tiara by bribing a certain number of Cardinals, or rather by making large promises which he never fulfilled. It is well known that, when he became Pope, he had a family of five children,—four boys and one daughter. He made a regular practice of selling bishoprics and other ecclesiastical benefices, to enrich himself and his family. Though profane, and various religious writers do not all agree in their judgment concerning the disorderly conduct of this man, many atrocities committed by him, are well ascertained facts. History will always accuse him of the crimes of poisoning, simony, and false swearing,—of reckless debauchery,—nay, of incest with his own daughter. In political matters, he formed alliances with all the princes of his time, but his ambition and perfidy never failed to find him a pretext for breaking his word and disturbing the peace. He engaged Charles VIII. of France, to enter Italy, in order to conquer the kingdom of Naples; and as soon as that prince had succeeded in the enterprize, he entered into a league with the Venetians and the Emperor Maximilian to rob him of his conquest. He sent a nuncio to the Sultan Bajazet, to entreat his assistance

against Charles, promising perpetual friendship in case of compliance; but, after the receipt of a large remittance from the Turks, he treacherously delivered Zizim, the brother of Bajazet, then at the court of Rome, into the hands of Charles. As a singular example of Alexander's arrogance, his bull may be mentioned by which he took upon him to divide the new world between the Kings of Spain and Portugal, granting to the former all the territory on the west of an imaginary line passing from north to south, at one hundred leagues distance from the Cape de Verd Islands. Alexander possessed eloquence and address; but a total lack of noble sentiments rendered him altogether unfit for his sacred station. Poisoned wine, which had been prepared for certain Cardinals whose riches tempted the cupidity of his holiness, was given him by mistake, and ended his profligate career. Some writers have questioned the truth of this account of Alexander's death, but there is nothing in the relation inconsistent with the acknowledged character of this Pontiff. Lowness of feeling and lowness of brain are seen together."

COLLEGE OF MAYNOOTH.

In the year 1827, the "Commissioners of Irish Education Inquiry," appointed by a commission under the great seal of England, dated June 14, 1824, laid before the King, the result of their inquiry into the state of the Roman Catholic College of Maynooth. It constitutes the eighth report of the Commissioners, was printed by order of the Commons House of the British Parliament, by order, dated June 18, 1827; constitutes document No. 509 of that Parliament, and contains 461 folio pages. The Commissioners whose hands and seals are annexed to authenticate the report, are T. Frankland Lewis, J. Leslie Foster, W. Grant, J. Glassford, A. R. Blake. These gentlemen personally visited the institution at Maynooth, and afterwards examined all the Professors of the College; several of the students; a number of the former officers of the institution; and some persons who having been Papists, and students at Maynooth, had left it, and conformed to the Protestant religion.

We propose to enrich our pages with condensed statements of facts, principles, and proofs, drawn from this perfectly unexceptionable source. That what is stated, is true, we have the admission on oath of high dignitaries and

others, now, or formerly Papists; that a faithful report is made of what was stated by them, we have the authority of the Commissioners, the assent of the British government, and the continual acquiescence of the witnesses and their brethren; that we report fairly what is in the record, we are ready to attest, by the production of the book.

In such a method of obtaining and stating truth, there must, of course, be total want of method. Where the facts elicited are responsive to questions put, by various persons, on various points—there can be no other order, than that which may be found in the succession of the witnesses. We shall therefore, give their names, along with the substance of the statements attributed to them.

It is obvious also, that in such a process of examination, much would necessarily relate to things, local, personal, and trifling; while much would seem important to some, which would appear very little so, to us, in this country. It will be seen, however, that although the Commissioners did not consider themselves at liberty to examine into the tenets of the Popish system, except when they appeared to be connected with the civil duties and relations of Papists; yet this leaves open so very large a part of all human duty, as to place an immense field of inquiry before them. Such, for example, are their tenets regarding oaths and vows—what are void, and what merely voidable—and what is the power of the Pope and Bishops, to dispense with the obligation of keeping them; the force especially of oaths of allegiance;—the nature of what is called the Gallican Liberties; the Ultra Montane, and Cis-Alpine doctrines;—the jurisdiction and infallibility of the Pope; the authority of his Bulls, and of the decrees of General Councils; and as to the import of some of the most remarkable of both; the boundaries between temporal and spiritual matters; the maxims of the Roman Canon Law on various important subjects, and the nature of its obligation in Protestant countries; the order of Jesuits; the "sodality of the Sacred Heart of Jesus,"—with many others, not necessary now to repeat. The great results of the investigation, and the chief matters involved in it, are to the full as interesting to us in America, as to the people of England; and we cordially commend the investigation, to all who fear God, or regard man.

The Roman Catholic College at May-

nooth, was established in the 35th year of George III, by an act of the Irish Parliament, passed in 1795, intitled "An act, for the better education of persons professing the Popish or Roman Catholic Religion." It was intended, and has been always principally used for the education of Priests—of late years that has been its exclusive purpose. It was located, near the little town whose name it bears, in the county (we believe) of Kildare, under the special favour of the Duke of Leinster; and has been very extensively patronised by the Irish Bishops and Catholic gentry. Much the greater part of its funds, however, have always been derived from grants by the British government, who seem to have come to the conclusion, that it safer to educate the Priests under their own eye, even at their own expense, than to leave them as formerly in miserable ignorance, or allow them to get what skill they might in the schools of France, Spain, and Italy. At the date of the examinations before us, and as far back as the year 1813, the yearly allowance was equal to more than forty thousand dollars. The number of students which in 1795, did not exceed fifty, gradually increased, until it reached nearly four hundred in 1826, who were then, and we suppose now are, taught by fifteen professors. The usual plan of study embraces seven years; the first three devoted principally to the Latin and Greek languages; the fourth, to the exact and natural sciences; the three last, to what they call theology. There is, however, an extended period of three additional years, making ten in all, which is provided for a portion of the young men, who are supposed to possess superior parts, and to give unusual hopes. We are struck with a coincidence extremely characteristic, in the events which laid the foundation for this increased term. A Romish Bishop in Ireland, having an opening to become a lord, under the title of Lord Dunboyne, very coolly turned lord and Protestant together, and enjoyed during life, the good things of his new condition. But death came; and that is an honest hour, and thereat his lordship, for the first time since he was lord, or perhaps bishop either, did an honest act. He confessed himself a Papist after all, and left his property to the College of Maynooth! It was there appropriated to give a final and peculiar polish, to future Priests and

Bishops; and they by way of eminence are called the Dunboyne class!! They who remember what the Holy Ghost has said, about "the mystery of iniquity," and "speaking lies in hypocrisy," will smile at the sagacity which prompted, and the candour which avowed so appropriate a name. The name of a dead hypocrite, apostate, and practical liver of lies, bestowed as an honoured cognomen on the most excellent of those, annually sent forth, to teach the people righteousness, purity and truth!

Of the students of 1826, considerably more than half, that is 250, were supported by the British government; 110 were pensioners—that is, partly or entirely supported themselves; 20 were bursers, that is supported on foundations like our scholarships; and 11 *were on the Dunboyne Class*, the post of peculiar honour, and extended advantages. The appointment of the 250 free students, is vested in the hands of the Irish Bishops, in proportions, to be explained hereafter. Of these students about fifty, one year with another, take holy orders; a number wholly insufficient to supply the Irish demand.

With this brief outline, which we trust will enable our readers to understand fully all that may come after, we ask them to seat themselves, in the city of Dublin, on the 19th of October, 1826; — what! alas! who can recall the years that have rolled over us! Who can roll back the chariot wheels of death, even for those few years, and release the beloved ones, who have been crushed beneath them! We can recall nothing; we can undo nothing; we can revoke nothing! We act but once, and that once for eternity! Oh! then how wisely and how faithfully should we act; how busily should we engage ourselves, in all that is right, and shun with ceaseless care all that is evil, when it is alike impossible for us, to efface the least line of care, from that bright face of affection which our folly has so often clouded, as to erase from that book on high, the record of our darkest crimes!

But the Commissioners were there, and the Rev. BARTHOLOMEW CROTTY, D. D. President of the College of Maynooth was there; and the record of their doings and sayings, is on our study table; and in our next number, we ask our readers to hear somewhat of his statements.

FOR THE BALTIMORE LITERARY AND RELIGIOUS MAGAZINE.

A VOICE FROM AFRICA,

To the Free Coloured Population of the United States.

BY MRS. G——, OF EASTON, PA.

I.

SHE sits a weeping widow in the dust,
 With outstretched arms and voice of mournful sound,
 Calling her absent son, the loved, the lost;
 Him, wily tempter's snares are gathering round*
 Her son, who like the gay gazell would bound,
 In thoughtless glee at her maternal side,
 Where now shall he, the loved, the lost be found?—
 Far, far away, beyond the Atlantic tide,
 A weak, a willing slave doth he unbound abide.

II.

Return, return, beloved one to my breast,
 The tyrant's hand thy galling chain hath riven,
 Come back amid my balmiest bowers to rest,
 And taste on earth an earnest sweet of heaven;
 O, seize the golden moment God hath given:
 No more, no more, a willing bondman be—
 Come, on thy native hills, the sun at even
 Shall shed his richest, rosiest beam for thee—
 Come, to thy native hills as their wild whirlwinds free.

III.

Canst thou forget that eve, when the broad sun,
 Sunk glorious to his peaceful ocean-bed;
 And soft the twilight brought his shadows dun,
 To weave a welcome curtain for thy head?
 Canst thou forget the conflagration red,
 That burst ere morn upon thy frenzied sight?
 The fiends loud laugh, exulting in thy dread?
 And the wild screams that through the live-long night,
 Broke frequent on thine ear, and winged thy useless flight?

IV.

O lost, degraded one, canst thou forget
 The unmixed horrors of that dreadful hour?
 Burns not the brand upon thy memory yet?
 That seal of wo, which tyrants in their power
 Imprest on thy free soul? The chain thy dower,
 The scourge, the cord, thine only heritage,
 The slave-ship's dungeon for the fragrant bower;
 O sad exchange, the cruel master's rage,
 For the wild Afric's dance, the sport of youth and age.

V.

Ah! does he love thee!—Has thy sable brow
 Been blest with charms to captivate his heart!†
 Well—let him be the slave—the master thou,
 Content in turn to act thy former part,
 And be the mean, degraded thing thou art;

* In allusion to the ceaseless exertions made by the abolitionists to prevent the emigration of the free people of colour.

† In allusion to the deep interest which abolitionists have of late evinced for the free people of colour, which as yet has produced no better results, than to cause that unhappy race to cling to their present beggary and bondage, in preference to the home and the freedom which colonization offers them in their father land.

Come at thy call, and at thy bidding go!
 At the mere thought, his scornful soul would start,
 He deems it never, never, can be so;
 Nor thinks his haughty head shall ever stoop so low.

VI.

Perchance—but no, one hour upon his soil,
 Remain not thou the finger-mark of scorn—
 Degraded, canst thou stoop for him to toil,
 Till darkest night from dawn of earliest morn?
 Believe him not—the burden thou hast borne,
 His ruthless hand shall still compel to bear—
 Thou art, and thou shalt be despised, forlorn—
 Will he his couch, his chariot with thee share?
 Or give thee as a bride his blooming daughter fair?*

VII.

O, come again—yet not as thou didst go,
 A naked, blind, barbarian from my shore,
 But rich with treasures of the treacherous foe,
 Strong in his strength, and learned in his lore;
 Thou canst not be a slave—O, never more,
 Round thy free limbs shall galling fetters twine,
 Thy days of toil, thy nights of anguish o'er;
 Thy treasures far surpass Golconda's mine,
 For agriculture, arts, and industry are thine.

VIII.

And with thee, bring the white-man's sacred charm,†
 His wond'rous talisman of magic power;
 Whose touch can life of every thing disarm,
 And cheer the soul where deep'ning tempests lower;
 O, be that precious gem thy priceless dower.
 By God's own hand, 'tis said, to mortals given,
 A balm to soothe disease's torturing hour;
 And when to death's dark verge the soul is driven,
 A key to ope the gates which lead from earth to heaven.

IX.

Come back, come back to that dark palm-tree's shade,
 Where erst the joyous hours have gaily flown;
 Recline at sultry noon within the glade,
 And dream of blessings, those canst call thine own;
 Who my unshackled, dark-browed, noble son—
 Who may disturb thy rapturous reverie?
 Thy uncurbed soul her boundless race shall run,
 Glad as the playful panther in his glee,
 And thou mayest be a man, and feel that thou art free!‡

* Are not the schemes of abolitionists Utopian? Amalgamation they have lately renounced and decried, and yet they oppose the colonization cause! What proof have they given of greater love to the coloured race than those who advocate colonization? Have they raised more funds—freed more slaves, or in any way conferred more blessings upon the African race?

† The Bible. How rich are those blessings with which God may gladden Africa, in return for the wrongs she has suffered. Notwithstanding his displeasure at the accursed trade which has made her bleed at every pore. God may make it work out for her a redemption, both intellectual and moral, which shall more than repay her.

‡ Can the African be a free man in the midst of white men, in the broad and practical meaning of the word free man? Should we not therefore, all who hate slavery, join in at once redeeming him, and elevating his race and nation? In the spirit of the gospel we would say to our abolition friends, "Let there be no strife, I pray thee, between me and thee—for we be brethren."

THE PAPAL CONTROVERSY,
AND
PAPAL INFLUENCE IN BALTIMORE.

THE address to the public which follows, under the signature of one of the conductors of this magazine, should more appropriately have appeared in one of our daily papers. It has been presented for publication to two, and refused by both. Heart-sick, at the mournful condition of our city press; and destitute of as good reasons to address to others, as were disregarded by those applied to, its author fulfils the only duty left him, and asks from the few that may see these pages, a perusal of it.

Mr. William Gwynn Jones, the putative Editor of the Gazette, is said to be a gentleman, and a protestant. Indeed, it is not long since, we saw him presiding, in Dr. Henshaw's church, as president of a Bible Society. Save the mark! We have reason to know, that when, in his own opinion he felt called on to make voluntary boastings of the freedom of his columns from all improper influence; and thought himself at liberty to use Mr. Breckinridge's name as a caption, and to make a free version of his statements, the pretext of his discourse; he procured a mutual friend, to give previous intimations of his intended course, with assurances, that it was kindly intended. The absence of Mr. B. from this city, during the greater part of December and January, left him silent, and ignorant of what was doing;—while from time to time, Mr. Jones, in his editorial columns, besides the various help of his correspondents, kept amusing the Priests with a war upon a poor absent Presbyterian Parson! Courageous souls!! The attack, as well as we can now remember seems to have been renewed about eight times.

In the end, Mr. B. returned to Baltimore, and inclosed under cover of a very civil note to the Editor of the Gazette, the public address which follows; and sent both, by the hands of one of the worthiest gentlemen in town, with the express request to publish or return the paper—At the end of *three days*, the same friend, brought for answer from Mr. J. that he must have a personal interview with the author before he could publish the article. In this contingency Mr. B. wrote another note, saying among other things, that his health did not permit him to visit Mr. J., and while he would be happy to see him at any time, it was quite useless to hold discussions

about so plain a case, and one in regard to which a common act of justice, and not advice was asked from him. Before replying to this note, the *mutual friend*, who had first written of Mr. J's intended course, called on his behalf, and no doubt at his suggestion, upon Mr. B., and had a free conversation on the subject. Some hours after his departure, the article was received in a blank inclosure from the hands of the friend who delivered it.

The article was then sent by another friend to the publishers of the American; who returned it with a civil note, declining to publish; although, in addition to the oppression under which the author was seen to labour, he was a subscriber to that paper.

As to the probable influences which produced these results we have no question, nor has the public here, who think at all. Let us state a few facts.

1. The article now published, while it was in Mr. J's office, (the Gazette,) was seen and read, among others, by a young gentleman, whose father is the host of Bishop England when he honours this good city with his presence.

2. The feelings of this gentleman, (the father,) on the general controversy may be gathered from two facts: 1. He applied to a member of Mr. Breckinridge's congregation not long ago for a list of the trustees and elders of the Church. (What he wanted with them is yet to appear!) 2. He rose and left the house, still more recently, when Mr. McCalla in a lecture mentioned Bishop England's name, in connexion with the Inquisition.

3. It was at first the intention of Mr J. to publish this rejected article in the Gazette; it was the opinion of his intelligent foreman, who is by repute, a frequent contributor to the columns of the very respectable journal he is connected with, that "the article would do;" it was the avowed opinion of the former editor of that paper, that Mr. B. should be allowed to explain and defend himself; Mr. J. stated, that he objected to "*only two words*;" and unluckily, these two words, (which he has kept secret still)—*were revealed after the young gentleman spoken of above, had read the manuscript!*

But it is vain to argue such a matter. Any man of a candid spirit, who read the repeated attacks in the Gazette, and saw the useless boastings about its freedom, from Popish influence, would exclaim at once—Surely, surely, fair-deal-

ing demands that the man should be allowed to explain his conduct, when he offers to do it, over his own signature, and does it in terms respectful to all men, and does it in a single article! Yet such is neither the logic, the morality, nor the independence, of a part at least, of the public press in Baltimore!

In illustration of this subject, and that the matters may not pass into oblivion, we record here two facts.

1. An individual now living in this city, whose name is at the service of any one who considers himself as implicated; tells us he is ready to make oath, that within a few years, every daily paper in this city, (except the Patriot, which was not applied to) including both the *American and Gazette*, refused to publish, even for compensation as an advertisement, the Prospectus of a Protestant Newspaper, published in New York.

2. Within a few months (almost weeks,) three of the papers in this city, in republishing the evidence, taken on the trial of the persons arrested for burning the Convent near Boston; *garbled it, so as to omit the acknowledgement on oath of the Lady Superior, that she had threatened, a portion of the people of Boston, with Bishop Fenwick and 10,000 BRAVE IRISH: (Poor Watson and Mercer could expound the meaning of such threats, if they were back from their bloody graves.)* The AMERICAN was one of the papers, that garbled this testimony!! The present editor of that leading journal, (who is a reputed Catholic,) can explain how this extraordinary omission occurred. In the mean time the publishers will excuse us for seeing in such arts, a better solution, than their own reasons afford, of the rejection of Mr. B's statement. And though the Gazette published it truly, it admitted without comment an abusive article, virtually denying that such testimony was ever given!

As to the undue influence, exercised by the Popish part of the city, comprising as they do, less than a quarter of the people, and embracing in that quarter not even the rateable part of its wealth, enterprise and intelligence; no man who is willing to see, doubts it. That this influence is ruinous to all who will not submit to it, and are too weak to resist it, is so manifest, that it is this very startling truth, which makes it so hard to get men to act in shaking it off. That the press in its turn, should feel this blighting influence, is not wonderful;

and that being itself first won, it should afterwards be used to win all else,—by terror or seduction, is clear enough.

Before we lay down our pen, we will ask in conclusion of this matter:

1. What protection has any Protestant gentleman in this community, in the present state of affairs, in any interest which the newspapers can reach and choose to assail—provided he thinks fit in the discharge of any duty, or if you please, in mere caprice, to call in question the stupid dogmas, and wicked practices of the Romish priesthood?

2. How could a small portion of the redundant wealth of our merchants and mechanics, and other enterprising citizens, be more usefully, or more profitably employed, than in establishing in this city, and in other cities and towns, political presses, and mercantile presses, issuing daily papers, that should be decidedly Protestant? Or is it ever to be, that the free and glorious principles of the reformation are to be without an advocate, only in this free and glorious land!

THE REJECTED STATEMENT.

TO THE PUBLIC.

THE undersigned regrets the necessity which compels him to make the following statement:

From the autumn of 1832, to the autumn of 1834, the undersigned as pastor of the Presbyterian congregation worshipping in East Baltimore-street, preached in various parts of this city, about five hundred times. During this period, he never preached a single discourse intended to be, or considered by him, controversial: nor did he ever in his public ministrations, attack any sect of persons acknowledged by any other sect, to be Christians; and, especially did he make no movement towards a controversy with the Roman Catholics.

In the autumn of 1834, the undersigned, impelled by reasons, which seemed to him imperious, but which he supposes would not interest the public, commenced, without previous notice of any kind, and in his regular week-day ministrations, a series of lectures, in a

small room, attached to his church, on the prophecies of the New Testament, which he supposed had reference, to the church called by its members, Roman Catholic and Apostolical. These lectures were followed by others in the same room, for the benefit of his own charge, on some of the authorised religious publications, issued with the sanction of persons high in office in that church, in this city.

In the midst of one of these lectures, a Catholic Priest, said to be Rector of one of their churches in this city, interrupted the exercises in a manner which nothing but the forbearance of my friends, prevented from receiving its merited reward. The excitement produced by this incident brought together week after week, such numbers of persons, anxious to hear what might be said, as to compel us to open our church; where lectures upon the great points of doctrinal difference between Catholics and Protestants were continued until the early part of December, when I left the city on a journey from which I have just returned.

In the course of one of these lectures, in which it was attempted to be proven, that the Roman Catholic Church, is essentially and universally aggressive, exclusive and intolerant, I asserted incidentally their influence over the whole political press of this city. In an editorial article in the Gazette of December 10, 1834, it is said, that I had thought proper "*publicly and frequently to declare the subserviency of the whole press in this city to this particular sect.*" I will be permitted to say, that neither respect for myself, nor for the gentlemen who conduct "the whole press in this city," would ever allow me to assert its "subserviency"—in such unqualified terms to any set of men. I have said, and I am ready to establish the truth of the assertion, that the sect now spoken of, has sought, and still seeks, a totally undue influence over the public press of this city; and

while I charged this rather as accusation against those who sought, than those who from interest or feeling, yielded to this influence, in any degree: I am bound to say, that I believe the Catholic population of Baltimore, with less than one-quarter of the aggregate wealth, enterprise, and intelligence of this good city, has for years exerted tenfold the influence over the press, that all the remaining three-quarters ever did. And, I for one, am ready to cooperate for the destruction of this hurtful and undue influence. Personally, I am a stranger to most of those who conduct the public press, amongst us; and never intended to call in question their right to act as they thought fit in relation to this subject; asserting at the same time, the right and the duty of the Protestants in this city, to provide against such a state of affairs.

I will be allowed to say, that it is against the fatal doctrines of the Roman Catholic Church, and not against the city press, that I wage war. It is with Priests, and not with Printers that I seek fairly to end a controversy, forced upon me. It is before the assemblies of the people, not in the daily papers, that I desire to be allowed to explain the doctrines of the Cross of Christ, and free them from the pollutions of the darkest ages, and the worst hierarchy the world ever saw. Wherever, therefore, the present respectable Archbishop, or any of his talented Bishops, Priests, or other associates think fit to accept a standing offer made long ago, and now repeated, by WILLIAM L. McCALLA, JOHN BRECKINRIDGE and myself, we, or either of us, will attempt to show, *that their religion is not the religion of God, and THAT THEIR CHURCH IS NOT THE CHURCH OF JESUS CHRIST.* Unless this fair and plain offer is accepted, I trust I shall be allowed to pursue my own course, in my own pulpit; and that the public will pay no attention to the various private misrepresentations set on foot to

shield a cause which admits of no public and manly defence.

As my name and conduct have been repeatedly called in question, in the *Gazette*, during my absence, in relation to this subject, I hope the Editor of that paper will feel no difficulty in publishing this statement.

Very respectfully,

RO: J. BRECKINRIDGE.

February 9, 1835.

NEUTRALITY.

THERE is no proposition of sufficient consequence to merit decision, that can be said to have more than two sides to it. We may give a new turn to some part of a case, and thus while we imagine we have found a third side, really make a new question having itself but two sides. The new question may be more or less important than the one out of which it grew; and, it may be produced in a great variety of ways; and may spring from absolutely numberless motives. Cowardice, vanity, love of peace, wisdom, self-interest, folly, indifference, jealousy, and so on endlessly. Alas! how complex are the operations of our corrupted nature, and how innumerable are the contingencies on which the simplest issues depend!

But as to neutrality. There is really no such thing in the great mass of cases, which the life of man throws before him. We may say here is a matter, about which we are totally indifferent; and the very saying so, may amount to an authoritative settlement of the question!

He who refuses to act at all, throws himself upon society, as a dead mass, and adding just so much to its inert force, takes his stand in reality firmly for whatever happens to exist. If society were perfect, such men would be the very wisest; as it is, they serve no other purpose than to give stability to evil; and, perhaps, deserve our thanks, for giving us opportunity to become familiarized with the evils they force us to endure.

Men do not consider that in numberless cases, the impossible neutrality which they affect, is not only active opposition to that which ought to come to pass; but that they are thus jeopardising the very interests and enjoyments, which they hope by their neutrality to secure. The founders of American liberty and the framers of all the American Constitutions, established the illimitable freedom of religious opinion. This is wise, and well. But, men considered

this the abrogation of all religion; the duty of universal neutrality in religion supervened; and the result is general scepticism.

We could smile, if it were in the very bitterness of grief, to hear Christian men, and speculative believers, and true Protestants,—speaking in total indifference, of all the great principles of the Reformation. We care not whether our friend be Catholic or Protestant, say they: we take no part in these discussions;—we object to all uncharitableness. Good souls! Pity it is, they were not in Arcadia, or in the enchanted valley of Abyssinia!

If there were a million of worshippers of Juno in this Christian land, what follower of the Lamb would not feel himself called on, to labour for their conversion to God? And why not for the worshippers of Mary?

If the Prince of Wales had ten thousand followers, spies, vassals, up and down, in this heritage left to us by our fathers, wet with their blood poured out like water to win it; what patriot would look kindly on them, and take them by the hand and caress and trust them? And why rather, the minions and sworn followers of Prince Peter?

Neutrality towards Rome! When was Rome neutral? And where will the liberty to be neutral abide, when Rome sits again a queen upon many waters? Ask John Huss, burned with the safe conduct of an emperor in his pocket. Ask Galileo, who recanted his own demonstrations in science, to keep from being murdered by brutal Priests, who claimed authority from God to kill those who said the earth moved round the sun. Ask the immortal Wickliffe, whose honoured remains, a general council met in a distant state of Europe, ordered to be dug up from his native soil, and openly dishonoured. Ask the deep cells of the Inquisition—the keen sword of the crusader—the rack of the fierce Jesuit. Ask the army of martyrs, the hosts of slaughtered innocents, whose blood made every field in Europe red; appeal to heaven, and scream to the deepest pit of Tophet,—where does Rome leave space for neutrality? All that can speak in history, reason, and truth—all that is vocal in heaven, and earth, and hell, could reply with one voice, **ROME IS DRUNK WITH THE BLOOD OF THE SAINTS!**

They said of Jesus, he hath a devil; of Paul, he is mad; of others, they turn the world upside down. Oh! may our names be written by the side of Paul's; may our seats ever be at the feet of Jesus!

COMMON TALK.—PLAN OF A STORY.

A. Do you read much?

B. No.

A. Do you write much?

B. No.

A. Do you think much?

B. Incessantly. I have heard men reproached with folly, for thinking of one thing, while they were speaking of another; and if I remember right, I once read in a work of Mr. Campbell's, who answered Hume, (some think he did no more than answer him literally) a chapter to show how a man may write nonsense, when he thinks he is writing capital sense, by thinking of one thing, and writing of another. I believe in such things, half way, at least.

A. You dont write much, you say?

B. No. I dont understand many things well enough to write about; and as to the few I do understand something of, they strike me in a light so different from what they do most people; that I am sometimes afraid of the thoughts themselves, much less writing them. Besides, I hate to be laughed at for the singularity of my notions; and still worse to have my manuscript civilly returned; and worst of all, to have some poor editor or publisher, ushering me before society with a caveat, to take care, such as I used when a boy, to fasten to the mane of my poney, with "let him pass" on it, as I would turn him out to run home, after he had carried me back to school after the holidays.

A. As to not writing and publishing, and becoming famous to boot, because you dont understand, what you wish to write about; that is good only in part. The renowned Mr. ———, was a shoemaker, and he determined to turn out author. He first thought of writing on the Greek article; but he found some little previous knowledge, absolutely indispensable here, and changed his plan. He next proposed to publish on the Differential Calculus; but here also, generalizing and conjecturing would not quite cover the whole ground, and he wisely shifted his plan again. His third launch was into the profoundest depths of metaphysical science,—and he has actually produced one of the most abstruse works of the age, on the most abstruse points, according to the old modes of thinking, of the nature of spiritual being, and action.

B. I read Greek when a boy; and have looked a little into the higher departments of mathematical science; but

as for metaphysics and novels—I class them together, as they haunted me together, and the paroxism went off about the same time,—(I do not wish to give offence;) perhaps, they are both well enough in their places (if they could only be found;) but as to making serious proposals to me to write metaphysics; I would as soon think of living on bur-artichoaks.

A. Why not, fall on the other horn, and write a regular romance?

B. And so, live on whip-silabub? But, I have dreamed of such things. Indeed, I have gone so far as to lay the scenes, and pick the events, and group, (in my mind, observe) the scenes for several stories, which the world will never see.

A. You surely jest, you write moral fiction! Pray, give us a glimpse at one plan at least!

B. In the west of France, there is a small town, near the Spanish border, called Bayonne, situated, I take for granted in the most romantic and beautiful part, of that lovely and marvellous land. Early in this century, there was met there, the most extraordinary assemblage of personages, to decide the most interesting points, that the whole of the career of Napoleon gave rise to. There was the Emperor and his brilliant court, more redolent with glory and genius, than any the world ever saw. There was the exiled King of Spain, with his imperious and abandoned Queen, followed by their minister the Prince of Peace, the wonderful Manuel Godoy, the paramour of a queen, who had yet art enough to be the idol of his injured king; reputed a man of no parts, and yet able to shake the Spanish monarchy, and actually planning to overthrow the empire of Morocco. And then what a beautiful underplot, to introduce the renowned Ali-Bey,—have you read his travels? who was a Spanish grandee, and the agent of Godoy to revolutionize the government of Morocco; and who was really at this moment in Bayonne; and recount his plans, his hopes, his ardent devotion to the dark and tempting cause he had chosen, and his fatal mischance, and the gloom of his great soul, broken by complicated treachery and woes!

A. Upon my honour, Sir, you rise with your subject.

B. The "beloved" Ferdinand, was at the same moment, in the midst of these remarkable personages; himself not the least singular of the group. History

furnishes no parallel, in which, a man of so mean a character, and such low endowments as Ferdinand, was able to arouse the intense sympathies, and the heroic efforts of a great and warlike people in his behalf, in comparison with himself. Then the dark underplot, that might be woven, of the quenchless and demoniac fury with which his mother hated him; and the horrible insight into the human heart, her dark surmises as to his illegitimacy afford us—Alas! alas! when I look on the venerated faces of the chaste and noble women God has given me to love, in so many of the sacred relations of life; my mind turns away from that part of the picture. But I need not go further into detail. The greatness of the occasion; the rareness of the assemblages; the strength of the contrasts; the majesty of some of the personages, and the meanness of others; all got up under the peculiar colouring of those tempestuous times—upon my word, a very fine sketch might be worked out of it. And if I ever go to Bayonne—Pshaw, how that may be!

A. But you have said nothing scarcely of Napoleon, the real hero of the whole piece.

B. Not so. I some times thought I would make Ali Bay, the hero; sometimes I pitched on Castanos, a young Spanish grandee, and one of the future historians of that period; some times I thought of Godoy himself. Then again, I imagined it would be best, to draw the character of a kind, philosophic, literary Priest,—partly imbued with the new opinions brought in by the French revolution, and yet not fully able to shake off old notions, such a man perhaps, as the Abe de Pradt; and make the interest of the story turn a little on him. And then, I considered the propriety of letting in a concealed Jesuit, with the necessary array of plots, racks, seductions, and unrepeatable deviltries. And then the idea of a Protestant Englishman, as an officer in the household of one of the Spanish Princes; with the deep honour, truth, nobility, and strong moral sense that belongs to the Protestant principles, occurred to me. When I write the romance, I am not certain what this peculiar part may turn out.

A. But, the Emperor Napoleon, what of him?

B. True—true. Who can dare to put him forward to speak in fiction, whose commonest realities, exceed fancy; and whose households; words and

thoughts surpass the reach of the highest genius to imitate. By the bye, there is another little point of French story, so strongly illustrative of the manner in which that nation did, and does, and will forever feel towards Napoleon, and so conclusive besides, of the impossibility of thinking to make him a prominent actor or speaker, in a piece of moral fiction, that I will recall it to your memory; the more especially, at this incident is itself, the ground for one of the best sketches ever drawn by the power of genius.

A. And another of your intended romances?

B. No matter. You remember what is called the campaign of Paris. That bloody, disastrous, and yet glorious campaign; which lost France after such prodigies of valour and skill, had been put forth to save her. You remember that the terrible masses of the enemies of France, approached the capital in two lines. Napoleon manoeuvred in front, and with the fury of a tiger, fought one army to-day, and another to-morrow; until literally overborne, by advancing brute force. Instead of giving up, he manoeuvred from their front to their rear, and there again renewed the tremendous conflict, first on one, then on the other of the advancing columns! Oh! if the ancient spirit of those Gauls who, almost unarmed and naked, beat the mailed legions of Rome, when Cæsar did not lead them, had but burned in the breasts of the modern Parisians; what a time was this, to have thrown the standard of their ancient monarchy abroad, and beneath its ample folds, rushed man, woman and child, en masse, to the delivery of such a leader, the overthrow of such foes! The Parisians dance better than their ancestors; and they can make more kinds of victuals out of the same food; but they did not do this act, for which remotest generations would have risen up, and blessed them! The Parisians did not do it; but their sons did. And, although cotemporary history has passed it nearly in silence, and their fathers have nearly forgotten it, the lads of Paris, did an act, which will be recounted to the end of time, as one of the most heroic, ever prompted by the noble ardour of youth.

A. And pray what was it?

B. In the midst of the struggle of the Emperor before the gates of Paris, five thousand boys, without artillery, without cavalry, secretly, at night, marched out of the gates, to unite themselves with

him, and die by his side. In the mean time, as related above, Napoleon, had taken post in the rear of his enemies; the young heroes, were ignorant of it. But meeting one column of their advancing enemies, they were sure it was Napoleon's legions falling back, and pressed forward with enthusiasm, shouting his beloved name, to unite with his ranks. They were waked from their delusion by a general discharge upon them, along the whole front of the enemy. The bravest created being, in an enraged boy! These paused one moment, and then gave battle so furiously, as to make the Austrians and Prussians fall back; and give them time to file off. No thought of return entered into their young hearts; they took another route, and still advancing to meet Napoleon, fell in next with the Russian column, steadily advancing upon the devoted capital. The Emperor Alexander felt even his cold breast melt with unwonted emotion, over the noble lads; and tried to save them. But no; they spurned all offers to treat; a free passage to Napoleon, or instant battle, was all they would accept. And with, vive l'Empereur! shouted from the depths of their brave hearts, they charged deep into the fiercest ranks of the autocrat, and fell a monument of devotion to patriotism, beside which renowned Thermopilæ has no title to be named!

A. Indeed, indeed, it will never do.

B. But it will do; what will never do?

A. To make Napoleon a prominent hero of romance, will never do. Your stories do pretty well.

B. And pray, why are you writing, from time to time?

A. I was out of matter, the printer wanted it, and I am obliged to you for it. If we can get nothing else we shall print it; if you lose the plans of both novels, it is all the better for you.

B. As to that, I save people some sin, by doing, what I advise you to do with your Magazine; I give all men, full license to use as their own, whatever they can get out of me. Do the same by your periodical, and it will save people the sin of pirating. Others too may give you the same privilege; and who knows but you may find it useful.

A truly wise man is he who learns of every body.

The young oak to be a useful tree, must not be reared in a hot-bed.

HUMBUG—THEOLOGICAL, AND LITERARY; LANE SEMINARY; THE WEST. X

Of all good things, we are inclined to believe, that theological schools, are amongst the most questionable. For of all things generally received as good, they are emphatically amongst the most liable to be abused, and to be the most widely hurtful when perverted. That they are indispensable even to the acquisition of the very deepest learning, may be perhaps questioned when we consider the mighty achievements of so many English divines, with their nearly total want of seminaries expressly designed for theological learning. That they are peculiarly advantageous to personal growth in holiness, seems greatly to be questioned, when we behold the multitudes of those educated in their walls, in our day, who instead of taking hold of the business of spreading the gospel of God in the world, with the self denying zeal and humble faithfulness of their fathers; are, trooping up and down the land, in every possible sort of agency, hunting up important charges, while the destitute churches are imploring their services, and ready, at a moment's warning to give up the preaching of Jesus, and turn to any secular, or half-secular calling, that offers ease and respectability, or even honorabledistinction. That they are even serviceable in a high degree, in the defence and perpetuation of a clear standard of orthodoxy; will be asserted with some qualification, by those who have considered the past, or who look attentively at what is passing around us.

It may perhaps be admitted, (we are disposed to admit,) that such establishments are now not to be dispensed with, by any body of Christians that wishes to preserve its own peculiar testimony. We may denounce war as a system; but if my enemies bristle my whole frontiers with forts, I must needs oppose others to him: and if I have admitted those locations to be made, in the very heart of my dominions, it makes the necessity for defence, but the more imperative. So, to drop the figure—as the rage of the times is for theological seminaries, it seems wiser to watch them with vigilant care, than to waste our strength in useless opposition; and better to prepare those, in the highest degree capable of answering the ends we wish to attain by them, than to give the highest inducements by the lack of such as may deserve our commendation, to students of theology to frequent those which can hardly fail to injure them.

It is not pleasant to the human heart, when disciplined in the best manner, to have the best things paraded before us, with great pretension and arrogance. But if we are somewhat doubtful of the real utility of the thing, this mode of taking a man's applause by storm, may overbear modest people, but even they will consider it as shockingly bad taste.

Again we may be allowed to say, that real merit, is not exceedingly forward to speak of itself; and on those rare occasions when it becomes unavoidable duty to do so, it is done with decorum, with brevity, and with just regard to the claims of others.

So, moreover, if there be one point of good breeding, above all others fortified by every consideration, of the soundest policy, surely it is, that those who are strangers, and improvers by profession, should put forward their schemes, in such a way, as neither to exaggerate their own claims and pretensions, nor wound and insult, *the poor natives*, who are distinguished by being the recipients of these blessings.

If ever it has fallen to our lot to read a production that transcendently merited the full condemnation that every just man would bestow upon a total violation of all the rules of modesty, propriety, and decorum hinted at above; we are pained to say, it was when we perused a pamphlet, entitled the *Fifth Annual Report of the Trustees of the Cincinnati LANE SEMINARY: &c. &c. with an APPENDIX, STATEMENT of the FACULTY, &c. &c.*

On the very first page of the report the following passage commences. "No sentiment seems more deeply to pervade the minds of eastern as well as western philanthropists than this, that the salvation of our country and the world, is intimately connected with the intellectual and moral elevation of the west; and that this school of the prophets, under God, is destined to exert a leading influence in the accomplishment of this important result." Now what is this but saying in plain English that Messrs. Lyman Beecher, Thomas J. Biggs, and Calvin E. Stowe, professors in Lane Seminary (whether the "*Hon. Mr. Dickinson, Superintendent and steward*," is meant to be included, we cannot say; but certainly, he is the first *steward*, we have seen bearing his title,) are the persons to whom, "eastern as well as western philanthropists" turn their longing eyes, when they seek for those who are "*to exert a leading influence*" in those

schemes, that are to end in the "*salvation of our country and the world!*" We pass by the expression of the feelings which ought to arise at such a statement, if made with the knowledge of the professors; and how it could be made without it, under the circumstances, is not easy to see. We pass by all notice of the person, whose name is appended to the report, officially, as putative father of the whole. But we assert, and we appeal to the entire west, for the truth of the assertion; that there is not one state in all the Mississippi Valley, in which there are not at least three clergymen, who are as sound, as cogent, as eloquent, as pious, as learned, as influential, and in all respects as well deserving to "*exert a leading influence*," in favour of all that is for God's glory, and man's good, as these very three professors, with the Hon. Steward, and the diffident agent, thrown in, for good count. Nay more, we assert that this is true, of the Methodist, Baptist, Presbyterian, and Episcopal sects, each separately, in every one of those states, in which many ministers, of those denominations labour. And what is still more to the point, we will restrict, if necessary, the persons out of whom such an estimate should be made, to *western men*; to men, born neither in the northern nor eastern states. The western men, we should select might not perhaps, be as skillful, nor possibly as famous nor as fortunate as it regarded some matters. We should despair of finding one, that would be able to write even such a report as the one before us; which besides its various elegancies as mere vernacular English, has shown, at least two confessedly important subjects, in lights perfectly clear, perfectly opposite, and yet perfectly uncertain after all! As to manual labour, for instance, there is a choice specimen, of non-committal, made up of strong statements on both sides, with inferences, that flow from neither. As to the literary department, the strongest reasons are given, why *it is abolished*, with the admission and the record proof that it is continued! We should despair altogether of finding western men of deserved eminence who would take both sides of all complicated questions, and while they showed one part of their faces to the east, and another to the south, and a third to their students, and a fourth to their immediate public, like the celebrated Pepin, whom we saw in our boyhood, dash round their appropriated ca-

reer, amid thunders of applause, riding four horses at once, and charging like a whirlwind, upon void space. But if men be wanting to teach religion, to enlighten men, and to serve God at once faithfully and effectually, we stand to our first statement.

The truth is, the poor west, has long been made to carry the personal selfish, and party schemes, of all who were at once cunning and unscrupulous enough to lay loads upon her. And while in many instances men have freely given their money, and ventured their personal efforts, to build up their peculiar plans of aggrandizement whether for persons or opinions, in that mighty outline of associated states; it is also true, that thousands of benevolent hearts, have given liberally, and hundreds perhaps of devoted men, have gone in person to cast themselves into the masses, that are springing up into greatness every where over its face, and to labour faithfully and truly for their good. God will bless and reward such; and whatever may be said to the contrary, he does it commonly, in the very act of their removal, by throwing them amongst a people kind, noble, and improveable above most others; and by bettering in a thousand forms of association, property, respectability and influence, their entire condition. 'Tis pitiable to hear people speaking of self denial in going to the west. Sometimes, this may be the case; but very rarely. In general, all men, and especially ministers who go west, if they are worthy and humble, have ten thousand reasons for thankfulness, where they have one for regret.

These erroneous opinions of western institutions, society, men and things, are pardonable, where no means of correct information have existed. But the gentlemen, who wrote and approved and published the Report with the Appendix &c. we have spoken of, had some reasons, to know things as they are. Some have been long there, some have travelled extensively in the west, some removed thither expressly as improvers. They know therefore, that the general tone of superiority which they seem willing to assume, was utterly unmerited; and the general and distinguishing prominence given to eastern, in contrast with western liberality, religion and all excellence was at once invidious and unjust; and the pre-eminence, in the field they have chosen to enter for their own purposes, which they here take to themselves with

the utmost complacency, wholly gratuitous. They had only to open their eyes and see around them, scores of persons, not excluding ministers of every sect, who had emigrated to the west, under the influence of the very views and opinions, on which this report appears to have been based, and had found themselves woefully deceived at all points. They deceived themselves as to the real state of the west; and then deceived themselves as to the sort of people, who would succeed there. The first mistake led them deeply to underrate those they meant to labour amongst; the second mistake made them still more fatally overrate themselves. The compound result of both errors is shown, in reference to the clerical profession, in the hundreds of idle secular preachers of the various sects, who utterly useless in the rank they assume, and just as obstinately bent on not submitting to their true position, make shift to satisfy themselves, and their deluded friends at a distance, that their mischance is to be attributed to the folly and wickedness of the people who have cast them off. Instead of admitting any hint of the real state of the case, we find in this pamphlet, the most exaggerated pretensions, set up for this seminary, as a place where things are to be projected on an unusual scale, pushed with unusual power, and made doubly effectual, by converting eastern boys into western giants, and licking western cubs into eastern shapes; and all, after the newest and most approved methods. Did mortal man ever conceive of such an abuse of the public credulity, as is here attempted, in the list of works spoken of in such familiar terms, as our little girl prattles about Parley's books; and which is given as a list of "*a few of the books,*" most useful to be read, and part only of "*the most necessary and most easily accessible helps* in the English and Latin Languages." Upon a slight count, to the best of our ignorance we make bold to say, these "*few books,*" to be handled as play things, in the intervals of their manual labours by these young giants at the walnut hills, would fall very little short of one thousand duodecimo volumes, written by perhaps one hundred and fifty different authors! And among these "*most easily accessible helps,*" the LATIN FATHERS, the DIVINE LEGATION, the MAGDEBURG CENTURIATORS, and such treasures, may we not say of literary curiosity, in this hemisphere, as it makes an incident in a common man's

life only to look at,—figure thro' the appendix to the report, in the most inconceivable familiarity! We hate to be personal, but we take leave to express our utter incredulity, that all the professors, trustees, students, agents, "Hon. Steward," and patrons of Lane Seminary, all together, in all their joint lives, ever read these "*few books*," set down in their schedule as *most necessary and most easily accessible helps!*" Nothing in the compass of literary absurdity, ever equalled this passage, except the conduct of that bookseller who printed the immortal Analogy, and called it Barnes' Butler: and this we always supposed, might have been meant as a joke!

We fear the credulity of our best natured reader will fail him, when after such a parade, as we have but faintly conveyed to his mind, this seminary with its three eastern professors, its great funds, its "*few books and most easily accessible helps*," its "leading influence," over the "country and the world," by controlling first the west; should in the fifth annual report show no more than nineteen theological students! There are indeed seventeen others, called "preparatory class;" not literary perhaps, as that department is *abolished*; with the salvo however that "as a number of young gentlemen, from abroad have entered the institution, before this arrangement was made, the theological professors propose to continue the instruction of such as may be fitted for the theological class the next year." Whether this means they are to be taught for a year; or, that such only are to be taught, as in a year will be fit for the class of theology, non constat; so let it pass. In another page it would appear, these were young men, "special cases where age or other circumstances, prevented their going to college;" and therefore by implication, to take a short cut into the ministry. One thing greatly surprises us; namely, the great preponderance of eastern young men in the school. Out of the whole theological class certainly not over three, and possibly not one, is by birth a western man!

Now we would crave light to show us how such an establishment, under such auspices, with such results, can lawfully be called, a western institution; or can reasonably be supposed capable of exerting a tolerable, we will not say a leading influence in the great west? The thing is simply preposterous; and Lane Seminary, has but little more influence, in the

Mississippi valley, and is scarcely more identified with western interests and sympathies, than would be the case if it were located in some beautiful New England village. And so it will forever be with all such efforts, upon such a people.

The world does not yet understand western America. Read the laws of those young Republicks: where do you find wiser? Examine their condition; where do you behold things so nobly projected? Hear their statesmen; who excel them in wisdom and deep thought? Listen to their orators; who are able to overcome them in debate? Hear the voices of their preachers; who excel them? Then send the wisest and the best onward with the course of man, of nature and of empire, to practice with his equals, all the virtues, and spread with his brethren all the blessings that knowledge and religion have to give. Let arrogance and pretension, and assumed superiority, no longer have place.

It is in vain to seek a radical change in the future character of the west. It is already seen; it is already fixed unalterably as to its leading traits. It should not be changed if it could; it could not, if it were to be desired. The Frenchman has seated himself on the beautiful Ohio; and the Swiss nearly by his side; are their children French and Swiss? The stable German, the hardest of all men to denationalize, sets up his staff; and near him the shrewd Yankee, and the open-hearted Southerner. What are their offspring? All, all, are western. One generation, the first born on the soil, is a western generation—it is neither foreigner, nor Yankee, nor Virginian—it is a native, homogenous generation, with a character of its own; and that equal to any among men. This character, may be enlightened, may be Christianised, may be sanctified; therefore, all who go rightly to work with it, succeed, in blessing and being blessed. But it cannot be unmade, and therefore, hundreds fail. Above all, (we say it not in unkindness,) it can never be Yankeeified; therefore, Lane Seminary, has been hitherto, eminently a Humbug!

TRANSIENT DELIGHTS.

How fading are the joys we dote upon,
Like apparitions seen, and gone!
But those which soonest take their flight,
Are the most exquisite and strong;
Like angel's visits, short and bright,
Mortality's too weak to bear them long.

Anecdote of the late ROBERT OLIVER.

THE following incident was related to the individual who now repeats it, by the person who was himself, a principal actor in it.

There resides in Baltimore, (may he long reside there, the emblem of an honest man)—an individual who for more than forty years was one of the principal draymen in this city. During this long period, he was constantly engaged, in the line of his calling, for the late Mr. Oliver, who became strongly interested in his independent, manly, and upright character. A few years ago, this drayman, became, it was feared by some of his friends, some what embarrassed in his affairs, in consequence of heavy losses, by other persons. Mr. Oliver, it seems, supposed the case to be much worse than it was, with his old acquaintance, whom he met casually on the pavement, and contrary to his habit, lingered to say something, before he passed on.

"How are you to-day, John?" said he.

"Well, Sir, I thank ye; quite well, thank God."

"How are you getting on John? The times are pretty hard, and you are getting old; how do you make out?"

"Why, passably Sir, I'm obliged to ye; I've lost a good deal; but I've enough left to be comfortable."

Well, John, I'm glad to hear it; and I only wanted to say,—as you are very old, and the city is but a dull place, to old people; when you are tired of it, I have a nice farm in the country, where you shall be more than welcome, to walk about, the balance of your days!"

Was ever noble act, done in more refined terms! He who repeats this anecdote, never knew Mr. Oliver; but his heart beat thick with emotion, as his old friend's face ran down with tears, while he told it;—and while his life lasts, —for this one act,—he will repeat his name with reverence.

THE JESUITS.

THE fatal influence which this society exercised over all that ever fell into their toils is well illustrated, by the manner in the late Dr. WHARTON, and the late ARCHBISHOP CARROLL, speak of them. (See WHARTON'S REMAINS, vol. 2, pages 13, note, and 53, note.) At a time when this monstrous society, for its crimes and injuries to the world, had been suppressed every where—that the constitutions of Christian states permitted it to be

done; Dr. W. a Protestant, but once a Jesuit, speaks of them with tender regard, and decided commendation, and denounces the act which suppressed them, as a "*monument of the ingratitude and tyranny*" of the church he had renounced. In replying to this, Mr. Carroll, the highest dignitary of the Papacy, in the new world, recalls the remembrance of this dreadful, and abolished order, and pronouncing on the Jesuits the most decided eulogium, tries to free the church of Rome from the infamy of their suppression, by attributing that act "*to the unworthy condescension and sinister views of an artful and temporising Pontiff.*" Reader, will you remember, that it is GANGANELLI, who is so spoken of? and that by a Papal Bishop!—Clement XIV, thus denounced by one of that order which murdered him!

"*I love Christ more than this.*"

What Christian female can read this unmoved?

"A Karen woman offered herself for Baptism. After the usual examination, I inquired, *whether she could give up her ornaments for Christ.* It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read her the Apostle's prohibition. (1 Tim. ii. 9.) She looked again and again at her handsome necklace, and then, with an air of modest decision, that would adorn, beyond all ornaments, any of my sisters whom I have the honour of addressing, she took it off, saying, '*I love Christ more than this.*'"

[Judson's Letter to American Females.

PSALM XXIX.

Exalt ye mighty ones, his name;
Give glory to the glorified!—
Unto his name eternal praise,
Ye pryncedoms and ye thrones extend!
His voice is o'er the stormy deep;
His home is on the mountain wave!—
He rides in power upon the blast,
And echoing thunders speak his praise!
See! how the trembling forests quake!
See Lebanon's tall cedars bend!
See Sirian with exultant joy,
Proclaim his presence and his power!—
Low at his shrine bow every knee!
His voice consuming flame divides;
And Kadesh trembles at his frown,
Thro' all her untrodden solitudes!—
He sits upon the circling deep,
The Eternal King majestic sits!—
His people feel his power divine,
And muse and magnify his praise!

YET THERE IS ROOM.

BY THE REV. JOHN JOHNS, D. D. RECTOR OF CHRIST CHURCH, BALTIMORE.

Luke 14, 22—"And yet there is room."

It might have been expected, that the measures adopted in reference to the royal feast described in this parable, would have filled the banquetting hall to overflowing, and have gathered a number of guests more than proportioned to the arrangements made for their reception. The invitations, as you remember, were early given, and when the appointed period for assembling arrived, they were specially renewed. When those who were first bidden slighted the call, and refused to come, then the master of the house sent his servant quickly into the streets and lanes of the city, with directions to bring in the poor, and the maimed, and the halt, and the blind. This proceeding must have congregated a large company, calculated, one would suppose, to crowd the apartment designed for their reception. But when the servant had complied with the commandment of his Lord; he returned and reported to him, that all things were done as he directed; and added, "*and yet there is room.*" Thus shewing, that most ample accommodations were provided, so that no one need fear being unwelcome, because of any inadequacy in the arrangements. Many as might have been received, there was yet room for more.

Whether this phrase be a mere circumstance of the parable, or not, the parable is certainly intended to illustrate the dispensation of Divine grace towards our ruined world, and in relation to this subject, the phrase which forms the text is literally true, as we shall endeavour to shew.

My brethren, if we form our opinion of the number of *the lost*, on the principles of revelation, and we have no other guide, then we must conclude it to be *great, very great*. "Broad is the road and wide is the gate that leadeth to destruction, and many there be which go in thereat." And in this view, we are apt to infer, that *few, very few* are saved. For it is also written, "Strait is the gate and narrow is the road which leadeth to life, and few there be which find it." Comparatively this is fearfully true, for contrasted with the immensity of the lost, the heirs of salvation may seem to constitute "a little flock," a small company; yet considered in themselves, they

are already a mighty host, which no man can number. To satisfy ourselves upon this interesting point, it will only be necessary to recur for a moment to the history of the human race; and here some caution is to be observed. Let it be remembered then, that though from the melancholy hour of man's apostacy, the leaven of iniquity has been at work, corrupting and degrading, and destroying the creatures of God; yet, that from the same hour there has been a redeeming influence in operation. The agitations and the advance of sin and death have been convulsive and bold, whilst the diffusion and triumphs of grace have for the most part been gentle and retired. Hence it is, that in reviewing the history of the world, the cause of unrighteousness seems to have engrossed every thing, and the children of unrighteousness stand out prominently, and appear to fill up the foreground, and to be almost the only ones who have lived and acted. But we must not be thus deluded. God has never left himself without a witness—those who have served him in sincerity, though not thus obtrusive and conspicuous, have for that very reason been in reality more numerous than is supposed. For bear in mind, my brethren, that from the beginning, the salutary power of divine grace has been silently but effectually progressive. Its renovating action was experienced, whilst the old world stood, and doubtless saved many from the midst of its rapidly increasing population, long before all flesh living had so corrupted its way, as to call down the desolating judgment of heaven. Subsequently to the deluge, in the line of the patriarchs, God had his faithful servants, and humble worshippers, who preferred his truths to the pleasure of sin for a season, and had respect to the recompense of reward. Under the Mosaick dispensation, there were unquestionably numerous pilgrims who walked by faith, and look for what they have long since realized, "a better country, even an heavenly." Time would fail us, were we to attempt to enumerate those elders who have obtained a good report, and of whom the world was not worthy. We are assured that during a period of that dispensation proverbial for its darkness, when a prophet of the Most High sup-

posed that the faithful had failed, and in the solitariness and dejection of his own feeling was desirous to remove to the region where the wicked cease from troubling and the weary are at rest; even then there were thousands in Israel who had never bowed the knee to Baal, nor abandoned the service of Jehovah. And at the latest era to which the canon of the Old Testament scripture extends; in the midst of the moral gloom which overspread the world, and notwithstanding the avowed infidelity which prevailed among those who were called the people of God,—when they boldly declared their conviction, that it was vain to serve God, and that there was no profit in his ordinances, even then there were those who “feared the Lord, and spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.” If such were the case during the most inauspicious seasons, you may easily perceive, that during the lapse of the four thousand years which intervened between the fall of man and the advent of the promised seed of the woman, an immense multitude of subjects must have been gathered into the kingdom of grace, and have passed into the joys of their Lord.

But, my brethren, from the beginning it was well understood, that in the days of the Messiah, there should be a vast increase in the number of converts, so much so, that they are in this respect compared to “the drops of the morning dew.” The primitive ages of Christianity verified this prediction—thousands were converted to Christ on the memorable day of Pentecost in the city of Jerusalem; and in Jerusalem and elsewhere, the scenes of that season were renewed; the churches increased in number daily. Indeed, such was the progress of the truth, that on the testimony of Pliny, the Governor of Bithynia; who, about the year of our Lord 107, wrote to the Emperor Trajan for instructions, as to the best mode of suppressing this cause, which he calls “a contagious superstition;” we learn that it had spread, not only through cities, but even through the villages and the country, so much so, that the Pagan temples had been almost deserted, and their solemnities abandoned, and the sacrificial victims could scarce find a purchaser. Now, let it be remembered, that with more or less success this work of grace has been ad-

vancing throughout the world for more than eighteen centuries; and then if you add these conquests to those which were gained anterior to the advent of Christ, you can understand; that the saved must indeed form a mighty host which no man can number. The abodes of glory must exhibit an immense multitude of ransomed souls, rejoicing in the blessedness prepared for the spirits of the just made perfect. Patriarchs, prophets, and apostles, with all their pious cotemporaries; the noble army of martyrs; the countless company of less distinguished Christians, who, down to the day in which we live, have departed in the faith of Jesus, now constitute the church of the first born in the New Jerusalem, which is above.

But though very many have thus passed into heaven, and are now triumphing in the presence and glory of God on high; though many are at this moment the children of his grace upon earth, and feasting upon the rich provisions of Divine mercy and love here; we are privileged to assure you, that “yet there is room.” In the house of God, there is still space which may be occupied, and of its provisions, there is enough and to spare. Though millions have been received, their reception does not impede your entrance, nor can the kindness which has been extended to them, and the gracious entertainment which they have experienced, affect the cordiality with which you may be welcomed. The directions of the master of the mansion, and lord of the feast to his ministering servants still is, go forth, call the weary and the hungry, and the thirsty; invite whosoever will to come; give them my word, that whosoever cometh, I will in no wise cast out. This is our errand to you. We proclaim to you, that all things are ready, and that though many are gathered—“yet there is room.”

But let us scrutinize the provisions of divine grace as revealed in the inspired word, that we may see their sufficiency, and render scepticism upon this point inexcusable. I begin with the atonement rendered for sins, by the obedience, sufferings and death of the incarnate Son of God. And this precious atonement I do not hesitate to declare, to be ample in its value and wide in its extent as the wants of our ruined race. I know that this has been denied. I know it has been maintained, that in transacting for sinners, Jesus endured precisely and only what was necessary

to redeem the number which shall actually be saved, so that if more were to have been glorified, more must have been endured by the Redeemer. But, my brethren, I look in vain for such a statement in the sacred volume. I look in vain for any thing in the nature of the atonement itself, to authorize such a doctrine. The dignity of the person of the Saviour forbids all such measurement and restriction; the service, the blood, and the death of a divine person, as a propitiation for sin, must possess an infinite value and form a ransom price, "all price beyond." This provision, therefore, must be adequate, not only for our own apostate world, but if ten thousand similar worlds had fallen, & God had purposed their salvation, there must be efficacy enough in what Christ has done to have answered the purpose. Altho', therefore, multitudes of sinners have availed themselves of this arrangement of grace for the salvation of their souls, its value is not in the slightest degree exhausted; its provisions are as ample as the first moment they were published; "*there yet is room*"—And down to the last hour of the last sinner who shall live; it may with equal truth be proclaimed, and "yet there is room." No applicant for the favour of God and eternal life ever has been, or ever will be rejected, because of any insufficiency in the sacrifice of Christ; there is enough for all, and to spare!

Again—I advance the same form of statements with regard to the influences of the Holy Ghost. His agency in the great work of man's salvation is as essential as the ransom rendered by the Son of God. Without the one, our guilt would exclude us from the favour of the Most High, and without the other we should be disqualified for that distinction by our spiritual blindness and defilement. The agency of the spirit of God therefore contemplates the illumination of the mind, the renewal of the will and affections, and the sanctification of the entire man, so as to make him meet for the enjoyment of the blessings of salvation here, and for the presence and glory of God in heaven. In this important agency, this divine person has been unweariedly engaged from the period when sin first threw its dark shade and corrupting blight over the human heart, down to the present moment. All who ever have been renewed in knowledge, righteousness, and true holiness, have been indebted for the purifying process to the

power of the Holy Ghost; and all who ever shall be capacitated for the comforts of religion and the kingdom of glory, will owe their fitness to his salutary influence. If this were to abate, the sanctification of sinners would cease; if this were to be restricted, a like limit would mark the progress of grace among men. But, my brethren, this light of the Spirit, like the nature of God, is inexhaustible. The broad beam which proceeds from this source, is expansive and bright enough to irradiate the human family in all its dispersions, and in its remotest generations. From the first ray which illumined the path of the primitive apostates, it has continued to shine with increasing clearness upon our world. Its glow is now like the sun in the firmament, and its holy brilliancy will shine with increasing intensity when that sun shall have set forever; for in the light of the Spirit of God, the last pilgrims to eternity will place their unerring footsteps on the portals of glory. Nor will the river of the waters of life fail at its fountain or subside in its channel. Its broad and beautiful flow has laved to purity multitudes who now stand in white garments before the throne of God and the Lamb. Multitudes are at this moment cleansing and refreshing themselves in its sacred tide. On its banks there is still room, and in its current there is still efficacy to wash away the defilement of all who would be whole. It is not a pool which needs to be again and again agitated, but a living and perennial stream of perpetual energy, and whosoever will, may use it freely—"Yet there is room."

Again—There is yet room at a throne of grace. On no other spot is the Most High accessible to sinners; here alone can he consistently treat with sinners. But here they may come with humble childlike confidence to obtain mercy, and find grace to help in every time of need. Here the people of God in all ages, have bent the knee, and sought and found pardon for their transgressions, strength for their duties, and comfort for their hearts; of the multitudes who have bowed here, not one has ever gone empty away. And is there any thing to exclude the needy sinner now from this scene of spiritual succour and solace? Nothing, my brethren. The throne still stands. God still waits to be gracious. Countless as may be the suppliants there; there is yet a space where you may bend. Innumerable and various as may

be the petitions presented, God can nevertheless discriminate your cry and hear your prayer, as if you were alone. There is, therefore, "yet room" at a throne of grace.

In the kingdom of heaven also, there is room. I have said, and I have proved from God's own word, that in heaven there is already a vast host which no man can number—But there is also a vast residence prepared for their reception; that innumerable company is far from having filled up the place provided for the just. Remember, my brethren, he who arranged it, calls it his "Father's house in which there are many mansions;" and these many mansions are spacious, as well as splendid, projected and suited for the many sons whom Jesus is to bring to glory; and when the last child in the train shall have reached that home, the ingathering will end for some other reason than for want of space; for in this respect when the household of heaven shall have swelled to its greatest extent, *there will yet be room.*

Then, my fellow-sinners, if these things are so; if there is room enough in the extent of the atonement; and in the diffusion of the influences of the spirit; if there is room enough at a throne of grace, and in the kingdom of glory, where lies the impediment to your entrance? What forms the restriction which should hinder you?

Surely, it does not proceed from any selfish feeling or exclusive policy on the part of those who have accepted the call, and are enjoying its blessings, as if their privileges would be abridged by your reception. No! precisely the reverse is the fact. They know and are persuaded, that there is room enough, and bliss enough to be shared without abatement—that your participation with them will actually and largely augment their joy; and their prayer to God for you continually is, that you may be saved. Oh, yes, there is room for you in the desires and in the supplications of all Christian people.

Where shall we find an obstacle then? Shall we look for it to Jesus? He who came to seek and save the lost—who toiled through a painful and persecuted ministry to call sinners to repentance—who died for their offences, and rose again for their justification—whose loud complaint upon earth was, that they would not come unto him, that they might have life—would he arbitrarily throw a restraint on their approach, or

want the disposition to welcome their entrance? Impossible! If there be room no where else, we cannot doubt there being room in the heart of Jesus.

But some sinners may be ready to say: "The obstacle which I realize, does not result from any apprehension of insufficiency in the provisions of divine grace; but from the consciousness that I have rendered myself too unworthy of such a favour, to suppose that it can ever be bestowed. My sins have been many and great, they have been indulged long, and in despite of warnings of the word, remonstrances of conscience, and rebukes of providence. If I had, at an early period of my departure, have repented and turned to God, there might have been room, but there is none for me now! Besides all this, my guilt is peculiarly aggravated by the neglect with which I have treated the overtures of divine grace. My ear has been deaf to the voice of God's mercy. My heart has been steeled against the condescension of his love. I have over and again, refused his calls, and rejected the Saviour. Had I, notwithstanding my other sins, have accepted his offer of reconciliation when first it fell upon my ear, I might have been welcomed. Had I received Jesus when he first said to me, I will be thy salvation; I might have entered. But now, after all that has happened, though there may be room for others, there can be none for me." I do not wonder my brethren, at such reasoning; the premises are indisputably true; the conclusion seems irresistible. That you have involved yourself in the guilt of innumerable sins, I do not question: Your responsibilities, in this respect, instead of being exaggerated are underrated. And with regard to your treatment of Jesus Christ in his offers of mercy and aid, well persuaded am I, that you understand not half the turpitude which such a course involves. I am not surprised, therefore, that your own feelings condemn you, and your own sense of equity excludes you from hope of mercy. But, I beg you to remember, that "God's ways are not as our ways, nor his thoughts as our thoughts." "In the midst of wrath, he remembers mercy." Grace which we could not solicit or even think of, without presumption, he amazes us by bestowing. His address to sinners is, "I am he, that blot-teth out thy sins for my name's sake." "Come let us reason together, though your sins be as scarlet, they shall be as

white as snow; though they be red like crimson, they shall be as wool." He throws open the doors of divine grace, with the declaration, "whosoever will, may come; and he that cometh I will in no wise cast out." Nothing, therefore excludes you, but that which indisposes you to enter; though utterly unworthy; though you have oft rejected the merciful overtures of heaven, yet there is room! Neither the multitudes already entered, nor your own past and reiterated rejection of the call to the feast of the Gospel, will cause your exclusion if you will promptly accept and promptly enter.

How long precisely this state of things will last, I cannot predict. But, of certain particulars I may, and I must apprise you.

It will not *always* continue to be possible for you to enter the apartments of grace and glory to which you are now invited—that possibility, if it does not cease before, will certainly cease at death. The door will then be shut. The impassable gulph will then intervene—as the grave shall have closed in upon you, so eternity will hold and confirm you. If an outcast then, an outcast forever.

Yet there is room—then its occupancy will be impracticable! A fearful truth for the consideration of dying creatures, who are here to-day and gone to-morrow.

O sinner, what meanest thou! Awake, for your soul's sake to its interest, whilst they may be secured, or you may survive the only opportunity, and live to lament the tremendous loss when it has become irreparable.

Now, there is room every where—in the extent of the invitation; in the spread of the Spirit's influences; at a

throne of grace; in the kingdom of glory; in the heart of Jesus; in the bosom of Christians. Every where there is room but—in your heart! It is so occupied by the pursuits of this life, so crowded by its concerns, so cumbered by its cares, that there is no room for Christ there. Yes, hear O! heavens, and give ear O! earth, there are sinners for whom large provisions of grace have been made, to which they are invited by God with open arms, and *they* have no room for *Him* in their hearts!

Well—maintain this monstrous posture but a little longer, and you will cease to hear the language of the text. No—I recall—you may still hear it, but then it will be with altered application. You may go on, neglect God, despise mercy, slight grace, and all the way there may be sounding in your ears the saying, "and yet there is room! Yes, for there is room *in hell*. Its capacious caverns are not yet crowded to excess, its dark dungeons are not yet gorged with the damned; and if need be, it would enlarge itself, and open its mouth without measure to receive the outcasts in their descent. And, should it number you among its tormented tenants; then, and ever after, you would find room enough for all the purposes of perdition—room enough to writhe in anguish, and toss in agony of woe.

A few hours, and every soul living will be a prisoner in that place of misery, or a child in the mansions of heaven.

You will then remember, with feelings in keeping with your own condition what we preach to you, that "yet there is room in the heart of Jesus; in the arms of God; in the kingdom of heaven. May his grace delightfully "compel you to come in" that his house may be filled and your immortal souls saved!

NOTICE.

THE conductors of this Journal, on laying the second number of it before the public, may perhaps say, that what will follow, shall be equal at least to the specimen, afforded by the two numbers now issued. Arrangements have been made, which, whether with or without patronage, will insure the issuing of a large edition of the Magazine, *for one year at least*. Whether it will survive after that, will depend entirely on the favour it can win for itself, within that period. Commencing without subscribers, we have had the pleasure to find the friends of our undertaking increasing with our progress; and we appeal, with some degree of confidence, to all who approve our objects, to aid in our work. *This can be done, by contributing to our columns, original matter, and to our list, new subscribers.*—We shall be thankful for aid, both ways.

We intend, that every number shall contain an original sermon; and one or more, leading articles, on the Papal controversy. For the rest, we feel free, and ask our correspondents to use perfect liberty, in drawing from the entire field embraced in the title of our paper.

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SERMON,

By the Rev. JAMES BLYTHE, D. D. President of South Hanover College, Indiana.

Matth. xxvi, 39.—And he went a little farther, and fell upon his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me.

I KNOW of nothing better calculated to inspire us with suitable sentiments and affections on this occasion, than a thorough conviction that the events which these words record, did actually take place. It is not a fiction; these words perpetuate the memory of a fact.

On this occasion, our Lord has taught us that he was our brother. Every part of his conduct, announces to a desponding world, "I am bone of your bone, and flesh of your flesh." Following the original and innocent predilections of our nature, our Lord on the night of his betrayal, when he had come with his eleven disciples to a garden called Gethsemane, at the entry of that garden he left eight of them, he there selected Peter and James and John, and with those chosen friends he retired from the rest of his disciples. Oh, what an homage is here paid to friendship? What a sanction to those best feelings of our nature, which though they flowed from a heart glowing with universal benevolence, yet know how to rest with peculiar delight upon a chosen friend, to repose with boundless confidence, in the darkest hour, upon yet more congenial spirits. Such is one lesson drawn from our Saviour's conduct on this occasion. With Peter, James and John, he retires from the other eight disciples, and in company with those chosen friends, "He began to be sore amazed, and to be very heavy. And he sayeth unto them, my soul is exceeding sorrowful, unto death; tarry ye here and watch." Sacred as friendship is, it has its bounds. These

limits are not to be passed. Precious as was the society of Peter and James and John, to the bursting heart of the Saviour, much as we may suppose, he may have needed the cheering presence of his friends, during the darkest hour of the darkest night that ever lowered over our world; yet he has a duty to perform which is too solemn, and too awful to be witnessed by any human being. "And when he was withdrawn from them about a stone's cast, he fell upon his face and prayed, saying; O my Father, if it be possible, let this cup pass from me." Is this the Lord of the universe? Does this agonized being claim in his own proper person, and right the sovereignty of the world? Is he the former of that earth which his tears and his blood now moisten? While an angel is commissioned from heaven, and is seen strengthening his humanity; are all the angels of heaven commanded to worship him, as God over all, blessed forever more? Yes, O yes, these and a thousand such stupendous mysteries meet and mingle and shine in the "Immanuel, God with us."

Brethren, with the astonishing scenes of Gethsemane and Calvary full in view, we will ask ourselves this question: Why all this humiliation and suffering? An answer to the question is all we propose at this time.

Is God a tyrant? Does he delight in seeing and producing misery? Were his holy eyes pleased, while he beheld the blood bursting from every pore of the weltering, agonizing sufferer? Were his ears delighted when from the high throne of eternity, he heard his only begotten Son cry upon the cross, My

my God, why hast thou forsaken me? It would be blasphemy against the Most High, to suppose it. "God is love," and never did the beneficence of his character shine forth so illustriously as when the dreadful mandate was obeyed. The ultimate object of God, was not to inflict pain causelessly, but to diminish misery; not to satiate a vengeful disposition, for there is none such in him; but to answer the temperate and indispensable demands of government and the rights of his law. "To declare at this time his righteousness; that he might be just, and the justifier of him who believeth in Christ."

But Christ the sufferer was in himself innocent. The highest attestations had been borne by heaven itself to the dignity and immaculate purity of his character. Such attestations never had been given to man or angel. "And Jesus also being baptized, and praying, the heavens were opened, and the Holy Ghost descending in a bodily shape like a dove upon him; and a voice came from heaven which said, Thou art my beloved Son in whom I am well pleased," and yet he suffers. His visage was so marred more than any man, and his form more than the sons of men. The ploughs ploughed upon his back, they made long their furrows." All this in the face of heaven; all this under the government of a God who is bound by the law of his nature, and by his oath, to protect innocence, to shield and reward virtue and piety. Let the unhallowed lips that deny the proper vicarious sacrifice of Christ solve this enigma, reconcile this absurdity; a God of power, of justice, of benevolence, all infinite, not only suffering accumulated misery to light upon the head of immaculate innocence, but more, making the sufferer "a curse;" still more, in the hour of his utmost extremity, shrouding his own fatherly face with a frown that darkened the whole field of nature, that rived the innocent soul of the sufferer, extorted from his lips the memorable cry of the cross, and was the real efficient cause of his speedy death. Let the advocates of what is falsely called rational Christianity, say how these things took place. Denying the substitution of the Saviour, as all who deny his proper divinity must, they are compelled to say one of two things. Either that Christ was not a perfectly innocent being, or that God was unjust in permitting him to be made miserable. Which side of this dilemma will you take?

You are at liberty to select either you please. One of them you must take, or confess, "that he was wounded for our transgressions, he was bruised for our iniquities. For the transgression of my people was he stricken." For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

But the question returns upon us in another form, and is boldly pressed by the adversaries of the cross. They loudly demand, what is it that restrains the infinite benevolence of the Deity? Grant that the human family are as lost and depraved as you may please to make them; still is not God their maker and sovereign? Has not the legislator of the universe a right to give what dispensations against the severity of law, he pleases? And who shall be offended, or ask what dost thou? Has not the independent and eternal Jehovah, a right to astonish the universe, and elicit from the lips of every heavenly inhabitant a higher song of praise, by one grand display of *independent, absolute* benevolence, that shall incircle in his paternal bosom, every sanctified son of man? Such is the language of all who reject the blood of reconciliation. O! brethren, I tremble when I approach thus near the burning throne of eternity, though I humbly recognize the intercessor in his seat. But my heart quakes within me, when I see a bold presumptuous mortal erect himself before the throne of Jehovah, look up in his face, and ask him, **WHY?** Gladly would I cherish, as the humble instrument of him whose character it is, that "He gathers the lambs with his arm and carries them in his bosom;" gladly would I cherish those humble souls who in the spirit of the gospel ask, "**WHY,** therefore art thou red in thy apparel, and thy garments like him that treadeth in the wine press?" Such enquirers will presently find the answer. They will find the cause deeply seated in their own breasts; but we would never fail to raise our warning voice in the ears of that bold presumer who must measure all God's ways and methods by his little inch of line. Who must pare down the gospel to suit his notions of right reason and philosophy. Is it not enough for us to know that God has seen fit to save sinners by a Mediator, rather than by an exertion of absolute benevolence? But we are not compelled to rest the matter here. Brethren,

is the sovereign of the universe like the sovereign of this earth? Can God blast his character as a conniver at sin, and then re-establish it again? Are the laws of heaven like the laws of earth, so imperfectly contrived that they require to be occasionally relaxed and accommodated to circumstances. Shall mercy and justice blend together, and take place of each other with God, as they often do with man? No. The case is a plain one, when contemplated in the light of reason alone. God is the fountain of law, and also of perfection. We know of no such thing as perfect right but by looking up to him. We only learn what purity is, by mingling with that celestial band who "are full of eyes within, and they rest not day and night, saying, holy, holy, holy Lord God Almighty."

How shall this fountain become polluted; should this great Sun of the moral universe present but one spot upon his disk; should perfect purity and pardoned pollution huddle together around the throne of the Almighty; where, O! where would Gabriel and his compeers in glory look next? For,

"Chaos umpire sits."

Would not this dry up that impassable gulph, which now rolls between heaven and hell? In a word would not God cease to be God?

But why do we detain you by suggestions of reason? Let us open the Bible, that only sure index of God and his law. Here the question is put to rest forever. It is no longer a doubt whether God can receive the sinner to his favour without reparation being made to his divine government. The whole structure and frame of the gospel speaks this language, and no other. For two thousand years the Jewish altars smoked with the blood of innocent victims. Every vein that gushed, poured its flood towards Calvary. Every victim as it died, rolled its expiring eyes to heaven, and proclaimed by every groan, "God is offended, and man is the offender"—proclaimed "the whole creation groaneth and travaileth in pain together"—proclaimed, "without the shedding of blood there is no remission of sin." With the eye fixed upon the dying sacrifice, and hard by the Jewish altar stood the devout worshipper; there upon his staff leaned the holy patriarch, with his mind directed back to the first promises of grace. "I will put enmity be-

tween thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Upon these specks of gospel light, the trembling eyes of Abraham, and Isaac, and Jacob rested. We see them with eagerness bending forward, and hanging over the long vista of more than a thousand years, and labouring to rend asunder that almost impenetrable cloud that lies extended between them and Calvary; between them and the Shiloh that is promised. The same haziness rested upon the Jewish church, and the temple worship to the very last. Now and then the mind of the devout patriarch, or heaven enlightened prophet, seems to burst through the darkness, like the sun through a mid-day cloud, and we hear one say, "the Lord thy God shall raise up unto thee, a prophet from the midst of thee, like unto me, unto him shall ye hearken." We hear another cry out, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Approaching still a little nearer to gospel times, the clouds disperse, and the highly favoured Isaiah is permitted to draw an almost full portrait likeness of the Saviour, and to expound pretty distinctly the principle of gospel reconciliation, and atonement. "For he shall grow up before him as a tender plant, and as a root out of dry ground. He was despised and rejected of men, a man of sorrows, and acquainted with grief." Surely he hath borne our griefs, and carried our sorrows—But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

At length the Saviour himself comes. And how is his coming announced. The very terms of annunciation stand in the place of a thousand arguments. By implication they distinctly tell us why Christ was humbled, and why he suffered. They proclaim the immaculate purity of the Father of eternity, while he mingles together mercy and truth, righteousness and peace. "And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about

them; and they were sore afraid. And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord—And suddenly there came with the angels a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will towards men.”

Are these facts, or do I detail an empty fiction? Did the word become flesh and dwell among us? Is it true, that the second person of the adorable Trinity is mysteriously united to humanity. Is it true, brethren, that the manger of Bethlehem does contain that very being respecting whom the prophet Isaiah sung in such lofty strains? “For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.” Is it true, that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life?” Yes, friends, it is true, or Christ is a false witness. Remember, we are endeavouring to solve the question, why the humiliation and sufferings of the Saviour were necessary? With the character we have given to Christ, and the facts we have stated respecting him above full in view, pass on with the Saviour through the whole of his life. See him, the wisdom of God in every word he uttered—See him the arbiter of nature—The God of life and the sympathizing friend. Accompany him to the garden of Gethsemane, where the scene of our text is laid. Walk by his side as he slowly ascends the hill of Calvary, more pressed with the bitterness of imputed sin, than he was by the weight of his cross. Behold him, the first, the only being of his kind, ever exhibited to the gaze of an adoring and admiring universe. The work to be effected is grand, the means employed, and the immediate agent who is to wield those means are equally grand and magnificent. Look upon the cross; see the hand that placidly yields to the nails that has affixed it to the cross. It is the very same hand that stretched out those heavens that are now gathering darkness and amazement. The power that is now feebleness itself in the hands of ruffian malice, is the same that

laid the substantial foundations of that earth, which now quakes and trembles, and sympathizes with its expiring Maker. The being that said upon the cross, “I thirst,” is the same that commanded, and all things stood fast. “O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out.” The scene that we are now contemplating was not exhibited in a corner. The tragedy was acted upon the great theatre of the universe. It was for the benefit and instruction of every subject of God’s moral government.—Myriads of angels were there. Those heavenly hosts retire from the scene. They wing their way back again to heaven. They look upon the throne of the great I AM, and they beheld an effulgence there, they never beheld before. They bow still lower before that God, respecting whom they have just had a practical demonstration of the high and awful truth; “thou art of purer eyes than to behold evil, and canst not look upon iniquity.”

The day on which the Saviour was crucified, we have no doubt, formed a new æra in the government of the great Omnipotent. God governs angels, he governs every intelligent being by the agency of means. Although the throne upon which he sits, as it respects himself is incapable of being either strengthened or weakened, elevated or depressed; yet the empire he sways over moral agents, is the result of moral means, and as it respects his creatures, may be augmented or diminished. We do know that among some of God’s subjects, his authority had been despised, and rebellion was the result. This rebellion, though it approached not the throne of Jehovah, doubtless gave a momentary shock to those principalities which kept their first estate.

It is highly probable the rebellion of angels did not take place long before the creation of this world in its present form, and the origin of the present race. And, it is equally probable that the first exploit of the prince of darkness after he had lost all hope of regaining heaven, was the seduction of our first parents. Angels have rebelled; men have revolted. A new bond must be given to the divine government. A more awful sanction must be thrown round the divine law. Rebellion must be stopped. It cannot be stopped by the exercise of naked power. The sovereignty of God over

his moral creation, can never be the sovereignty of mere power. It is the sovereignty of intellect and of conscience, it is the result of moral motives directly applied, but applied upon moral principles. Hence was the necessity of the incarnation of the second person of the adorable Trinity; that a higher sanction might be given to the divine law, in the obedience and sufferings of so extraordinary and dignified a person, than could have been afforded by the interference of any merely created being. The law of earth, with slight variations is the law of heaven. The law of man is the law of angels. Its principle, its essence is LOVE. This law had been violated by man; it had also been violated by angels. But he took on him the seed of Abraham. Under this law Christ must be born, to it he must render his obedience, subjecting himself to its penalty. "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Few objects are to be effected by this new and stupendous arrangement. A world is to be saved. The church is to be redeemed, not with corruptible things as silver and gold—"but with the precious blood of Christ, as of a lamb without blemish and without spot." All this is to be done in such a way, that a blaze of burning justice is to issue from the throne of God on every side. The rebellion must be stopped. It was stopped, and among the higher order of intelligence, stopped forever, by that dreadful fear which covered our world with darkness, from the sixth hour till the ninth. It was stopped when the dreadful sentence was executed. "Awake, O sword, against my Shepherd, smite the man that is my fellow, sayeth the Lord." It was stopped when he "made him to be sin for us, who knew no sin." When Christ bowed his head upon the cross, said, "it is finished, and gave up the ghost." It was stopped when rising from the grave, he ascended to his Father, and to our Father, and is ever beheld, even to the frontiers of Jehovah's dominions, sitting at the right hand of the Majesty on high, having led captivity captive; and who is heard saying of himself, "I am the first and the last, I am he that liveth and was dead, and behold I am alive forever more." Amen.

Brethren—You asked me to write an article for your contemplated Magazine; promising insertion, even should you not in all respects, accord the sentiment—That article shall be

"MY TESTIMONY AND ACT."

First my *Testimony*.—One war fought in the United States, Presbyterian against Presbyterian, I was too young to witness: I can, however, declare it as grey heads have told me. I have listened when a boy, to many interesting details given around the quiet fire, during the long winter evenings. An honest and uncompromising difference of sentiment on the subject of Psalmody, conducted to a long and fearful struggle. Our ministers then were but few; but they were uncommon men. I remember how some of them looked. Their manner of life I have heard described. Their sayings, and parts of their sermons I have heard repeated. They were tender-hearted, fearless of man, with gigantic intellect; "fervent in spirit, serving the Lord." Such men are not feeble or unfelt when they contend. Firm of purpose, original in thought, and of towering acquirements; the sweep of their arms was tremendous. Their blows fell upon each other. It is believed, (those who saw the battle have not a doubt of it,) that the same amount of soul and mind, strength and fervour exerted in a given direction, would with the blessing of God, have roused the churches to educate and send into the great field, five thousand labourers! But their zeal did not take that direction; and well for Satan's kingdom it did not. Their blows fell upon each other! One half of them did believe the church in danger; to allow uninspired men to select their own words in praising God, they thought would open the gate to every error. It seemed to be throwing falsehood on the altar of incense; but the anticipated ruin did not overwhelm us in the way they supposed. If they had engaged in conducting toward the ministry several thousand youthful converts, nothing could have better enabled them to part with 150 or half that number of brethren, had they fallen into Arianism as was apprehended. The loss did not occur, but it was not prevented by any thing which was said or done during the contest. The possible good was not accomplished, because their blows fell

upon each other. Well was it for the kingdom of satan that their strength took that direction.

A part of the next contest I beheld. A book written by Dr. Hopkins, originated this dispute. Presbyterian against Presbyterian, their numbers more than doubled, and in mental power scarcely diminished. The oldest of the men are mostly gone, but some are still alive. It was a well fought battle. Each party had cause for exertion; most exciting cause. Here would come into the field a young minister full of hope and ardour, (I heard many such,) he wished to enlighten his brethren. He did feel somewhat for a world lying in wickedness; for he did love the Saviour. But he mainly engaged in an effort to reform his brethren. He had heard an aged man speaking to a sinner as though he was a block, or an inanimate piece of earth. So at least the ungodly one understood, or *pretended* to understand him. The young soldier could not bear it. He resolved never to let the fear of man lead him into unfaithfulness. He exposed the error; he declaimed; he expatiated on man's ability, until he seemed to shew that the sinner was a very independent character, and could regenerate himself at any moment!! (You look surprised my brother—you did not mean it; I know you did not; you did not actually preach it; but so you were understood—I mixed with the crowd and know, that so they apprehended you.) This called forth the energies of many a faithful officer trembling for the ark of truth. The result is known. Their blows were weighty; they descended upon each other. No conquests however were achieved; no conversions; each maintained his ground. After a time, new cause of alarm is brought to view. The warm hearted man has been looking at humility, submission, and benevolence, until he is captivated with the lovely picture. He preaches the duty of entire submission. Meets with reproof. It seems to him like persecution (and perhaps was.) He then pours all his affections and all his powers into the endeavour. At length, half a hundred of his hearers, confessing that they have deserved death, and seeing the fitness that we should agree to what is right, begin to enquire after a *willingness* to be lost, and are thrown into great distress; finding no appetite for perdition. Many other points which I have not room to notice, called for discussion;

and *they were discussed*. Verily, if they were not ably discussed, then there is *no* such thing as human talent. Many seriously believed, that Arianism was coming in like a flood; and, in the reckless hour of contest, things were said, that if *persued*, would lead that down-hill road. Presbyterian against Presbyterian in this church rocking contest, almost every one was engaged. Glowing, eloquent, undaunted, towering, mighty minds, and sincere hearts, were on either side. Their blows descended on each other—and well for the kingdom of satan, that such was their direction. One half that ardour and commanding force of heart and soul exerted in a given direction, would have roused the churches; would have excited them to pour a full, and almost instantaneous supply of books and teachers, through every Asiatic kingdom. Those who were best acquainted with that *WELL MEANT* struggle, confess that there was expended then and there a sufficiency of intellectual shot, to have battered down one half of the tallest Pagan fortresses that stand upon our earth. I remember when that shower of ball struck against brethren; and I knew at the time, that it was well for the kingdom of satan, it was thus impeded.

No proselytes were made during the controversy. Each one was sincere, faithful, and kept his ground. Some dropped exceptionable phrases and foolish (if not hurtful) doctrine, after the war was over. But whilst feeling was up, those who said nothing, converted as many unsound preachers as did the ablest declaimer, and most gifted champion. The cloud of pelagianism did not come upon the church and dim all her light as was feared; that many things taught, leaned that way, I have no doubt. Some honestly advised division or expulsion—I am glad that measure was not pursued. A dark speck indicating gangreen does not justify amputation; actual mortification does. If the combatants had summoned half their powers in a humble, prayerful, steady effort, they could have conducted into the field, during the time employed in warfare, *ten thousand evangelical labourers!!!*—Then had their fears proved true—If 400 preachers had fallen into total error, carrying with them 50,000 communicants; what could better fill their place, than the ten thousand youthful ministers and the (perhaps) half a million of recent converts, the result of their fasting and

prayer, connected with discourses of *Jesus Christ* the Saviour crucified.

After a time certain indications were visible, and by some approved. The red spot on the cheek of that minister in his desk is less frequently seen; but the tear often blinds him, and some times drops on his book, as he talks of dying souls. The angel of Mercy seemed to hold the winds of controversy, that they should not blow upon the earth for a short space. I remember the commencement of it; I was thirty years old. The number of ministers in our denomination was doubled with great celerity. New congregations formed with still greater speed—At length I heard, (and, Oh n. y soul, thou didst rejoice I trust,) I heard it said, that *twenty thousand teachers, and a few million of Bibles would be a seasonable supply for heathen lands!* "Let us send them," said they, "Let us send them. One denomination of Christians alone, (if others should refuse to aid,) could send them." Blessed enterprise, heavenly calculations!! Woe, to the satanic institutions of pollution and of blood, if an whole tribe of Israel's host, shall without distraction undertake that work! Woe, to the cause of ignorance and sin, in *this land*, if from *hence* other lands are watered. Can it be, that I am permitted to live and to see this heaven-born effort, fully and unitedly sustained? No—There is another battle to be fought; with numbers on each side more than doubled. It will not convert any one from error. It has not for three years made a proselyte. It will not save the church from Socinian defection; but it will take the place of the mighty resolve which could fill the earth in a few years, with teachers and with Bibles. Here, look at that particular section of our growing nation; wickedness there has certainly assumed one of the tallest of its heaven defying attitudes. The love of many is waxing cold; and what is more melancholy still, the sentinel with his warning voice is wanting. Labourers are few—but here at last is one come to help us; much piety and learning belong to the seminary he has left. Listen to his sermon—what is its main bearing? Can scarcely answer; but it would seem as though he had found out, that the soul either has or has not a substratum; that a volition either has or has not an antecedent, or some fact of a similar description, and he is with a sarcastic air reproving his brethren for not knowing as he knows.

Here is another section, where the professors of religion have cast away the Old Testament; have painted the New with a yellow translation, until they have no *Bible*; believe in water holiness, &c. But let us rejoice, for here comes a teacher to pray, and affectionately expostulate with them. What is the substance of his able discourse? He is exposing the criminal stupidity of the grey heads in using certain phrases and expressions concerning the doctrine of depravity. After explaining what depravity is, with polemic talent, he sets down seeming to have shewn, that it consists in *indolence*. (This is all I could gather, but I am far from being clear-headed; he means it not so, perhaps; but so it is understood by most of the hearers of common minds.)

Question. What is to be done here? Can you not reform that brother's mode of expression, or his sentiment if it needs it?

Answer. Not by calling him a heretic.

Ques. Is he not unsound in a fundamental doctrine?

Ans. I do not *know* that he is.

Ques. Should he not be cut off for that which must reach entire error?

Ans. Not until he has reached entire error.

In conclusion, I testify, that I know some brethren who have within the last three years, converted as many heretical ministers, as have Drs. — and —, they have been holding protracted meetings, and talking to sinners about the wickedness of their hearts; and to Christians about training their children in the nurture, fear and admonition of the Lord, &c. The young man of dangerous sentiment or incautious phrase, will listen to the criticism of these brethren, with kind regard. He never will be benefitted by the thunder of the expurgating champion. I stand in the world surrounded by 400,000,000 Pagans.— There stand many hundred thousand drunkards in Christian lands; there are many hundred thousand Atheists in the world before me; many hundred thousand Deists; as many hundred thousand devotees to a counterfeit Gospel; as many Universalists; as many who hiss at every precept or request of the bleeding Redeemer. If the scymater wielded by my feeble arm wanted work, I need not hack the heads of my brethren. If the lance poised in my unskillful hand craves employment, I will not hurl it against the

breast of my fellow-soldier. It is generally conceded, that there is force and wealth enough in any one of the several leading evangelical denominations, to send the word of life to every creature!!! If so, why is it not done? Why is not the parting word of our Prince regarded? There is a grievous fault some where. We cannot plead want of light; we cannot plead want of means. Where is the fault? It must be mainly in the ministry. Because, where preachers act right, and preach right, the people always obey. The truth is general and decisive, that the flock is under the control of the shepherds. If then the Presbyterian church is possessed of the men and the funds requisite, and the gospel is not sent to every creature, it must follow that the ministers are not doing all they can. Brethren, let us look after the fault; let us search out the sin, and tear it from its lurking place. Why is not the last command of the Lovely One of Calvary complied with, if his followers have the means? The preachers cannot persuade them to it—they cannot; because they are not doing all they can do themselves! I cannot find on the records of centuries, the instance *where a church sunk into corruption, whilst toiling to convert the earth. No—for as soon as one leaves the ranks by heretical defection, three sound recruits step forward to the warfare.* (What is it which has been said concerning those who water? Remember it, O my brethren.)—But whilst little was doing beside home disputation; the downfall has been decisive, and no trumpet of alarm could prevent it.

My Act—I do deliberately sign my name to the following resolve:

As soon as 20,000 able missionaries shall have been sent to Asia and Africa, (and Bibles commensurate with the wants of the eastern continents) and as soon as a sabbath school shall have been well established in every neighbourhood of what is now called Christendom,—and also the galling yoke of slavery entirely broken: Should I be alive, I will take into consideration the duty of helping my brethren to preach against heresy, if it seems to exist around me.

D. NELSON.

The true joy of a Christian, is only in the service of God—those that seek it in any thing else, need not wonder, that they do not find it in him.

An account of native Education, as conducted by the American Mission, in Ceylon; by the Rev. Miron Winslow, one of the Missionaries.

From the Calcutta Christian Observer, of January 1834.

THE Mission was commenced in 1816, by four Missionaries, of whom two were soon removed by sickness and death. The prejudices of the Tamulians, or native inhabitants of Jaffna and other northern and eastern parts of Ceylon, are much stronger than those of the Cingalese, who inhabit the southern and interior parts of the island, against all interference with their customs or religion, whether by education or preaching the Gospel. As they are Hindoos, attached to the Brahminic system, and hedged round by the rules of caste, most of the difficulties found in the way of promoting Christian instruction in Bengal, and other parts of Continental India, were found among the Tamulians of Jaffna; the restrictions of caste are, however less, and the desire for information perhaps greater, than they generally are in Bengal.

Efforts were early made by the Missionaries, then occupying two stations, about nine miles apart, to establish village schools for native boys and girls, in some few of which it was at first proposed to teach English as well as Tamul. Girls could, however, by no means be induced to attend school; and teaching English to boys in the villages, whose attendance would be irregular, and could not be depended on for a sufficient length of time to give them any thing more than a smattering of English, of little use to them in any business they might pursue, and of no value as an instrument of acquiring any art or science, was found to promise but little benefit, and was therefore given up. Tamul schools for boys, in which Scripture lessons were regularly taught, were soon formed in several villages; and though looked on at first with suspicion, were in course of a few months in favour among the natives, the most respectable of whom readily sent their sons to them for instruction.

The teaching of English, however, to a select number of lads, who could be kept under instruction a sufficient length of time, to secure a pretty thorough knowledge of the language, and through that open the way to the stores of English literature and European science, was considered an important object;

and one no less important was, to separate heathen lads from immediate connexion with their idolatrous parents, and other relations, and bring them under an immediate and direct Christian influence, so as to prepare the way for their conversion to Christianity. To accomplish both these objects, charity boarding schools were opened, in which children were to be fed, clothed, and educated, for a number of years, in immediate connexion with a mission family. It was proposed that the children, male and female, should receive Christian names, to be designated for them by such individuals or societies as would take upon themselves to pay for their support, which was estimated as £3 a year. The proposition met the warm approbation of many friends in America, and support was soon provided for as many children as could be conveniently taken. But there was great difficulty in inducing the children to accept of the proffered privileges. At first no girls could be obtained. A few boys, of poor parents, but of good caste, at length overcame their fears and prejudices, so as to come to one of the stations. Afterwards some poor girls were induced to join the school at the same place. Then a small school was commenced at the other station, and when, in 1820, the Mission was enlarged by the addition of four other married Missionaries, and three additional stations were taken, preparations were made for a boarding school, of thirty or forty of both sexes, at each of the five stations.

At this time a bungalow for the boys to eat and sleep in, another for the girls, and a school-room for both, were all the buildings thought necessary. A schoolmaster for Tamul, or for Tamul and English, was employed, but as far as practicable, the schools were taught on the monitorial plan; the missionaries, or more commonly their wives, having a general superintendence, and hearing the recitations of the classes in English. The children were all required to be present at morning and evening prayers—to study Christian lessons—to attend divine service on the Lord's day—and to forsake heathenish practices. No compulsion of course was used; but these were the terms of admission; to which the children and parents readily consented. They seemed to think it proper that, while supported by the mission, the children should conform outwardly to Christianity, and flattered themselves

that when they left the schools, they could again easily return to heathenism. In some cases a fear lest Christian principles should take too deep root, in the minds of the children, to be afterwards eradicated, led their friends to call them home after a time; but in general there was little anxiety manifested on the subject.

The principal difficulty was on the ground of caste; and as it could be overcome only by degrees, the children were allowed to have a cook of a suitable caste—to have water from a well appropriated to their use—and, in one instance, for a time, to take their food in a house near, and not on, the mission premises. Different castes were not generally taken, at least not low castes; but soon these distinctions were little thought of, and gradually ceased to give any trouble.

The routine of a school, through a day, at this time was as follows: About day-light all the children were called up, by the sound of a bell, and were expected to wash themselves and attend private devotions. At sun-rise the bell was again rung for prayers in the church or chapel at the station, accompanied by the reading and brief exposition of a short portion of the Scripture in the native language. This service was attended not only by the children, but by the servants, labourers, and native Christians at the stations.—After prayers they had breakfast of cold rice and curds, or some similar dish. This they took as they did their other meals, seated in a row round their eating-room, with their hands, from a small brass dish before each one; a blessing being first asked by one of the number. After they had eaten and returned thanks, they went to a well, washed themselves and their plates, and then spent a little time in recreation.

At eight o'clock the bell rang for school, and the boys were assembled under their English teacher in classes until *eleven*, when their recitations were heard by the Missionary or his wife, who gave such instructions as seemed necessary for their attaining a correct knowledge of the idioms and pronunciation of English, which are both very difficult to Tamulians; the girls were, during the forenoon, generally employed in sewing.

At twelve o'clock the school was dismissed, for a season of recreation, and at *one* all had dinner of rice and curds. Half an hour after this, they were assembled again in the school-room, and

pursued their studies in Tamul until five o'clock, when the school was closed by prayer. Every Saturday all were required to bathe, and changed their clothes; the girls doing the same about the middle of the week also, it being more important for them, even than for the boys, to cultivate habits of cleanliness.

The Sabbath was wholly occupied in attending divine service, studying Christian lessons, or teaching classes in the Sunday schools formed at each station, of children from schools in the villages, which, being of both sexes, were taught both by boys and girls. By the blessing of God upon these means for conveying Christian instruction to their minds, and impressing it upon their hearts, accompanied by serious and frequent *private* exhortation and prayer, several of the lads, and some of the girls, were early convinced of the truth, and appeared to embrace it in sincerity. Previously to the end of 1824, *ten* of the former and *four* of the latter had been received to Christian communion. In the beginning of that year a more pleasing and general work of grace commenced, at each station, by the manifest influences of the Holy Spirit, and continued in a greater or less degree most of the year. As the fruit of this awakening there were gathered into the church, the following year, about fifty males and females; most of them from these schools. In 1830, there was another revival of religion, when more than sixty were added to the church, the *majority* of them being still from the boarding schools.*

* The following extract of a joint letter from the mission, dated August 8, 1831, will shew the proportion of hopeful converts received from the schools:—"Since the first admission to our church, in 1816, there have been 204 admitted to Christian communion, of whom all but six are natives. Of these 117 have been connected with our boarding schools, 30 schoolmasters and superintendents, and 59 villagers, including some of our domestics. Of the last two classes 30 are more than 40 years old, 13 are over 50, one is 70, or upwards, and one above 80. Besides these, several others, of more than middle age, have died, giving hopeful evidence of a change of heart; but without making a public profession of their faith. From these facts, it will we think appear evident, that though the *principal* fruits of our Mission have been gathered from the boarding schools, and though the greater part of those received into the church are young, yet a sufficient number of adults have been received, to show that God, in the dispensations of his grace, is not confined to the rising generation; and that the opinion too commonly expressed, of the hopeless state of adult heathen, is not warranted by experience."

A little previous to the first awakening, the progress of the lads in their English studies, and the desirableness, on many accounts, of bringing them forward in some branches of European science, induced the Missionaries to form a High School, or Seminary; which was indeed at first designed to be a college, and would have been made so, but for obstacles thrown in the way by the government of the island. This institution was commenced at Batticotta, the lads of the school there who did not enter it being removed to the other stations. At first 48 were received, and subsequently additions were made from year to year; the other boarding schools being nurseries to the Seminary. The *first* class, who left in 1828, after having gone through a regular course of study, consisted of 15; and two classes of about the same number have since left, a large proportion of all being pious. The number in the Seminary, at the commencement of the present year, was 142, of whom 53 were in church communion. Of these 15 belonged to the Theological class, with which 10 others, not in the Seminary, but most of them formerly members of it, were connected.

About the same time the Seminary was formed, it was thought advisable to have the girls, who had been at the different stations, collected into a central boarding school, which was accordingly established at Oodoville, and the boys at that place removed. To this school there have been additions, from time to time, and dismissions from it; the latter generally by the girls' being suitably married. Of those who have been under instruction for several years, and given pleasing evidence of being truly pious, 16 have been married to Christian husbands, with a fair prospect of happiness and usefulness in life. While in the school, the girls are not only instructed in their own language, and some of them in English, in reading, writing, arithmetic, and geography, besides Scripture lessons, but also in plain sewing, and household labor. The number now in the school is 50, of whom eight are members of the church, and several are candidates for baptism, though the greater part of the girls are still very young.

As the moral state of the schools and their influence as Missionary institutions are the points designed to be principally illustrated, it is unnecessary to speak particularly of the progress which the lads in the Seminary have made, in the

different branches of their education. Those who have been kept under instruction through a regular course, which occupies six years after they have obtained some knowledge of English, or about nine in all, have become in a good degree acquainted with English grammar, geography, arithmetic, algebra, the elements of mathematics and geometry and trigonometry, with the more practical parts of natural philosophy and astronomy: they have some of them calculated and projected eclipses, and been able to compare the claims of the Puranic system of geography and astronomy with the European, and by some acquaintance with general history to see more or less clearly the absurdity of Hindoo chronology. They have at the same time read the most approved authors, in their own language, usually in the poetic dialect; and where they have not read the originals, they have obtained a knowledge of their contents by abstracts in the common dialect. The Bible is, throughout their course, made a textbook, and the evidences of Christianity are systematically examined.

The Theological class attend to logic and rhetoric, Biblical literature, and exegesis of Scripture. They write essays on a course of questions in systematic divinity, attend theological lectures, and prepare sermons. Two from the class have been licensed as native preachers and candidates for ordination, and several others as catechists and readers.

Several lads, who have left the Seminary, after finishing their scientific course, are employed as teachers and assistants in the church, Wesleyan, and American Mission—as tutors in private families to teach English—as interpreters in the cutcheries and magistrates' courts, or as assistants in the medical and surveyors' departments under government. An important influence is, of course, exerted by the Seminary, not only on the students directly, but through them indirectly, on the heathen population around. The standard of education is raised, a desire for information is excited, and means for improvement more and more extended.

The boarding school establishments have exerted an important influence on the *Native Free Schools* of the Mission, which are formed in most of the villages sufficiently near a mission station to allow of their being efficiently superintended. The number of these has for several years been about 90, taught by the same

number of masters and mistresses; all at first heathen, but now many of them Christians. They are visited regularly, often daily, by efficient superintendents. In these schools there have been usually 3,000 boys, and more than 500 girls. The *principal* object is, not to teach them to read and write, though to raise up a reading population, able and accustomed to read printed books, especially the Scriptures, is considered to be of great importance; but to teach them Christianity. For this purpose, one-half of each day is regularly occupied in Christian studies; and the children are all, from time to time, addressed publicly and privately on religious subjects. Every Sabbath morning, and generally also one other day of the week, they are assembled in Bible classes, after the manner of a Sunday school, to recite their Scripture lessons, and receive suitable advice. They also attend public worship on the Sabbath. There is occasionally preaching in each school, and sometimes general meetings are held, when large numbers of the children and youth, from different schools and different stations, are collected, and addressed by missionaries and native assistants in succession. A good effect from these united labours has often been manifest.

The masters themselves are formed into Bible classes, and are required as such to meet the missionary under whose care and direction they are, at least once a week, besides attending church on the Sabbath. Once in three months, all are brought together to a general meeting, and a day is spent with them in exhortation from different missionaries, and others, accompanied with prayer and singing. The means used with them have, by the blessing of God, resulted in the apparent conversion of nearly one-half the number. These open and close their schools with prayer, speak to the children on the concerns of their souls, read tracts and portions of the Scripture to the people around them, and in various other ways make known and recommend the religion they have embraced. Where the masters remain heathen, they are not allowed to practise heathen ceremonies; and their deficiency, as teachers of Christianity, is in part made up by the constant inspection of Christian superintendents, and the personal examination of a Missionary.

There is a monthly examination of each school, when the progress of every child is noted down, and the master is

paid according to his progress, the number of scholars, and their attendance at church. The wages of the teachers not being at a fixed salary, but according to the *progress and state of the school*, a degree of diligence on the part of the master is secured, which could not otherwise be depended on. In this manner, by the help of native assistants, a missionary may superintend fifteen or twenty schools, with little loss of time; and secure in them a pervading Christian influence. It has never been intended by the members of this mission to sink the missionary in the school-master, or to forsake the preaching of the Gospel for teaching any language, or science. The principal of the Seminary certainly devotes a great part of his time to giving instruction, but it is instruction of those who are preparing to make known the Gospel to their countrymen; and it is conducted in such a way as not to prevent him from preaching in the chapel of the seminary once or twice on the Lord's day, and in other places two or three times in the course of the week, and performing other missionary labor.

The schools, instead of interfering with preaching the Gospel, form places for it. They are little chapels, while the pupils with their parents and neighbours help to form an audience. Visits to them are short Missionary excursions; in course of which the Gospel may often be made known to many in their neighbourhood, while each school is a depository of tracts and portions of the Scripture for distribution. In this manner, native free-schools have been made a very important auxiliary to the propagation of the Gospel. It is not necessary to bring them in competition with preaching, or the distribution of tracts, or of the sacred Scriptures; for all these various forms of labour may be carried on together; and one or the other made advantageously more or less prominent, as circumstances require.

In India Christian schools are perhaps more important than in those parts of the heathen world where the missionary finds men more in a state of nature; and for this reason, that if *Christian schools* are not found, *heathen schools* will be. The ground will be occupied. If it be asked, Do men need any preparation to receive the Gospel?—and if the answer is given by reference to the Jews on the day of Pentecost, or the Indians of North America, when Brainerd preached to them; or the inhabitants of the

South Sea Islands, there is some danger of deception. The Jews were prepared, by a previous knowledge of their own Scripture prophecies, to understand and receive the truth as preached to them by Peter; and the North American Indians, the inhabitants of Tahite, and other islands, and generally all savages, who are more simple children of nature than the Hindoos, are in a better negative state of preparation to receive the Gospel, than the inhabitants of India. As there are places on the globe, where uncultivated ground is so far clear of forest and shrubbery, that seed may be cast in with little labour, so that in moral cultivation, whose "field is the world," there are doubtless portions where there is comparatively little to be done in clearing and breaking up the fallow ground—the sower may go forth at once and sow the precious seed with a "broad-cast," in confidence that some, at least, will spring up and ripen for the harvest.

But in India the ground is not clear. There is here a system of idolatry, so venerable for its antiquity—so captivating from its shows and processions and indulgences—so sacred from its associations with earliest childhood, and its pervading influence on all the concerns of life—so deadening to all right moral feeling, from its doctrines of fate, of transmigration, of atonement for sin, and the obtaining of bliss hereafter on terms so easy as to prevent all real anxiety for the salvation of the soul, that some education seems almost necessary before the first principles of Christianity will be listened to, or if listened to can be understood. So perverted is their moral sense, and so nearly destitute are they of a conscience, that the Hindoos, whether young or old, must be taught, *much as children are*, before they can understand even the *terms* in which Christianity is proposed to them. They otherwise attach different ideas to the words used, from those intended to be conveyed. If God is spoken of, they suppose one of their own gods is meant; if sin, they think only of evil, as connected with a fatality which they could not resist, and for which they are not to blame; of heaven, they think of some sensual paradise; and of hell, it is a place of bodily torment for a time, or perhaps an unhappy state in the next birth.

Now, if men are to be sanctified through the *truth*, it is necessary to have that truth communicated to them, by

some means, in an intelligible manner; and whether this should be done in part by schools, or entirely by other forms of instruction, must depend on circumstances. It is however in all cases desirable that much attention should be given to the young, as the most hopeful subjects for instruction, and in a country like India great efforts should be made to prevent or counteract a heathen education. The Christian education of females is particularly necessary, that they may be able to train up their children as Christians, and thus prevent a new crop of heathenism from rising up, with every new generation. When intelligent Christian mothers are multiplied, a foundation will be laid for the establishment and continuance of Christianity.

Still, in the use of any means for the propagation of the Gospel, great care is necessary, that those who employ, do not *rest* in them. The world is not to be converted by the natural operation of any moral machinery—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts." There is danger in getting up a great system of schools, and seminaries, and colleges, for teaching not only the native languages and the sacred Scriptures, but English literature and European science—that too much dependence may be placed on the influence of mere light in the understanding, instead of entire dependence on the Holy Spirit to renew the heart. Efforts for teaching English and the elements of science, when *thorough*, and made in a right spirit, and in reference to the great object of introducing Christianity, will usually be accompanied with a blessing, and do great good, in a religious, as well as in a moral and political point of view. When not thorough, and not accompanied with Christian instruction, the result will be at best doubtful. The experiment is now making on a large scale in this city, and perhaps the most favorable thing that can be said of it is, that Braminism is giving place to scepticism. There is undoubtedly an opening made for the truth to enter, and if the friends of Christianity are sufficiently awake to the importance of the *crisis*, and in all proper methods urge the claims of their Holy Religion, on that large class of intelligent native youth who are unsettled from the faith of their forefathers, and left almost without any religion, it may please the Great Head of the Church to grant the convincing and converting influences of

His Spirit, to those, who otherwise may turn their acquirements in literature and science to evil, and not to good; and be exposed, on account of having broken away from the restraints of Braminism, to greater immoralities than they before practised. That infidelity, in a Christian land, appears more fair than idolatry in heathen countries, may readily be granted, because infidels there are under the restraints, and enjoy the blessings of a Christian community; but whether in this country, the prevalence of infidel principles will be found more favorable to the well-being of society than even the dark reign of idolatry, may perhaps yet be fearfully seen. Every friend of India will, however, earnestly pray, that the experiment may never be tried, but that education and Christianity may go forth hand in hand, throughout the length and breadth of this great empire, darkness flying before them, and the brightest civil and social religious blessings following in their train.

AN AMERICAN CITIZEN ABUSED! AND THE NATION'S FLAG DISHONoured!!

ARE you an American citizen? If so, —would not every pulse beat quick and strong, were you informed, that the King of England had a band of trained and disciplined followers in your midst, secretly undermining your liberties; and at his word ready, for an open and public attack; would not your spirit be stirred within you, if they should themselves declare, you were rebels and deserters, and to be brought back whenever you could be conquered; and pinioned to the tread mill, and the galley? Where is the man that would not stir his courage up? Who is the man that would not buckle on his armour? Lives there such a man calling himself an American? If there be, then, let him no more bear that noble name.

But what would you say, should one of these vassals meet you in the public street in open day, attack you for not doing homage to their recruiting officer, and use violence to your person, while you claimed the privilege of an American citizen!

This would be insolence in the extreme, an outrage past common, an insult beyond endurance! And what American would yield obedience to such a minion?

Change the subject from the King of

England who has not the audacity to attempt such a thing, to the Pontiff of Rome, who claims power over heaven, earth, hell and purgatory, and you have the case before you.

"A short time since, the Roman Bishop of Cincinnati, (by name Purcell,) was about to consecrate the Papal Church. A procession was formed, of which the Bishop was one, it passed down one of the principal streets of that city, in which a member of the Ohio Senate was standing. The Senator not being aware that the rule of the church required all to uncover their heads in the presence of a Bishop, on such occasions; neglected to take off his hat. On the arrival of the procession opposite to where he stood, he was requested to uncover his head immediately. He replied, that he was in a public street, and that how much soever he respected the forms and ceremonies of the Catholic religion, it ill comported with his dignity as an American citizen to do homage to any man. On saying this, he was immediately surrounded by a large number of those in the procession, his hat forcibly torn from his head, his clothes torn, and himself beaten in a most shocking manner. Several other persons who had the hardihood to stand in the presence of a foreign Bishop with their hats on, shared the same fate with the Senator."

Our country is certainly under no obligations to Roman Priests and Bishops. They have not secured to us any one of our rights, or any of the blessings we enjoy! Far—very far from doing any such thing! We have them secured to us, in despite of the whole hierarchy who are mad at our liberties; and their rage is vomited forth from the supreme head of the church, every time he issues his pastoral letters.

In Papal countries, neither the Protestant religion is tolerated, nor a Protestant permitted to hold property. Our country not only tolerates them and their religion, but we permit them quietly and peaceably to enjoy civil and religious blessings. They not only live and enjoy the common benefits of our country, but are admitted to public offices of trust and honour. But, tell us! Oh, tell us! in what land where the Papal power is supreme, a man of other name or sect, can hold the most menial office. Here they have liberty of speech,* of the press,

* This we must recal, as we learn from the Philadelphia daily papers under the seal of Bishop Kenrick and John Hughes, his secretary—

and of conscience guaranteed to them by our constitution, and there is no necessity of violence.

For these favours conferred on them, what is the return? It is nothing less than this. If we do not give them homage willingly, they will have it by force. Yes, they will compel American citizens to give honour; and such as the President of the United States would not dare claim, and which none of his friends would be so foolish as to demand for him; and to whom must it be given? To a Roman Bishop, the recruiting officer of a foreign hierarchy that has cursed and tyrannized over every land in which they have been established!—These are their kind returns. But methinks, they were in too great haste, they began returning thanks too soon, they have forgotten in this case the caution of Bellarmine, not to strike until they have force to back them, they should have delayed until some hundred thousand devoted subjects had arrived among us, and they might burn our houses, murder our citizens, and *extirpate* us from the land. But they cannot do this yet!

Stop, and read again!

"At the consecration of the Cathedral in St. Louis," says the Catholic Telegraph, "4 Bishops, 24 Priests, 12 of them from different nations, were present." When the wafer or breaden god was to be offered up for the first time in the new building; "the drums beat the reveille, three of the star-spangled banners, were lowered over the balustrade of the sanctuary: the artillery gave a deafening discharge, the bells were again rung, and tears flowed from nearly every eye." The same writer quoting the words of the Pastor at Louisville. "Fellow Christians and fellow citizens, I have seen the flag of my country proudly floating at the mast head of our richly freighted merchant-men; I have seen it fluttering in the breeze at the head of our armies, but never, *never* did my heart *exult*, as when I this day beheld it for the *first time*, bow before its god."

Again, "when the holy relics were moved toward their new habitation where they shall enjoy anticipated resurrection,—the presence of their god in

"that both clergy and laity were cautioned against attending or taking part, in the discussion" of the following question: "Is the Roman Catholic Religion in any or all its parts or principles unfavourable to civil and religious liberty!"

his holy tabernacle—the guns fired a second salute. We felt as if the soul of St. Louis, Christian, lawgiver and hero, was in the sound, and that he again led on his victorious armies in the service of the God of Hosts, for the defence of his religion, his sepulchre, and his people!”

This was the work of a Sabbath day, during the time of Protestant worship! “Cannons roaring and bells ringing!”—Protestants must even take off their hats in the public street to the Bishop; but their worship may be disturbed for a whole day, by 4 Bishops, and 24 Priests, from 12 different nations. We find the Protestants quiet, they raise no disturbance; such things belong to the followers of the intolerant and exclusive holy mother.—Here is our nation’s flag, the star-spangled banner lowered in honour of the *breaden god* made by such Priests, vassals of Rome. No doubt, but their Priests did rejoice, when they saw *for the first time*, such an indignity poured upon the nation, whose flag was thus made the sport of a Sabbath day. But they did probably rejoice still more, in expectation of the day when not merely the flag, but the whole nation should be brought under Papal power. Oh, what a joyous day will that be, when the Bishop’s staff, shall be above the nation’s flag! Then, indeed, may another Louis, Christian, lawgiver and hero, lead forth his Papal armies, in more than savage zeal, for the defence of the Roman religion, the Roman sepulchre, and Roman people! Then will no man dare refuse obeisance under the plea, ‘that he is an American citizen!’ That flag which waved over the land of the free and home of the brave, will be furl’d! The royal flag of Papal domination will be raised; and American slaves will bow their necks to the galling chains of a foreign despot!

THE ORIGIN OF THE HUMAN RACE.

By MAXWELL McDOWELL, M. D. of Baltimore.

ON examining the physiology of man, our attention is at once arrested by a view of the varieties of the human race as manifested in the difference of colour and bodily stature. This subject has given exercise to talents of the highest cast and of the most extensive cultivation without eventuating in any satisfactory explanation of the interesting phenomena. In fact, so complete has been the failure to remove the difficulties, which this subject involves, that many persons

who have occupied elevated situations in the philosophical world have come to the conclusion that mankind are originally composed of distinct species. The arguments furnished, by the history of mankind, in proof of the error of such a conclusion are abundant and irrefragable. We consider it unnecessary to lay those arguments before you in detail as they must be readily presented to every person of reflection and observation. With respect to stature it is ascertained that the height of the Caffre and Patagonian is rarely under 6 feet, and in many instances is from 6 feet 7, to 6 feet 10. In comparison with these the Esquimaux and Laplanders are *dwarfs*, as they seldom arrive at five feet in height, and are most commonly only four. The difference which is manifested in the colour of the skin among the inhabitants in different sections of our earth is not less an object of wonder. The imagination is lost in viewing the discrepancy existing between the delicate cuticle with the exquisite tints of the rose and lilly that adorn the face of the Circassian and Georgian, and the black skin of the African negro. Between those extremes of the human complexion, are found almost innumerable shades of varieties which are equally inexplicable; though they furnish, in our opinion, no weak evidence in proof that the whole human race have descended from a common origin. The great diversity of the human family thus manifested from external characters has induced philosophers to classify mankind, and the classification has very naturally been influenced by the five great sections into which our globe is divided. Hence they speak of the human family under the appellations of the European race, the Asiatic race, the American race, the African race, and the Australian race. The venerable Blumenbach, a veteran in physiological investigations, has denominated mankind under the Caucasian, Mongolian, American, Ethiopian and Malay varieties. The varieties that exist in the complexion and stature among the human family have given rise to an host of opponents to the Mosaic account of the creation in which it is stated that “God hath made of *one blood* all nations of men for to dwell on all the face of the earth.” The objectors to the historical account given by Moses are divided into two distinct classes. The one viewing this statement as entirely allegorical, or fictitious, and therefore unworthy of credit. The other pronounces it to be in-

explicit and upon that account untrue. In the first class are found the names of men who as natural historians and scholars occupied a prominent rank. Such were Linneus, Buffon, Helvetius, Monboddo and Darwin. We shall not state the opinions that have been advanced by all these philosophers. Darwin, you know, in the unbridled vagaries of a vivid imagination, conjectured that aquatic animals were produced anterior to terrestrial and that every living being was in form extremely minute at its origin, and in process of time, or a long series of ages, by a continued exertion of its vital powers, a gradual development took place till the perfection of animal structure, as is now observed was accomplished. Man himself according to this extravagant conjecture belonged to the aquatic order at his first formation and in process of time assumed an oyster-like form possessing little gills in the place of lungs, without distinction of sex and consequently of spontaneous production. But enough of this dream of a highly talented man—a dream which under a different modification pervaded the brains of philosophers long before his time, and a dream which is greatly inferior to that which issued from the Epicurean and Stoic schools two of the most celebrated of ancient Greece. A few floating stories of the existence of wild men and women in the forests of Germany and France some of whom did not possess the faculty of speech, and others exhibited vocal sounds resembling those of sheep and oxen, while others exercised their locomotive powers upon all fours, induced Linneus to consider the Orang-Outang, as belonging to the human family and to regard the wild men and women as the connecting link between that animal and mankind in a state of civilization. Lord Monboddo an accomplished scholar has far surpassed all who have preceded him in the extravagance of his views upon this subject. In our opinion his Lordship notwithstanding his talents and extensive erudition has, in this particular instance, sunk himself below the grade of those animals for whose elevation he has so extensively tasked his powers. Hence he has entertained the literary world with legendary tales of men found in a great variety of degrees of barbarism. Some according to those fabulous reports have been discovered in a state of solitary existence—others associated in small groups but so deficient in articulate language as to be under the necessity of

making use of signs and gestures in imparting to each other their meaning and of course would be incapable of holding conversation in the dark. In another condition in which these wild men have been found a considerable improvement is discoverable in their natural language; yet they possess such a degree of the savage or brutal character as to use their teeth and nails as defensive weapons. Their nails are represented to be at least an inch long. Another condition of these wild men has been discovered, according to his Lordship, who are in full possession of the faculty of speech, but have their bodies ornamented with long tails resembling those of cats and monkeys and they are such voracious canibals that they at one time murdered and devoured every Dutchman that they could get within their grasp. It is truly a melancholy consideration to find men of superior talents engaged in exercising their powers in support of such palpable absurdities. The only explanation we conceive of this phenomenon, so degrading to the human intellect is to be found in *the book* which these men neglect and whose records they treat as fabulous and allegorical and therefore unworthy of being believed. That book represents the human character as deteriorated and totally different from what it was when it first came from the hand of the Creator. These philosophers in their wild speculations afford strong evidence in support of the character which the Mosaic history has given of mankind a prominent feature, of which is that "man is prone to err." The Orang-Outang in point of bodily structure approaches nearest to that of man. Anatomical investigation, however, has exhibited a difference between the skeleton of this animal and the human structure of bones. The human skeleton has three vertebræ more than the Orang-Outang possesses. This animal also has a peculiar membranous structure connected with the vocal organ that is not to be found in any of the varieties of the human family, white or black. The structure of the larynx itself is so peculiar as to render it less capable of vocal sounds than other kinds of quadrupeds. In addition to the marks of difference in corporeal structure which we have stated, it is evident that the Orang-Outang is destined to move upon all fours instead of walking erect. This animal is also naturally formed for climbing, and is supported by four hands instead of four feet. Hence Cuvier

as well as some other Zoologists of the present day instead of calling the monkey and maucaco tribes quadrupeds have denominated them *quadrumanus* or *quadrumanus*. This circumstance in the structure of those animals completely distinguishes them from every tribe of the human family who are without exception *bimanual*. But, in our view, it is only necessary for us to confine our attention abstractedly, to the history of the human family, to be furnished with arguments sufficiently powerful to refute every attempt that has been; or can be made to invalidate the Mosaic account of the creation. In this as in every other instance the pages of the book of nature are in perfect harmony with those of the volume of revelation. Those two volumes, therefore, in perfect accordance inform us that a single pair was fully adequate to every purpose on which these speculative philosophers have bot-tomed their objections. To multiply causes, therefore, unnecessarily as they have done is no less repugnant to the operations of nature than to the principles of sound philosophy. But here we are again met by the question whence has arisen the diversity of complexion and stature among mankind? The solution of this question has been frequently attempted but never accomplished in a manner completely satisfactory. Perhaps it would not be saying too much to state that a solution of this question is not attainable in the present age of our world. A person fully competent to the task who had lived at the period when the variety of complexion and figure first manifested itself, might have given a correct statement of the causes, and a satisfactory explanation of the manner in which they operated in producing those changes. But as we consider the phenomena under consideration to be the result of a combination of causes, some of which are very apparent while others are the subject of conjecture and not a few are beyond the reach of human penetration, the difficulty of arriving at a satisfactory explanation of them is greatly enhanced. The principal causes that have been assigned for producing the varieties of complexion and figure, of the human race, are climate, aliment, mode of life, and diseases of the hereditary character. These causes are not confined to man in their operations; but are common to animals of inferior order in whom varieties are to be met with not less extraordinary than those

that are observed among mankind; varieties too of animals that can be proved to have descended from a single species, and in one or two instances from one pair. The principal effect produced by climate on the human body is manifested on the colour of the skin, and in stature. The deepest shades of colour are met with in hot latitudes, while in northern or cold climates, the lightest colours uniformly prevail. In our own climate, the effects of the sun's rays upon the human skin are matters of familiar every day observation. An exposure of the skin to the heat of the sun, even for a few hours, will cause it to assume a deep brown colour, while we know it will preserve its fair complexion by being completely secluded from the rays of that luminary. The brown colour produced upon the human skin, by a few hours exposure to the sun, will require months and in some cases a whole year for its removal even under the most careful seclusion. This operation of the sun's heat is not confined to the human system. The inferior animals and vegetables are likewise changed in their aspect by the operation of this cause. The colour of the tree frog is a light yellow as long as it lives in the shade; but an exposure to the sun's rays changes it to a dark green. Every gardner is familiar with the fact that to bleach, or whiten, plants it is only necessary to exclude them completely from the light of day. These facts satisfactorily account for the deep black so prevalent among mankind under the equator and also for the dark brown and copper colour found in the tropical region together with the olive changing through every intermediate tint to the fair and sanguine complexion discoverable as we travel from the tropic of Cancer to the northern latitude. But it is not the complexion alone of man that is changed by being exposed to a difference of atmospheric temperature. We find the same or a similar effect produced, by the same cause, in the appearance of the inferior animals. Thus in approaching the polar regions of our globe we discover that they progressively whiten, and falcons, black-birds, crows, hares, bears and foxes, assume a common livery while the colour of many of them are changed by the change of the season itself. The Abyssenians are not of a colour so deep as the negro race notwithstanding their geographical climate is very nearly the same. The reason assigned for the diversity in the complexion

ion, of these two sections of the human family, is the essential difference that exists between their physical climates. It is a well established fact that the colouring matter of the human skin is attached to the middle layer of the integuments, denominated by anatomists, the rete-mucosum. Hence this layer of the negro's skin by being repeatedly immersed in water can be completely deprived of its colouring matter, and made perfectly to resemble the rete-mucosum of a white man. The formation of this black, brown, or olive pigment is viewed as the result of a chemical process to a certain extent. Thus some physiologists are of opinion that the sun, in hot climates, detaches the oxygene of the human surface by the affinity of its *colorific* rays—the carbon and hydrogen being thus set at liberty, form a charcoal of a more or less perfect character according to the nature of their union. In the next place, the indirect influence of the sun's *colorific* rays excites the liver to a secretion of bile more abundant, and of a deeper hue. With respect to the stature of mankind, it is observed that heat to a certain degree, is favourable to the growth of the human body. The tallest tribes among mankind are located a short distance back from the Cape of Good Hope and Cape Horn, while men of the diminutive stature are those who inhabit the coldest regions and highest mountains in our world. Such are the Nova Zemblians and Laplanders in Europe, the Samoieds, Æstiacs and Tongoeses in Asia, and the Eskimaux and Greenlanders in America. The effect of climate in influencing the stature of these different tribes of the human family cannot, we think, be doubted. From some discoveries which have been made in the interior of Africa—Humboldt has asserted it as his decided opinion that full and satisfactory proof is furnished which completely refutes the opinion of climate having any agency in effecting the colour of the skin. Thus in the midst of the black tribes, in the interior of Africa, a distinct race of human beings have been found of a copper or reddish hue with lank black hair. In Mexico, around the banks of Orinoko, in a climate very hot, men are found of a much lighter complexion than those who inhabit the banks of the Rio Nigro, which enjoys a climate much cooler and more temperate. Now, if the opinion which we have already stated respecting the nature of the black pigment, be correct,

we think the facts relied upon by Humboldt to disprove the influence of climate upon the colour of the skin, will not be so cogent as he apprehends. The intense heat of a tropical sun will effect the colour of the skin only in a degree proportioned to the quantity of the *mucus* which is secreted and deposited in the rete-mucosum. Hence we may infer that the systems of those copper coloured men, who reside in the interior of Africa, in the midst of a black race of mankind, secrete and deposit in the rete-mucosum a comparatively diminutive portion of the mucus, which is converted into the black pigment by the intense heat of the climate. We therefore think that climate has a very considerable, if not a principal, agency in producing the variety of colour as well as stature in the human family. But it will perhaps be said that the colour of the skin, of children belonging to the negro, is black tho' not exposed to the operation of the sun's rays. It is well known that at birth the skin of the negro child is of a much lighter hue than it is destined to become and that it will grow darker if kept in the shade and excluded from the direct operation of the sun's rays. We cannot consider this circumstance any argument against the influence of climate upon the colour of the human skin. The heat and light of a tropical climate may darken the skin even in the shade tho' not to so great a degree as will be produced by the direct rays of the sun. A remarkable case of a change of colour in the human skin is recorded in the "Journal de Medicine, December 1817" which occurred at a hospital in Paris. The patient "Mary Glin, a widow 70 years of age, and who had enjoyed remarkably good health all her life; was so astounded with horror, at learning her daughter, with two children in her arms, had thrown herself out of a window, and was dashed to pieces, that in one night her skin, from head to foot, became as black as that of a negro. The blackness was permanent, and the woman having died about two years afterwards of pulmonic inflammation at the hospital above mentioned, she was dissected by the surgeons of the institution, and the skin was found to correspond in structure with that of the negro." Vide Johnson on the Liver Phila. ed. page 210. But different kinds of food also produce a great influence upon the human system. From the same cause a great change is effected in the systems of the inferior animals. A

change not less wonderful than what results from a variety of climate. Hence the quality of the hair and wool as to fineness or coarseness, the flavour of the flesh, and in no inconsiderable degree, the colour of the skin together with the size of the animal, are influenced by the aliment which is used. In addition to the causes which have been already adverted to as having an agency in effecting a variety in the complexion and figure of the human family, we must not overlook the operation of a difference in the *manners and customs*, to which different tribes of mankind are subjected. The same cause produces a very striking difference among the inferior animals. Hence the great change that takes place in animals that have been domesticated as is very perceptible to every observer who will compare the domesticated horse with the same species in its untrammelled wildness. The change which is effected in the animal system, by manners and customs is not confined to the human race and to the horse. The causes, therefore, which produce this great variety in the complexion and figure of the animal system have a general operation and are not confined to any particular class of animals. Thus a perceptible difference exists between the bison and the ox, tho' the latter is regarded as the former animal in a state of discipline or domestication. The angoli of Liberia also differs widely from the sheep tho' the latter animal proceeds from the former by a direct descent. It would be very easy to exhibit the powerful influence of manners and customs upon mankind, by comparing some of the tribes of the present day with their ancestry. Without stating a variety of facts in support of this position I would barely request you to compare the modern Romans with their ancestors of the Augustan age and also contrast the Greeks of the present day with their ancestry who were contemporary with an Aristides, a Phocian, a Themistocles and a Leonidas. The variety of complexion among mankind is, in our opinion, sufficient of itself to show the absurdity of contending for a plurality of original stocks. Besides there are instances of persons of the deepest african blackness becoming entirely white. I am aware that this change is attributed to the operation of disease by those who contend for an original diversity of species in the human family. I distinctly recollect a man who

was exhibited to his class by the late professor Wistar, of the University of Pennsylvania, when I was a member of that class, and who from possessing a skin of the darkest African hue, according to satisfactory testimony in the case, had become entirely white, with the exception of a few spots of a dark brown that remained upon his breast. The subject of this extraordinary change of complexion, had been a slave to a gentleman in Virginia. It was not his skin alone that became changed—his head was rapidly losing its crispy covering, and in the place of it, appeared a thickly set coat of straight hair which imparted to the touch, the soft silky impression that is experienced by applying the hand to the head of an infant. The man was forty years of age when the change of colour in his skin commenced, and was in the enjoyment of perfect health. He appeared to be a man of correct habits, and was intelligent for the opportunities he had enjoyed of mental cultivation. He stated that the change commenced at the roots of his finger nails and first attracted his attention when he was at work on his master's farm. He was in perfect health when I saw him. It is true the sensibility of his skin was so great; by a change of its colour, that he could not bear exposure to the Sun's rays without experiencing severe pain. But this circumstance, I conceive, is no evidence that his system was labouring under disease. It only proved that the sensibility of his skin had greatly increased by a change of its colour. This solitary fact, I think, is sufficient to refute the opinion of a plurality of original species of mankind, bottomed upon a variety of complexion which produces a difference after all, which the ingenuity of man has said upon the subject, that is nothing more than *skin-deep*.

REV. PRINCE ALEXANDER OF HOHENLOHE.

The Prince has ceased to work miracles, in consequence of a singular accident. He received one day a letter entreating him to say four masses for a young lady who had her left leg four inches shorter than her right. The number four had been written in cypher, the writing was indistinct; the Prince read eight instead of four and said eight masses. His success was complete—it was even more than complete, for the left leg having grown an inch at every mass, was now 4 inches longer than the right.

[For the Baltimore Literary and Religious Magazine.]

PAPAL EDITIONS OF THE ENGLISH SCRIPTURES.

WHEN the Scriptures were first translated into the English language, and circulated among the Protestants, the Roman Priests found it impossible to stifle the calls of their people, which were loud and long, for a translation of the Scriptures into the vulgar language. To meet these demands, which could be no longer resisted nor denied, the Priests at the English college at Rheims, in the year 1582, translated the New Testament into the English tongue from the Latin Vulgate. And, although the translators tell us in the title page, that this version of the Vulgate, which is an erroneous version itself, is diligently compared with the original Greek, there are in it innumerable mistranslations and glaring errors, evidently designed to establish the false doctrines of Popery. A great number of the Greek and Hebrew words, are left untranslated, as, *didrachma, stater, corbona, azymes, pasch, parasceve, probatica, praraclete*, &c. so that the common English reader is at a great loss to understand the meaning of numerous passages. Immediately after the publication of this extremely deficient version, the Romish Priesthood found it necessary to prohibit its free circulation, as their power and influence were likely to be shaken by the small ray of light which it afforded. This prohibition is contained in the fourth rule prefixed to the "*Index Expurgatorius*," published by the authority of the Council of Trent, in the year 1584. The rule runs thus: "*All persons are forbidden the use of the Scriptures in the vulgar tongue, without a particular license; and whosoever presumes to violate this rule, shall not receive absolution, unless he first give up his Bible!*" This rule had the desired effect to a deplorable extent in Catholic countries, to my certain knowledge; many violent supporters of the Pope, at the age of 60 or 70 years, told me, they never saw the Rhemish Testament. A Jesuit in the District of Columbia, told me, he never saw an English translation of the New Testament published by the Catholic church.

In the year 1792, a revised edition of the Rhemish Testament was published in Belfast, Ireland. This edition which differs from all the others issued by the Papists, is thought to approach nearer the Protestant version than any other; however, as a sample of this, we may notice the word *presbuteros*, which occurs in the Greek text 67 times, and in the Protestant translation always rendered *elder*. This word is 47 times rendered *ancient*, 13 times *elder*, and 7 times *priest* in the Belfast edition; while it is 53 times *ancient*, 7 times *priest*, 1 time *elder*, 1 time *eldest*, 1 time *old*, and 1 time *expunged* in the Dublin and Philadelphia editions.

In 1818, another edition was published in Dublin, under the sanction of the four Archbishops of Ireland, differing from all the former. To this edition were affixed expository notes, which were of an immoral, blasphemous, and murderous tendency. Soon after the appearance of this edition, the appended notes were reviewed, and large extracts from them were laid before the public, in an English periodical. Daniel O'Connell, on seeing this periodical, was so disgusted with the notes, that he went immediately to the Archbishops, and told them, that if they would not immediately suppress the edition that contained such abominable notes, he would withdraw from the Catholic church. The consequence was, the edition was suppressed, when a large stock lay unsold on the hands of the bookseller, which caused him to fail in business. Such are the changes through which the principles and practices of the Catholics pass to suit the times.

In 1820, another edition was issued in Dublin, without notes, under the sanction of Dr. Troy, Archbishop of Ireland. It is worthy of remark, that all these editions, in the title page, are said to be corrected according to the Clemantin edition of the Scriptures. The Clemantin edition, is well known to differ in 2,000 instances from the Sixtin edition, which was declared by Pope Sixtus V, to be the only true and genuine version! These acknowledged corrections destroy, at once, the inspiration of the Scriptures; for, if they are a revelation from God, written by inspired men, how can uninspired men correct or improve them? If they required correction, they were previously incorrect, and the Church of Rome had no correct translation of the Scriptures! These numerous discordant versions, and this acknowledged correction destroy, for ever, the claims of the Church of Rome to infallibility!!!

In 1829, another edition of the Rhemish Testament was issued in Philadelphia, by Eugene Cumiskey, Catholic bookseller, corner of Fourth and Walnut-streets. This edition differs as much from the Dublin edition, as it does from the Protestant version. These two discordant editions are both sold by Mr. Cumiskey as genuine and infallible translations of the Scriptures! I have read these two versions with the utmost attention, and collated them with scrupulous solicitude. And to my astonishment, I find that there are not fewer than 3500 differences between them!

The following are a few of these differences, placed in juxtaposition for the reader's inspection, which may be considered as a sample of the whole:

Dublin, 1820.

Matth. i. 18. Now the generation of Christ was in this wise.

Matth. v. 22. And whosoever shall say, thou fool, shall be in danger of hell-fire.

Matth. v. 29. And if thy right eye scandalize thee, pluck it out and cast it from thee; for it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell.

Mark vi. 12. And going forth they preached that men should do penance.

Mark xii. 12. For they knew that he spoke this parable to them.

Mark xii. 15. Who knowing their wiliness, saith to them; why tempt ye me?

Mark xiii. 21. And then if any man shall say to you, Lo, here is Christ; Lo, he is here; do not believe.

Luke i. 63. And demanding a writing-table, he wrote, saying; John is his name.

Luke ii. 38. Now she at the same hour coming in, confessed to the Lord.

Luke viii. 15. But that on the good ground, are they who in a good and very good heart, hearing the word, keep it.

Luke x. 21. In that same hour he rejoiced in the Holy Ghost, and said, I confess to thee, O Father, Lord of heaven and earth.

Luke xxii. 29. And I dispose to you, as my Father has disposed to me a kingdom.

John viii. 27. And they understood not that he called God his Father.

John x. 6. This proverb Jesus spoke to them. But they understood not what he spoke to them.

John xiii. 19. You may believe that I am he.

Acts vi. x. And they were not able to resist the wisdom and the spirit that spoke.

Acts viii. 7. For many of them who had unclean spirits, crying with a loud voice went out.

Acts viii. 20. Keep thy money to perish with thee.

Philadelphia, 1829.

Now the birth of Christ was thus.

And whosoever shall say, thou fool, shall be guilty of hell-fire.

And if thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.

And going forth, they preached that they should do penance.

For they knew that he spoke this parable against them.

But he knowing their dissimulation, saith to them; why tempt ye me?

And then if any man shall say to you; Lo, here is Christ; or, Lo, he is there; do not believe.

And demanding a tablebook, he wrote, saying, John is his name.

Now she at the same hour coming in, gave praise to the Lord.

But that on the good ground are they who in a good and perfect heart, hearing the word, keep it.

In that same hour he rejoiced in the Holy Ghost, and said, I give thanks to thee, O Father, Lord of heaven and earth.

And I appoint to you, as my Father hath appointed to me a kingdom.

Now they did not know that he said God was his Father.

This parable Jesus spoke to them. But they understood not what he was speaking to them.

You may believe that I am the Messias.

And they were not able to resist the wisdom and the spirit with which he spake.

For unclean spirits, crying with a loud voice, went out of many that were possessed with them.

May thy money perish with thee.

Acts xii. 19. Having examined the keepers he commanded they should be put to death.

Acts xiii. 34. And to shew that he raised him up from the dead not to return now any more to corruption, he said thus; I will give you the holy things of David faithful.

Acts xviii. 22. And going down to Cesarea he went up to Jerusalem, and saluted the church, and so came down to Antioch.

Rom. ii. 26. If then the uncircumcised keep the justices of the law; shall not this uncircumcision be counted for circumcision.

Rom. xv. 19. I have replenished the gospel of Christ.

1 Cor. xv. 24. When he shall have brought to nought all principality, and power, and virtue.

1 Cor. xv. 51. We shall all indeed rise again; but we shall *not* all be changed.

2 Cor. vii. 10. For the sorrow that is according to God worketh penance steadfast unto salvation.

Col. i. 19. Because in him it hath well pleased the Father, that all fullness should dwell.

1 Tim. vi. 10. For the desire of money is the root of all evils.

Heb. xi. 21. By faith Jacob dying, blessed each of the sons of Joseph, and adored the top of his rod!!!

2 Pet. ii. 4. For if God spared not the angels that sinned; but delivered them drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment.

Rev. xiv. 8. And another angel followed, saying; that great Babylon is fallen, is fallen, which made all nations to drink of the wine of the wrath of her fornication.

Rev. xvii. 18. And the woman which thou sawest, is the great city which hath kingdom over the kings of the earth.

Rev. xviii. 19. Alas! alas! that great city.

Having examined the keepers he commanded they should be led away.

And that he raised him up from the dead to return now no more to corruption, he said thus: that I will you the holy faithful things of David.

And going down to Cesarea, he went up, and saluted the church, and so came down to Antioch.

If then the uncircumcised keep the ordinances of the law: shall not his uncircumcision be reputed for circumcision?

I have fully preached the gospel of Christ.

When we shall have abolished all principality, and authority, and power.

We shall all indeed rise again: but we shall all be changed.

For the sorrow which is according to God worketh penance, unto salvation which is lasting.

Because in him it hath well pleased that all fullness should dwell.

For covetousness is the root of all evils.

By faith Jacob when he was dying, blessed each of the sons of Joseph; and worshipped the top of his rod.

For if God spared not the angels that sinned, but having cast them down into the place of torments, delivered them into the chains of hell to be tormented, to be reserved unto judgment:

And another followed, saying; she is fallen, she is fallen, that great Babylon; which made all nations drink of the wine of the wrath of her fornication.

And the woman which thou sawest, is the great city, a kingdom which hath dominion over the kings of the earth.

Wo! wo! that great city.

From the foregoing discrepancies, we may form a just idea of the nature of that heterogeneous mass which the Roman Catholics have in the place of holy Scripture. It is not a little surprizing that enlightened and independent laymen (if such there be) in the church of Rome, should suffer such impositions as these. Any one that will examine the above extracts, will see that very different ideas are conveyed to the mind by these two versions, though confessedly derived from the same original. In 1 Cor. xv. 51, they palpably contradict each other; in the one, it is asserted that we *shall* all be changed, while it is affirmed with equal confidence in the other, that we shall *not* all be changed! These infallible translations furnished by the holy mother church may satisfy Papists who are under the absolute control of the

Priesthood; but, they will not suit Protestants who think and determine for themselves in matters of religion. Any sort of hodge-podge, bearing the name of Scripture, will serve the church of Rome. If she would reject the Scripture in toto, she would be seen at once to be heathen, which indeed she is. If she would suffer the free circulation of the pure word of God, she would be seen to be idolatrous, which also she is. Consequently, she has no possible way of standing, but by holding the Scriptures and concealing them from the people.

EPSILON.

TWENTY-FIFTH SESSION OF COUNCIL OF TRENT.

Decree on 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 *every where 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, viz. *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 to all others to whom the duty belongs.”

Decretum de Purgatorio.

“Cum Catholica Ecclesia, spiritu sancto edocta, ex sacris litteris et antiqua Patrum traditione, in sacris Conciliis, et novissime in hac œcumenica Synodo docuerit, Purgatorium esse; animasque ibi detentas, fidelium suffragiis, potissimum verò acceptabili altaris sacrificio juvari; præcipit sancta Synodus Episcopis, ut sanam de Purgatorio doctrinam à sanctis Patribus et sacris Conciliis traditam, à Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant. Apud rudem verò plebem difficiliore ac subtiliores quæstiones, quæque ad ædificationem non faciunt, et ex quibus plerumque nulla sit pietatis accessio, à popularibus concionibus secludantur. Incerta item, vel quæ specie falsi laborant, evulgari ac tractari non permittant. Ea verò quæ ad curiositatem quandam aut superstitionem spectant, vel turpe lucrum sapiunt, tamquam scandala et fidelium offendicula prohibeant. Curent autem Episcopi, ut fidelium vivorum suffragia, Missarum scilicet sacrificia, orationes, eleemosynæ, aliaque pietatis opera, quæ à fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum Ecclesiæ instituta piè et devotè fiant; et quæ pro illis ex testatorum foundationibus, vel aliâ ratione debentur, non perfunctoriè, sed à sacerdotibus, et Ecclesiæ ministris, et aliis, qui hoc præstare tenentur, diligenter et accuratè persolvantur.”

THE BALTIMORE PRIEST, AGAIN.

THE readers of the first number of our magazine, will remember an article, under the head of *A Baltimore Priest*, in which a statement was made of the imposition upon a poor girl by her Priest. The facts only were published; but no names given.

The same fact was published in the Lutheran Observer of this city, under the caption of *Romanism in the 19th century*.

Since the publication of the above, things have turned out, much as we expected. The Rev. Priest or some of his friends, have put themselves to the trouble of collecting a number of affidavits, taken before certain magistrates, in Adams co. (Penn.) where Mr. De B. and the girl had formerly lived; the object of which, is to destroy the girl's character for veracity. A certificate signed also by a number of citizens, is presented, which declares Mr. De Barth, (for it appears they knew who was the Priest) to be an excellent man; and therefore, the conclusion would be, he never did what has been charged upon him. But let us take a more extended view of the case.

1. *The girl's character.* "She is accused of being a notorious liar, and the deponents say, they would not believe her on oath, as to any thing she would tell them, unless they saw it with their own eyes." One swears that she had told her, "she was so tempted to tell lies and do wrong, that she thought the devil was after her." As this is gravely sworn before a magistrate, we will not say more about it, than that it looks like things we have read of before, in relation to converts from Popery, as far back as the days of Luther. But admitting the preceding to be true, to what does it amount? and what does it prove? Mr. De B. was her father confessor; if he was faithful in the discharge of this duty according to promise, he must have known her character, and known that she was so notorious a liar. What punishment did he inflict? Did he enjoin penance? Did he refuse absolution, or did he connive at her wickedness. Another deponent says, she did not give her money to pay Mr. De B. for praying her mother out of purgatory. It does not matter what she gave her money for, if the girl used it in this way.

2. *The good character of Mr. De Barth.* The document setting forth his character is rather extraordinary, and makes it

entirely too good. "His errors (says the certificate) if he had any, were on the side of goodness, benevolence and charity to all classes of society, and especially to the poor." Singular errors, indeed! Errors on the side of goodness! We have learned for the first time, that a man's good deeds, his benevolent actions, should be errors! It may be an error in a Popish Priest to do good, to be benevolent and kind, but he is the only being on earth, in whom such a thing would be an error.

For the present let us admit all declared and attested by the Priest's friends to be true. That the girl was guilty of every thing charged upon her. And the Priest so very good that he erred, on this side. Does this mend the matter? What is goodness in the Popish sense of the word? Is it not fidelity to the church, a discharge of duties enjoined by it? And, if Mr. De B. performed the regular orders on this point, did he not say mass? And would he say it unless he was paid for it? We ask again, is not this the very result, we should expect, from the practice of that crafty, wicked, money-making doctrine, called *Purgatory*? And why so much stir about it? The gentlemen, that presented the documents to which we allude, and who appear very much interested, act as if this were an uncommon occurrence; as if it were a thing before unheard of. Are they true Papists? Are they in heart as well as in profession, members of the Roman Catholic Church? Have they cordially and understandingly embraced her doctrines, and among others that of *Purgatory*? Then why so touchy? They must know something about these things. And why so anxious to disprove the consequence, flowing from the very doctrines, which as honest Papists, they must believe, under penalty of being accursed? Or is the case before us, too wicked and glaring, too manifest an exposition of the oppression of the poor? Do they ask what could have induced a Priest to do such a thing? To this we reply. That, love of money, and of influence over the people, which would lead men to teach a doctrine so contradictory to the Bible, as a doctrine of the Bible; which would place the souls of men for time and eternity in the hands of the Priest, with power to send them to heaven or hell as he shall see fit; and rest the use of this power for good, on the payment of a sum of money by the deceased, or their friends. The same love of money, or

whatever you may please to call it, would unfit a man for any thing noble, generous, or disinterested, and prepare him for just such an act as that charged upon this Priest.

The girl states, that in paying this money, it was *fifty cents* for each mass. The abettors of Mr. De B's case, may say this is false, she is not to be believed. They have tried to disprove her veracity, but as yet have said nothing about what she paid. This can be better settled by having a little light thrown upon it from a source which with Roman Catholics will be indisputable. We refer to the Rev. Roger Smith, late rector of the Cathedral; he was well known, and in high repute as a Priest. In his last will and testament, art. 2, we read as follows: After my burial, "my brother is to give *one hundred dollars* to the Rev. Dr. Deluol, to have *two hundred masses* said for my *poor* soul." This will and testament can be found in the office of the Register of Wills for Baltimore County. Liber. D. M. P. No. 14, folio 317. To its genuineness, we have John Scott, Esq. making oath, that he was well acquainted with the said Roger Smith, and believes it was written and subscribed by him. Here is a case beyond dispute, and the price fixed, \$100 for 200 masses, for the *poor soul* of a Priest, at *fifty cents each*. Here is the declaration of a girl, who they say is not to be believed on oath, attested by the will of a Priest, who knew, and certainly is to be believed.

Then *fifty cents* is the price of a single mass for the dead, who die in the Roman Catholic Church. The mother of this poor girl, was a Roman Catholic, and died such. Of course, she went into purgatory, and there remained until removed by *the suffrages of the faithful*. The daughter was a Papist, and believed the same doctrine: she concluded her mother was in purgatory: if she doubted it, this faithful pastor should have instructed her. The Priest who was her confessor (we conclude it to be Mr. De B. from the affidavits handed in) was sworn to believe it, and *to teach it* carefully; what they were bound to teach may be seen, in the decree of the Council of Trent on this subject, published above. Now, according to the doctrine of the church, the girl's mother was in purgatory, and the Priest can get her out by offering up mass, and for every time he offers, he must be paid, and the price we see is fifty cents. The poor woman is weltering amid the flames of

this *purging fire*. (See Cat. of Coun. of Trent, p. 63,) and the Priest, a benevolent, generous soul, erring on the side of goodness. What part now should we expect the generous Priest to act? Would it not be to inform the girl, to ask her to have masses said for her mother? Would he not urge her to have it done as soon as possible? In what way shall it be done; seeing these jobs are not to be done *gratis*? An appeal to filial affection is made; what child believing her mother a sufferer, would not strive to release her? What child would not spare her hard earned wages, and willingly suffer herself to want, that her mother's condition may be improved? And when her own wages were gone, be willing to pledge herself to the individual with whom she lived, to labour until she could make up any sum loaned her by her mistress, to pay for the said masses. Here is the very case, according to this girl's simple and frank statement. Let the reader judge, which has the fairest appearance of truth.

We shall only allude to one more point; she is charged with ignorance. Alas! alas! when Rome begins to charge on her children as a reason for not believing them, the very thing which she endeavours to persuade them is well. Ignorance! look through the great mass of the children of the lower order of Papists; how many of them read! Go into Popish countries and let us know in what one knowledge is commended! 'Tis enough for the Priest to know; and even among the thousands of them it is too much. Most generally, the maxim is followed out among them. "*Ignorance is the mother of devotion.*" This girl, though ignorant, and barely able to read, displays good common sense, and has borne a good character among the various families in which she has lived in this city. All the evidence brought against her, instead of proving her to be what they attempted, only shows the Jesuitical artifices to which Papists will resort, to destroy the character of those leaving them, and offers a most powerful argument against a system, which can be upheld only by oppression, artifice and ignorance.

"The Jesuits of Clermont declared, before all Paris, that *the Pope was as infallible as Jesus Christ himself*, and employed all their knowledge and talents to inculcate that doctrine, and make it an article of faith."—*Villers on Ref.* p. 384.

SEAMAN'S CAUSE, IN BALTIMORE.

THERE is a cause in our city, not perhaps the least important, but which has not as yet obtained for itself that degree of interest in the public mind which might have been reasonably expected it would have done; especially in the sympathies of the professing Christians of the different churches in our city, who manifest a lively interest in the general benevolent operations of the day. This class of our citizens excites the more surprise by the defect hinted at, because, at the same time that they, with their fellow-citizens, have hitherto by their voluntary contributions sustained the pecuniary part of the cause referred to; there is reason to fear, that in other and more important respects, they do not afford that efficient aid that is in their power, and which surely this cause justly claims at their hands.

But, that I may not keep your readers any longer in suspense as to the subject alluded to, I would say, it is the *SAILOR'S CAUSE* I am pleading, the cause of those men who have so often been justly spoken of, as being essential to our defence, prosperity and comfort; of those who in pursuit of their lawful, perilous calling, have so often to undergo privations and sufferings; and who frequently by whole crews, are hurried away into the eternal world, often very suddenly and unexpectedly; leaving all that are dear to their hearts in utter uncertainty as to their fate, until that great day when "*the sea shall give up the dead that is in it.*"

Now my fears that for these dear men there is not that deep interest felt by the praying part of our community which there ought to be, are grounded on two or three particulars. And, 1st, There is not that share in the public prayers of Christians in our community which I think God claims from his people in their behalf, and which their critical situation strongly demands from the sympathies of Christians.

Are not the express or clearly implied promises and declarations of Jehovah the ground of the Christian's supplications? And has he not declared, that "*the abundance of the sea shall be converted unto thee.*" And surely, seamen are no inconsiderable part of these; and shall they not be prayed for more in public than heretofore? And I fear that, as they are so much forgotten in public—

they are also in the closet and at the family altar.

Another particular on which my fears rest, is, the comparatively small success, that has hitherto attended the ministration of the word among the seamen in our port. I say comparatively, for that some have been awakened and plucked from the burning, I have reason to believe, and thank the Saviour for, and which is one of the considerations that has kept me from despondency. But, O! when compared with the multitudes that have heard the gospel, and with the number that have given satisfactory evidence of regeneration in some other ports—how few.

Another particular is, the comparatively few professing Christians that ever visited the Mariner's Church, and by their presence and prayers encouraged the heart of him who has been so often left to "*serve alone.*" I presume that the ministers in our city, would be surprized could they ascertain how small a number of their praying people have even, ever been, in the Mariner's Church—much less ever united their hearts and voices in the worship there held four times a week. Now, Messrs. Editors, have I not cause to fear? Far be it from me, however, to wish to throw the whole blame on others to clear myself; I am willing to bear all my proportion of the blame attaching to us, in reference to the want of success.

But, as I hope, my only motive in penning this, is, to create, if possible, an increased interest in this good cause,—and not wishing my first essay to have a character that may prevent my future numbers being read, (for I design, if spared, and this meets a favourable reception, to let you hear from me again on this subject;) I submit this to your disposal.

STEPHEN WILLIAMS,
Preacher in the Mariner's Church.
Balt. March 5, 1835.

A COLLIER'S FAITH.

A Collier was asked, what he believed. He replied, "I believe what the Church believes." "What then does the Church believe?" "The Church believes what I believe." His interrogator wishing to get a direct answer, said, "Tell me, I pray, what it is which you and the Church both believe." The only answer he could get was: "Truly, Sir, the Church and I believe the same thing!"

AN INCIDENT IN THE LIFE OF ROGER SMITH,

Late Rector of the Cathedral in Baltimore.

MR. SMITH, was for a number of years Rector of the Cathedral in this city; was well known by the denomination usually meeting in said church, and not unknown to many of the Protestant population of this city. The remembrance of his hatred of the Bible, devotion to the Papacy, and total disregard of honor, justice, honesty, or even mercy, when the interest and advancement of his church were in the way, will long survive him. Many of his doings will be treasured up in the memory of those who were eye-witnesses of his actions, others will be registered among the public records, and both committed to the press. But, if there be a righteous God, in heaven, who hears the widow's prayer, who marks the scoffer at his word—then the doings of Mr. S. are treasured in that book of remembrance from which (*unless they were repented of,*) they shall be made known when the Judge of quick and dead shall consider and decide upon the condition, and doings of mankind. Of these deeds, there is one which we shall present to our readers. We copy it verbatim from the printed report of the trial, published in 1832, by the plaintiff in the cause. Those who were so tenacious about the case of Mr. De Barth, will probably be quiet as to this; and the public who may have hesitated in the other case, will here have abundance to confirm, far more than was even hinted at in it.

Heirs of Patrick Ward, vs. Patrick Gaffney and Matthew Foley.

This action came up in the Baltimore County Court on Tuesday the 3d of April, 1832, where it had been assigned by the judges of the Orphans' Court, upon a caveat against a will offered by the defendants as the last will and testament of Patrick Ward.

It appears that the said Patrick Ward, about one year previous to his death, made a will bequeathing the income of his property to his wife during her life, and at her death, to be divided equally between his children by a former marriage. Shortly after the execution of this will, the testator was attacked a third time with paralysis, which was immediately followed by a decay of the brain; and which, very shortly after, destroyed both his mental and physical powers. In this way he remained insensible of every thing that was done or doing around him, until the exertions of his wife, to make him comfortable, and the kind and humane attentions of the neighbours, were exhausted. Thus situated, it was thought that by removing him to the Infirmary, he would not only have all the benefit of the medical talent that has been so judiciously selected for this institution, *but as the nursing department was especially under the direction of the sisters of charity, it was believed that his comfort would be promoted, and the chance of restoring him to reason and his family, increased.* Accordingly, on the 2d of February, 1832, he was removed without exhibiting any symptoms of bodily pain, or of being conscious of where he was going. Dr. Potter, who was the attending physician, and happened to be on the spot at the time, stated "that when brought there he was a dying man—in-

competent of associating ideas, and totally unconscious and incapable of any mental or bodily act, or of giving a rational answer; that the disease was a paralysis and decay of the brain, and from its progress there *could be no lucid intervals*, in which a rational understanding could be discovered." Dr. Yates, the family physician, testified "that his mind had been impaired for fifteen months before his removal, and that it gradually grew worse until it became in a state of *utter decay.*" The Rev. Mr. Roszell, to whose society he belonged, "considered him so far gone that his professional visits had been discontinued for some time previous to his removal, as he was incapable of understanding any thing that was said to him." Mr. Stewart, stated, "that he visited him frequently before his removal—never found him during his last attack in a situation in which he appeared to be rational; that for several weeks before he was taken to the Infirmary he could only articulate *yes* and *no*, and that indistinctly: Frequently *no* was said when *yes* would have been a direct answer to the question." Mr. Berry and other witnesses testified to facts corroborating the above.

At this point the attorneys for the plaintiffs rested their case, and the defendants commenced by a detail from one of their counsel, Mr. Read, who stated, "that he had drawn the will at the instigation of the *Rev. Roger Smith*; that he had not seen the testator, but had left the bequests in blank," which were afterwards filled up in a different hand writing. Mr. Otho J. Smith, one of the witnesses to the will, a student of

medicine who attended at the infirmary—put up prescriptions, dressed wounds, &c., was called, and stated, “that he believed Mr. Ward was rational, and understood what was said to him; that he had tried him several times by writing upon a piece of paper, which he, Mr. Ward looked at, and *signified by gestures*, that he understood what was written upon it; *that his tongue was palsied* and could not articulate any thing except *yes* and *no*; that upon signing the will, the *pen was put into the left hand and guided to the place where the mark was made*, that he looked at the will and appeared to read it—*attempted to speak but could not*; but appeared satisfied with the disposition of his property.” The witness also stated, “that he was *ignorant of the gestures* made use of by the testator to designate the different bequests,” and went on to relate circumstances which indicated a rational mind; after which the attorneys for the defendants, Mr. Scott and Mr. Read rose and stated to the court, that they abandoned the case.

Thus has terminated a case in which the heirs have been unjustly subjected to heavy expenses in defending a property that was their own—a case in which every citizen is interested—in which the tender feeling of the philanthropist is involved, and must be regarded with disgust and horror by every honest citizen of the community. The prudent husband, whose life has been devoted to the cares and wants of his own household—to the education of his own offspring—teaching them to revere the ministers of his religion, as the professors of virtue and Christianity—directing them, perhaps, to the proper use of a slender estate which, by their united efforts, they had accumulated, and preserved by a prudent economy, contemplate the contingency that is here illustrated, without shuddering for the fate of his family. The aberrations of mind to which humanity is subject, brings this case to the door of every one, and as the details are perused, he must regret that the sacred institutions of charity may be thus perverted to the unholy influence of avarice.

But to show more clearly the enormity of the transaction, we will introduce a connected detail of the facts. On the 2d of February, 1832, Mr. Ward, in a state of idiocy, was removed to the Infirmary, the nursing department of which is under the especial management of the Sisters of Charity. On the 3d or 4th, the

Rev. Roger Smith, one of the spiritual advisers of these sisters, visited the neighborhood in which the patient resided, and there learned a brief history of his family and the extent of his possessions. On the afternoon of the 4th, or on the 6th, as the 5th was Sunday, a will was drawn, at the “instigation” of this reverend divine, leaving the different bequests “in blank,” and on the 7th the blanks in this instrument “were filled up,” and executed in the presence of Otho J. Smith, Eliza Ann Magner, Ann Mary Fitzgerald, “and others,” making this meek and humble Christian the residuary legatee, by which the bulk of the estate would pass into his holy keeping. The wife who had nursed the testator through his long and tedious illness—who had “many a time and oft” exhausted the midnight taper in endeavouring to alleviate his sufferings or console him in his afflictions—who had for sixteen years preserved this property in the hope that the *remnant* of her days might be provided with those comforts which are necessary in declining age, was not even named in this precious document. The honour of having performed those services was perhaps thought a sufficient recompense, and the story of a wife in Ireland was introduced like smoke in the picture of a battle, to give effect to the benevolent intentions of this holy man—this would-be vicegerent of Heaven, whose duty it is “to soothe the widow’s grief and dry the orphan’s tear.”

The document itself will, however, illustrate the benevolent intentions of the parties named. The exuberant flowers of charity, that are budding in every paragraph, can only be enjoyed in their native soil; and as the reader may be fond of such luscious sweets, and particularly as they appear to be exotic, we will here transplant the instrument for his special use. As it is somewhat withered by the nipping frosts of justice, it must be treated kindly, and nurtured in the hot-house of benevolence and charity. But in its withered state, he will learn how a shepherd can lay down his crook and travel into the pastures of another flock, for the purpose of appropriating their subsistence to himself—how a wife and children may be stripped of their earnings and driven into penury and want—and in short, how a will can be manufactured for a man who could only articulate *yes* and *no*. The solemn exclamation that is given by way of preface, it is presumed, is to impress the

solemnity of the act, and to show that all the parties, sisters and all, were "of sound mind," except the testator. But as there are more things in earth than have been exhibited in the Baltimore County Court, for we have evidences to prove other facts in relation to this affair we will merely state that Mr. Ward was a member of the Methodist society—totally unacquainted with this Rev. Roger Smith, or any of the friends named in the will: and that he had no wife but the one who followed his remains to the grave, and who now is obliged to abridge her comforts by the kind interference of this priest. This is the document.

†

"In the name of God.—Amen.

"I, Patrick Ward, of the city of Baltimore, being sick in body, but of sound mind, do make and publish this my last Will and Testament.

Imprimis.—I give, devise and bequeath to my lawful wife, from whom I have been living separate for several years, and who is now in Ireland, as I think, and to any lawful descendants of our two bodies, children, to take share, and share alike, and the descendants of children to take the share that their parents would have taken if living, and my said wife to take a child's share, all my worldly estate, real personal and mixed, after the legacies hereafter mentioned shall be paid.

Item, I give and bequeath to the trustees of the Catholic Cathedral Church in the city of Baltimore Five Hundred Dollars.

Item, I give and bequeath to the Protectors of St. Mary's Female Orphan School in Franklin street, in the city of Baltimore, One Hundred Dollars.

Item, I give and bequeath to the trustees of the Maria Marthian Society of the city of Baltimore, whose name has been changed to the Charitable Relief Society. (Here, as the benevolent testator could not make up his mind to the amount this charitable institution was to have, the "blank" in the original is not "filled up," and the paragraph is crossed with the pen.)

Item, I give and bequeath to my friend Roger Smith of the city of Baltimore One Hundred Dollars!

Item, I give and bequeath to my friend Timothy O'Brian, who is at this time pastor of St. Patrick's Church near Conowingo Bridge, in Cecil County, One Hundred Dollars.

And lastly, it is my will that if neither my said wife, whose name is forgotten, nor any lawful descendants of mine by her, should be living at the time of my death, the above legacies should be doubled, and all the rest and residue of my worldly state, real and personal, I give in that case to my said friend Roger Smith, his heirs, executors and assigns, for ever. And I hereby appoint Patrick Gaffney and Matthew Foley, Executors of this my last Will and Testament. In testimony whereof I hereunto set my hand, this Seventh day of February, Eighteen Hundred and Thirty Two.

HIS

PATRICK X WARD.

MARK.

Signed, published and delivered by the Testator as his last Will and Testament in our presence, who have subscribed our names as witnesses hereto in his presence and in the presence of each other.

OTHO J. SMITH.

ELIZA ANN MAGNER.

ANN MARY FITZGERALD.

BALTIMORE, Feb. 7th, 1832.

The foregoing is an exact copy of the Will that was drawn by William George Read, Esq. at the instigation of the Reverend Roger Smith, and offered to the Recorder by Patrick Gaffney and Matthew Foley, as the last Will and Testament of a man who could only articulate *yes* and *no*; who, as Dr. Potter stated, was totally incompetent of any act of either body or mind; and who had no previous intercourse or friendship with any of the parties above named. *It is the document that was manufactured and executed at the Infirmary, an incorporated institution of the State of Maryland, and managed by a Board of intelligent and judicious men.* How far they may feel themselves exculpated from blame, in confiding an important department to the management of persons so destitute of the essential ingredients of charity, the citizens of Baltimore must determine. If there are laws prohibiting the execution of Wills for incompetent persons, it is their duty to see them enforced, and if any of their fellow citizens have been imposed upon by their neglect, it is, in like manner, their duty to see that justice is done, and the institution guarded against future contingencies that are calculated to destroy its usefulness.

This exposition of the case has been delayed for some time, in the hope that the parties would restore to the widow

the sum that has been taken from her subsistence. But after addressing the parties who were most conspicuous in the affair, and no answer received; after laying the whole subject before the Archbishop, who has also been most

profoundly silent; and finally, after having been informed by their counsel, to whom a note was addressed, "that evil never ensued upon a full exposition of the truth," this statement is reluctantly laid before the public.

To this extract we add a few remarks.

1. We venture to say, that not one of the readers of this paper, who shall have read it with impartiality, has closed it, without a strong conviction of the abominable crime; and is ready to admit, that it was known and wilful. Mr. Smith called on a neighbour of Mrs. Ward, and learned from him her condition, knew where she lived, and could not in any way have done this thing ignorantly.

There was no reason, so far as we know, why he should be driven to engage in such a thing. He had no family to support,—No children crying for bread; he was not in want. What motive then could induce him? If any of our Roman Catholic friends can inform us, we shall be extremely indebted to them.

2. This was not a matter of which the late Archbishop was ignorant. The case was presented to him, but he had nothing to say. His Father Confessor, was not ignorant of it. The clergy of the city could not have been ignorant of it. Yet we hear of no penalty inflicted, of suspension, excommunication, or deposition from his office. This was not an error in doctrine, it was not heresy, he was still a devoted son of the church, the church must therefore cherish him, and so she did, keeping him at the Cathedral, as pastor, until his death. It would have been formal excommunication if he had turned Protestant, but a crime which in other circumstances would have subjected him to severe legal penalties, is nothing while he remains obedient to the church. If such a thing had happened among Protestants, it is certain they would have been considered guilty of conniving at his crime, had they not immediately deposed him. Things change, when it is Rome: but it does not clear the late Archbishop and clergy from having connived at his doings.

3. The whole case addresses itself, seriously, to every Protestant, and particularly so in relation to our Infirmary and Hospital. Each of these institutions being under the care of the above-mentioned *Sisters of Charity*, and these sisters with a *spiritual adviser*, as in the present case of Mr. Smith. If a man have property, as in this case, how easy for the sisters to inform their adviser, and he discover the property, &c.; have a will prepared, and thus secure it to the church. With the fact fresh in remembrance, our surprize was excited, by an editorial article in the *American* of a week or two back, under the head of the *Maryland Hospital*. (This paper professes to be neutral, and yet is continually puffing these tools of the Jesuits.) The editor considers the change in the hospital to be very advantageous, when he says: "The most important feature of the new administration of the Hospital, is in the management and care of the patients,—what may be called the executive department,—*which is confided to six Sisters of Charity*. The perfect order and cleanliness that pervade the whole establishment, the neatness, and signs of comfort in every room, the contentment of those patients who are permitted to go at large, the subjection of those who require to be confined, attest the peculiar adaptation of this admirable sisterhood to manage, under the superintendence of scientific medical men,—lunatic patients." Sisters of Charity are not a sectarian order according to this paper; perhaps the Jesuits are not! For our part we never had much faith in this order, nor have we much in any order of unmarried women, connected with, and under the entire direction of a class of unmarried men.

4. Finally, we may regard the continued silence of the defendants, and all their friends and patrons, in this dreadful transaction, as adding the seal of their consent, to all the statements made public by the adverse party. However that may be, it is well for the cause of truth, that most of the persons on whose testimony the important facts of the case were established, and others who acted in it, are yet alive, to explain and confirm, what they then admitted, or proved against the unhappy man, whose name stands at the head of this article; and whose conduct on this occasion, throws so dark a shade over the principles of the church in whose bosom he lived and died an honoured and active son. The Rev. Mr. Roszell, is still a worthy minister in the Methodist Episcopal Church—let him

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speak. The widow of Patrick Ward resides in this city; let her be questioned. Dr. Potter, is still amongst our most distinguished physicians; Dr. Yates is widely known amongst us;—Mr. Read, and Mr. Scott, both members of the Roman Catholic and Apostolic Church, who, as attorneys for the defendants, in open court, abandoned the cause, still live to correct any false impressions. All these and others, are able to rectify all that may be erroneously stated in what has gone before. And, while we are fully persuaded, that all, here recorded, and more, is true, we shall be ever ready and willing, to allow any who consider themselves injured, or the truth violated, to make such corrections and explanations, as justice and candour may require.

Translated from the 9th Dissertation of
LEUSDEN'S *Philologicus Hebræus*.

THE APOCRYPHAL BOOKS.

1. In the four preceding dissertations (of the work translated) we have enumerated all the books of the Old Testament, which are esteemed canonical, by the Reformed. Besides these, Papists acknowledge as canonical other books, which are commonly called Apocryphal. There are also some who, not only count books as canonical which are not so, but who assert that certain really canonical books of the Old Testament have been lost.

2. These two propositions are therefore to be sifted and examined. 1. Whether the books, which the Reformed denominate Apocryphal, and which before the Synod of Dort were placed between the New and Old Testaments, and now by its decree, after both, are canonical, and a rule of faith and morals? 2. Whether certain canonical books which once belonged to the canon, have been excluded from it?

3. To the first question I reply; those books which are commonly called Apocryphal, are not canonical, nor a rule of faith and morals. We are unwilling (indeed, it would seem like an attempt to write an Iliad after Homer) to gather from all quarters, and by all means, proofs to establish a negative. For this opinion of the Reformed, is more than sufficiently established by our theologians; but as that opinion is material to the subject of philology to which this treatise pertains, we will confirm it by a few proofs. Then, the Apocryphal books are not to be received into the canon of the books of the Old Testament for the following reasons.

4. First, because the Apocryphal books were not written by any Prophet. For from the time of Malachi, whom the Jews called *the Seal of the Prophets*, till the time of the New Testament, there

was no Prophet. Which is proved from 1 Machabees ix. 27, where it is said, "There was great affliction in Israel, the like of which had not been, since the day when they saw no Prophet." But the scriptures of the Old Testament are called the "Scriptures of the Prophets;" in Rom. xiv. 26, "But now is made manifest, and by THE SCRIPTURES OF THE PROPHETS, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

Against this, some may possibly object, that Malachi, was not the last Prophet: for in the New Testament, mention is several times made of certain Prophets. As in Acts xi. 27, 28. "And in these days came PROPHETS, from Jerusalem to Antioch, &c." And Acts xxi. 9, "and the same man had four daughters, virgins, which did prophecy, &c."

It may be replied, that when we deny that after Malachi there was any Prophet, we speak of the time that remained, exclusively under the œconomy of the *old dispensation*;—but *Agabus*, and these four virgins, prophetesses, lived under the œconomy of the New Testament.

5. Secondly, because the Apocryphal books are not written in the Hebrew language; which language alone was used as prophetic in the Old Testament. For the books of the Old Testament were written for the Israelites: (Psalm cxlvii. 19, 20, "He showeth his word unto JACOB, his statutes and his judgments unto ISRAEL. He hath not dealt so with any nation, &c.") and they used the Hebrew tongue alone. But the Apocryphal books, were written in *Greek*; except the fourth book of Esdras, which was found only in *Latin*.

Perhaps, some may try to weaken this argument, by saying, that many Apocryphal books have been found written in the Hebrew or Chaldee languages; for example, the *Book of Syrac*, was translated from the Hebrew tongue, and is sometimes cited by the Talmudists.

JEROME declares, that *Tobias* and *Judith* were written at first in Chaldee; and asserts, that he had himself seen the first book of the *Macchabees* in Hebrew.—*Munsterus* translated the history of *Tobias* from Hebrew into Latin, which he edited at Basle, in 1570. Which is the more to be credited, as *Hottinger* declares, in his *Thesaurus Philologicus*, page 315, that he owned all the Apocryphal books written in Hebrew. From the alleged examples, it would seem clear that our second reason is light and frivolous.

I reply however, that though it may be admitted that these books have been found in the Hebrew and Chaldee languages, by many persons, both in former times, and even in our age; yet it is denied that those books were first written by their authors in those languages. But, I suppose, they were translated for the sake of improvement by certain persons; which is sufficiently obvious from the crudity of the style and the solecisms every where occurring in those translations. *Hottinger*, expressly says, in the place quoted above, that the Apocryphal books written in Hebrew, which he had, were translated by some Jew.

6. In the third place, these Apocryphal books have never been preserved by the Jews, either in the public ark, or the private sanctuaries of particular synagogues; but the canonical scriptures have always been so preserved. In every synagogue of the Jews a certain ark is placed, in which some of the sacred books, written on parchment, are inclosed. But never in any ark of the Jews, were the Apocryphal books inclosed; although, “unto them were committed the oracles of God.” (Rom. iii. 2.) And yet Christ never accused the Jews either that they had corrupted the sacred volume, or that they had excluded certain books from it.

7. In the fourth and last place, the Apocryphal books are not canonical, because much that is fabulous, superstitious and contradictory is found in them. Concerning all these, consult the extremely learned preface to the Apocryphal books prefixed to the *New Belgic Version*. For these reasons, it is clear that the Apocryphal books, do not belong to the canon of the Old Testament.

8. If secondly, it should be asked why those books, which for the reasons alleged, have been excluded from the canon, are called Apocryphal, that is, hidden; I reply, some call them so; because, the

two Greek words, which form the name, signify literally, *out of the ark, or coffer*; into which they, indeed were never admitted. Secondly, others deduce it from a word signifying *to hide*. But authors who derive the name from this word, are not agreed in assigning the reason of the derivation. Some suppose they were so called, because, first, their authors were obscure and unknown. But their opinion is improbable; for many of the canonical books are by unknown authors, and on the other hand, the authors of some of those that are Apocryphal, are known. Therefore, it cannot be maintained that those canonical books, whose writers are unknown, become Apocryphal; nor that those Apocryphal books whose writers are known, become canonical. 2. Others suppose, they were called Apocryphal, because the authority of those books was uncertain and feint, with the ancients. 3. Finally, some say, that they were so called, because they were not allowed to be read publicly from the desk, in the ancient church; but only in private houses. Nevertheless, the *Latin church*, did admit the public reading of these books, for a time, for the edification of the church.

9. We conclude, that these books are called Apocryphal; either because they were hidden by the Jews, lest any one should read them publicly in the synagogue, or number them in the canon; or because they were never laid up in the Jewish repositories with the canonical books.

10. Thirdly, if it be asked, whether the Apocryphal books, can be properly excluded from the *Belgic, Latin, and other Bibles*? I reply, why not? The Jews have never received, nor numbered them in the canon; nor can they ever be truly so enumerated. Wherefore then, will any inquire, are they retained in so many Latin and Belgic Bibles, if we do not believe that they belong to the canon? I reply, that the venerated Synod of Dort, held in 1618 and 19, judged it not unsuitable to translate these books, anew from the Greek, and retain them in the *New Belgic Version*, lest occasion might be given to the Papists to calumniate and accuse the Reformed, before the people, as though they had excluded certain books, which for so many ages had been in the Bible, and thus rendered the sacred volume imperfect. But the same Synod directed them to be put last, as they did not consider them part of the canon.

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EXPOSITION OF ROMANS V. 12—21.

12 Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law, sin was in the world: but sin is not imputed when there is no law.)

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of our judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

THE Epistle to the Romans, is perhaps the only portion of the sacred scriptures in which divine truth is delivered in a systematic manner; the only part of the oracles of God in which the theory of Christianity, so to speak, is specifically set forth by the Holy Ghost. Even in this great work we see the regard of the Almighty for second causes, in his selecting for its performance the most acute and profound of his inspired Apostles,—and in his so overruling the labours of that wonderful man, that he should address this Epistle to a church to which he was personally unknown, and to

whose members therefore he would be less inclined to speak as by authority, and led most naturally to expound by reasoning those deep mysteries of God, which may be elsewhere delivered with equal clearness indeed, but with greater brevity, and with less indulgence to the weakness of human reason.

The Christians at Rome, to whom this Epistle was addressed, were looked on by the heathen around them, as only a subordinate sect of the Jews; and the Epistle itself affords abundant evidence, that the Apostle considered the greater part of those he was addressing as converted Jews. This is needful to be borne in mind, as we trace his proofs of the apostacy of man, and of the universal corruption of both Gentile and Jew, to the grand induction that they were all of the same rank in the sight of God, and that they must all be saved, if saved at all, by the grace of God, through faith in the Lord Jesus Christ. Pursuing the argument first as it regards the Gentiles, then as it regards the Jews, then jointly against them both, he sums up the result of what he had said, in the ten last verses of the fifth chapter,—whose import it is our present object to consider.

In these verses the Apostle runs a parallel between Christ and Adam, and between the relations borne to each by the family of man. Implied in this parallel and in the argument used to sustain it, are some of the most important points of Christian theology, and some of the most precious truths of the word of life.

We had been previously told (Rom. iii. 23,) that "all have sinned"—and here (verse 12,) we learn, that "by one man sin entered into the world"—and that

death came by sin. That all have sinned we have the clearest evidence in the fact, that all die. We are elsewhere (Acts xvii. 26,) told, that God "hath made of one blood all nations of men"—and here we have the strongest implication that if it were not so, death would have no power over those upon whom the sin of that "one man"—hath not passed. But we learn moreover, that "death passed upon all men, for that all have sinned." Sinned how? Not against the law; for death reigned before the law, even "from Adam to Moses." Not by actual transgression; because, "even over them that have not sinned after the similitude of Adam's transgression," the reign of death convicts them sinners. How then did they sin? For that "all sinned" we have not only God's explicit declaration, but we have daily before our eyes the abiding practical evidence, on which God condescends to rest the truth of his assertion, that they who have neither sinned against known law, nor by actual transgression,—yet even they have in fact sinned, and therefore they die. "In Adam all die," (1 Cor. xv. 2,) and that in such a sense, God being judge, as shall correspond by contrast, with the state of those made alive in Christ; for Adam was "the figure of him that was to come," (verse 14.) There is an ancient theory, which has been of late years, revived by Mr. Erskine and others, and extensively propagated, which restricts the death brought on mankind by the sin of Adam to mere temporal death, & restrains the corresponding advantage brought on all men by the atonement of Christ, to the simple resurrection of the body. It may be enough to say, that this explanation seems to be revived, not so much for its own sake, as to help, what is called the theory of Universal Pardon, of which it forms a part; and its chief use, so far as I am informed, is to prove, that though mortal in Adam, we are not depraved in him; a fair induction, corresponding to which on the other side of the case would seem to be, that though immortal in Christ, we are neither justified nor sanctified in him. If the induction would not hold, there seems to be no worth in the reasoning of St. Paul, nor any reality in the parallel he is running between the first and second Adam: but as it stands, it would appear necessary for those who hold the theory of Mr. Erskine, if they reason accurately, to reject some of the fundamental doctrines of the Cross.

But proceeds the Apostle, (verse 15)

the offence and the free gift, are not limited in the same manner in all respects. For if by the offence of one, many become liable to destruction; how much more hath the grace of God, and the gift by that grace as exhibited in Jesus Christ, abounded to many. And this is clear, because, (verse 16,) the ruin brought on us by the offence of Adam, had reference only to a single transgression, and his subsequent sins, had no greater effect on us than those of any intermediate person; but the free gift by Christ justifies us as well from that sin, as from the more aggravated guilt of our own multiplied offences. It is also still farther manifest, (verse 17,) because, "they which receive abundance of grace" shall reign through Jesus Christ, in a far more holy and glorious condition, than that from which they fell by Adam.

Here then in these verses, from the 13th to the 17th, including both, (all of which we may consider as forming a parenthesis, and intended to elucidate what was subordinate to the general argument) while the Apostle establishes the universality of death by sin, as the point on which one side of his case rested; he clearly displays the exceeding fullness of the mercy of God in Christ, above any supposed severity which attended the imputation of Adam's sin. And fortified by the digression into which he had been led, he proceeds in the 18th and 19th verses, with the parallel commenced in the 12th verse.

It is proper to say a word about the received translation of the 18th verse. The words rendered 'judgment' and 'free gift' are not in the original, but are supplied from the 16th verse. I think they are correctly supplied. But I have recently seen an explanation of this passage, in which the words 'sin' and 'atonement' are substituted for them from the 11th and 12th verses. If the present translation of the 18th verse should be retained, there appears to be very slender grounds for the proposed change in the supplied words. But if the verse were literally rendered, it would seem as if all doubt would be removed as to the sense in which it should be understood. The common translation has it, "as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life:" the literal translation would be, "as by one offence (*δι' ἑνὸς παραπτώματος*) judgment came upon all men to condemnation,—even so by one, righteousness,

(δι' εἰς δικάϊωτος) the free gift came upon all men unto justification of life." This literal rendering, besides making the sense complete, seems to be more consonant to the general scope of the reasoning. Thus; as by one man sin entered,—and by one man came the pardon of sin, yet the first sin being single, but the pardon extending to all sorts of transgressions; so also the first offence that brought in all the ruin, was a single act of rebellion against a single law of God, but the finished righteousness of Christ, by which the free gift came upon all men to justification of life, though single, also in that it was perfect, was the fulfilment of the entire moral law and of all its requirements. If we adhere to the common rendering, we have the sentiment as now expressed in the 18th verse, almost literally repeated in the 19th. But if we take the literal rendering, the argument is carried out; and what had first been predicated in verse 12, of one man, then in verse 18 of one offence, is in verse 19 summed up as the one offence of one man, and its peculiar character given as an act of 'disobedience;' and on the other side, that gift by grace which had been said in verse 15 to be by one man, and had been called in verse 18, one righteousness, is now as the argument cumulates, called in verse 19, "the obedience of one"—and thus while the argument is made perfect, the parallel is run out on either hand.

The two last verses of the chapter seem intended especially for the Jewish converts. The law of Moses, says Paul, could not effect this, for that made only *little entrance*, (παρεινήθη—subintravit) that the offence might abound more than before; yet, God's grace has thereby so much more abounded, as to be more glorious in its manifestations. And, finally, as sin had reigned under the covenant with the first Adam with uncontrouled sway, so under the covenant with the second Adam, grace should reign forever on the throne of God, in virtue of the atonement made by Jesus Christ.

By the sin of Adam, which is all along referred to—"sin entered"—'death reigned'—"judgment came to condemnation"—'many were made sinners'—"sin reigned unto death; and the extent of these calamities is designated by the words, 'the world'—"all men"—'many.' We do no more than express the meaning of these passages in other words, when we

say, that in consequence of the fall of Adam, his posterity are guilty of his first sin—that they are destitute of the righteousness in which he was created; and that their nature is utterly corrupt. These three united, constitute the original state of those 'many'—who "were made sinners," by 'one man's disobedience;' and the two last of them, namely, the actual destitution of original righteousness, and the real corruption of nature are penal evils flowing from the guilt of Adam's sin imputed to his posterity. He was the head and representative of his race, and as such was put on trial for them, as well as for himself. If he had stood in the fear of God, obeyed the command and fulfilled the law—they would have been, every one of them, as well entitled as himself, to reap all the fruits of his success. As he fell, they are, every one of them, as fully liable as he was, to the wrath of God; and that liability to punishment results from the imputation to them of his sin. They are considered covenant breakers, as well as himself; and, consequently, God withholds from them, those communications of his grace, which created his image in the soul of Adam, but which he lost by his fall; and hence result to them, that destitution of righteousness, and total corruption, by nature, which came upon Adam by transgression. Well might the Apostle magnify the riches of that grace, which was sufficient to deliver us from such condemnation. Adam was only 'the figure of him that was to come.' More extensive than the offence 'the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many'—"the free gift is of many offences, unto justification"—'much more they, which receive abundance of grace, and of the gift of righteousness shall reign by one, Jesus Christ'—"by one righteousness, shall the free gift come upon all men unto justification of life"—'by the obedience of one, shall many be made righteous.' Here again, it is only a simple paraphrase to say, that whoever may be meant by 'many'—"they which receive, &c."—"all men," could only receive whatever it is that is meant by, 'the gift by grace'—"the free gift," and so on, through 'the obedience of one'—through 'him that was to come'—through 'the grace of God, by Jesus Christ.' This is only saying, that all our sins, whether original or actual, can only be pardoned, by being imputed to Jesus Christ, and their penalty borne

him; and that we could never be accounted righteous in the sight of God, if the righteousness of Christ were not imputed to us, for our justification. Nor is it easy to understand how either the one or the other of these could be done, unless Christ had fulfilled all righteousness, and perfectly obeyed the law of God. Having no sin of his own—this perfect righteousness would insure to his own justification, if he were a mere man, and there would be the end of it; but if he be divine—his obedience has magnified the violated law, the justice of God is satisfied—and the righteousness of Christ being imputed to those who by a saving faith are united to him, God can for Christ's sake shew mercy to them. Beside this, there would seem to be, no other room for the pardon of sin; nor for the sinner's acceptance with God. To make of the atonement, less than this seems to rob the sacrifice of our blessed Lord of any definite end; and to leave no conceivable way, in which God 'could be just, and yet justify the ungodly.' And yet, if Paul be allowed to speak, the manner in which we are justified in Christ, by having his righteousness imputed to us, is precisely similar to the manner in which we are made sinners in Adam, by having his sin imputed to us; and, therefore, the guilt of Adam's sin is as really imputed to us, as our sins were to Christ, or as Christ's righteousness is to us. One part of the matter hangs so necessarily on the other, that whatever objection can be brought against the propriety or possibility of our bearing the guilt of Adam's sin, lies equally against the propriety and possibility of Christ's righteousness being of any advantage to us. I am incapable of discovering any difference, except it be found, in that corruption of our hearts which makes men look on the divine justice, as if it were relentless severity, and on the riches of divine mercy and grace, as if they amounted only to simple and appropriate justice.

It is clear, that the same extent is given on the one side of the parallel, run out by the Apostle, that is given on the other. '*Many* were made sinners,' so '*shall many* be made righteous.'—Again, '*judgment* came upon *all men*, unto justification of life.' It is undeniable, that the terms used in this passage to represent the extent of the injury sustained by the fall of Adam, and of the blessing conferred by the atonement, are

not only equivalent, but are identical. If there is any cogency in the reasoning of the Apostle, we cannot avoid the inference, that sinners and righteous; judgment and free gift; condemnation and justification, are mutually set over against each other so absolutely, that whatever ruin was brought in by Adam, was repaired, yea, more than repaired by Christ. How then are we to understand this Scripture? All certainly fell in Adam; then there must be some sense in which the free gift by Christ comes upon all; or else the plain declaration faileth. But all fell into condemnation; then there must be some sense also in which the free gift must come upon all men, unto justification of life, or else the plain assertion cometh to nought; and Paul's beautiful theory, is a mere illusion. Yet, practically, we see that all men are sinners, and so the first branch of the proposition stands; but all men are not delivered from sin; and therefore, the fact in life seems, hardly to consist with the apparent extent of the literal assertion.

One very common mode of expounding the words '*many*'—'*all men*,' and so on, in this and similar passages, is to explain them literally, when they speak of the wicked, in their largest import; but when they are applied to the righteous to restrict their meaning to the elect. If this method is used here, it is manifest that violence is done to the very words of Paul; and that still greater violence is done to his argument, which indeed, would be rendered totally incoherent. His premises would be changed by limiting his words in a different way on opposite sides of the proposition; and while the conclusion as it now stands, would not follow at all from the changed premises, neither would the conclusion that would then follow, be at all relevant to the premises as they now stand. Thus, the premises are: the free gift came on all, as judgment had come on all; from which it is a very ill conclusion; therefore, part of them receive the free gift. But if we change the premises, and make the Apostle mean, that as judgment came on all; the free gift shall come on part; then his conclusion, that all are partakers would not follow; and that which would follow, would be nothing to the point. It seems to me, that this method of interpretation cannot be followed, how much soever we may respect many of those who use it.

There is another method of explana-

tion founded on the theory, that the atonement is itself the pardon; that all men are now actually in a state of forgiveness, and that pardon is universal. This would certainly remove the difficulty, and leave the case as presented, clear enough. This view, however, seems to be contrary to Scripture, for it represents pardon as irrespective of faith, of confession, of repentance, and of turning to God; with all which the word of life appears to me indissolubly to connect it. Thus it is written, "whosoever believeth in him, shall receive remission of sins," (Acts x. 43.) Again, "whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus," (Rom. iii. 25, 26.) Whence it is evident, that pardon cannot be irrespective of faith. So also it is written, "If we confess our sins, he is faithful and just to forgive us our sins," (1 John i. 9,) and "I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin," (Psalm 35, 5.) Wherefore, pardon is not irrespective of the confession of sin. But again saith God; "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38,) and "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts iii. 19,) and "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations." (Luke xxiv. 46, 47.) And, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 31.) Whence it seems perfectly clear, that pardon is neither anterior to, nor irrespective of repentance for sin. But again, it is written: "I send thee to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts xxvi. 17, 18,) and "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will a-

bundantly pardon," (Isaiah lv. 7.) From which it is plain, that pardon of sin is not irrespective of the forsaking of it and turning to God. As this theory of universal pardon, in the atonement itself, singly considered, lay directly in my way, I have felt the more at liberty to give it this brief consideration, because of the great extent to which many of the kindred opinions of the ablest modern supporters of it, are disseminated among persons, professedly orthodox. Although some of those collateral opinions have been publicly embraced, and recommended by many able men, I am convinced that they all form a part of one ingenious and well concocted system; of which the doctrine I have here combated is the key-stone; and that upon more mature consideration the church will reject them all together.

Whatever difficulty exists in expounding this, and similar passages, results, perhaps, from not sufficiently attending to their general scope, and limiting, if I may so express myself, the spirit that maketh alive, by the letter that killeth. In this place, I apprehend that the Apostle, while he was explaining the manner in which sin was introduced into the world; and the extent of its ravages; meant also to indicate its final consequences; and so also, while he was explaining how Jesus Christ was the propitiation for the sins of the whole world; intended to teach us, not only the origin and extent, but the ultimate effect too, of the free gift through him. If we allow this observation to be well founded, all difficulty vanishes from this passage. All men, we are assured are not finally saved; therefore, all men are not finally justified to life; neither on the other hand are all men finally lost; therefore, neither does judgment of condemnation, finally come on all men. Both facts are figuratively true, of all men without reference to nation, or kindred, or tongue, or people; that is, (as Mr. Wardlow expresses it,) of all men, without distinction; but neither fact is true, literally, of all men, without exception. Here, I think, is a sense in which the whole passage is consistent with itself, with other Scriptures, and with the facts occurring every day around us. Indeed, this parallel is so exact, that whatever exceptions exist to the universality of the literal assertion on one hand, are really produced by corresponding exceptions on the other. For it is very certain, that the whole of the 'many' that will come into justification of

life, must in a corresponding degree reduce the number of the 'many' who will come into final condemnation. This explanation seems consonant to the use of similar expressions in the Scripture. Thus when it is said, "Then hath God also to the Gentiles, granted repentance unto life." (Acts xi. 18)—it is not meant that every Gentile without exception will be saved. When Paul says, God "will have all men to be saved." (1 Tim. ii. 4.) and when our blessed Lord declares, "And I, if I be lifted up from the earth, will draw all men unto me." (John xii. 32.) their words to be consistent with other passages, and with admitted truth would seem to require some such method of exposition, as I have here attempted to establish.

To this it may be answered, that as temporal death is literally universal; and as it is a penal effect of sin; sin itself must be universal. This is very true; but the resurrection of the body is as universal as death; and the offer to men of pardon for sin, is as universal as sin. The justice of God is fully satisfied by the obedience and sacrifice of Jesus Christ: and he can now be just and justify the ungodly. There is no other limitation to the offer; nor to the power of God; except only this, "I am not come to call the righteous, but sinners to repentance." (Mat. ix. 13; Mar. ii. 17; Luke v. 32.) And every motive by which intelligent creatures can be addressed, is urged with constant importunity, and unspeakable tenderness to entice us away from sin. So that if the objection should be urged, that the parallel maintained by the Apostle fails, because, men are not all physically compelled from sin; it must be apparent, that it lies not so much against the reasoning of Paul, nor against any particular explanation of it, as against the moral government of God; and that it is founded in a total misconception of the nature of sin. Yet even against such an objector, the clear reasoning of Paul furnishes a reply which should shut his mouth in shame. For even if in that point the parallel should not, in one point be complete, inasmuch as all sin is not actually banished from the earth; yet has the abounding mercy of God far more than counterbalanced the supposed defect, by the exceeding fulness of the imparted grace, above the imputed guilt; and by the inconceivable glory of that estate into which we shall come, above that from which Adam by transgression fell.

I conclude from the whole subject, that as the disobedience and fall of the first Adam, brought all men into a sinful state, and justly exposed them to the wrath of God: so the righteousness and sufferings of the second Adam recovered all men, into such an estate, as rendered it possible for God to be reconciled to them in consistency with his glorious justice. Still further, that as it is inconceivable how any man can be saved in his original lost estate, except through Jesus Christ; so it is equally inconceivable, how any man under the gospel dispensation can be lost, except by the rejection of salvation and continuance in sin. And finally, that the whole scheme of redemption, in all its extent, and wisdom, and equity, and goodness, and mercy, is to be considered not only as the means by which God can be gracious to our guilty race; but also, as itself proceeding from and evidencing the fulness and the richness of the sovereign and unspeakable grace of God. So that here, as throughout the word of life, salvation to dying men, by grace, through faith on Jesus Christ, which is itself the gift of God, is the burthen of our message to an apostate world.

MAYNOOTH COLLEGE.

ADORATION OF THE HOST.

The *Very Reverend Bartholemew Crotty*, D. D. president of the College in 1826, and for thirteen years before that, was educated in Lisbon. His official Station gave him the general inspection, of every thing connected with the institution at Maynooth; while the rank that he must have acquired amongst his consociates, before he could reach that eminent station, would of course entitle all his opinions to be considered weighty. Besides this, his foreign education, qualified him in a high degree to speak of the state of the Hierarchy; while his peculiar responsibilities, in the crisis which at the period of his examination before the Committee of Education Enquiry, impended over the Papal part of the population of Britain, would induce him to use all his knowledge and address, to make the best possible impression on the public mind. It will be seen therefore, that what he denies, is to be taken with a grain of allowance, and that whatever he admits, is necessarily so palpable, as to mock future denial.

The Dr. told the commissioners, that the "Rule of Piety and domestic dis-

cipline" (*Regula Pictatis et Disciplina domesticæ*) was in a great measure extracted from the laws of the Irish College at Rome, the *Collegium Ludovicinum*. In the 5th Appendix to the Report, pages 41—44, this Rule is given both in Latin and English. The fifth paragraph of it commences with these terrible words: "Every day before dinner, the ordinary signal being given, assembling in the chapel, let them PIOUSLY AND DEVOUTLY ADORE THE BLESSED 'SACRAMENT, during the eighth part of an hour," &c. "Every student before being permitted to enter the college, is obliged to subscribe a declaration, engaging, amongst other things, that he will 'carefully and faithfully preserve all and every one of the statutes and regulations of this College;" that is to say, that he will commit idolatry at the least seven minutes and thirty seconds, every day, he is permitted to remain in the School! The Council of Trent decreed in the most explicit terms that in the mass, a true, proper, and propitiatory sacrifice is offered up to God; the body, blood, soul and divinity of Jesus Christ being contained whole and entire, in both elements of the Eucharist, and in every particle of both. In execution of this monstrous dogma, all papists render to the Blessed Sacrament, as it is called, after consecration, the very same divine honours, that Christ if he were visibly present in very deed, in peerless glory, would receive from every Protestant! That this is idolatry in its most degrading form, it is not our purpose now to spend time in proving. That it is, a proper method to fit men, for being teachers of that religion which is so scrupulously exact, in prohibiting the offering of the least religious homage, to any object but God himself,—we shall not now discuss. But we ask our readers to admit for one moment to their own minds, that the priest, when he celebrates mass, really does offer the very same sacrifice (as his creed asserts,) that was offered on Calvary; and therefore, that the worshippers of the Sacrament, cease to be idolaters, because they worship the present Christ, into whom the elements are transubstantiated, and who is then really crucified again. Suppose they have it, as they say they believe it. Then every time, the priest says mass, or rather sings it, he crucifies the Son of God afresh! And Oh! do we not know what is said of those who even in figure do this! What then shall befall those, who according to their own belief do this in reality? But

the same scripture speaks of putting Christ to an open shame, after crucifying him afresh. Well, how could he be put to shame more openly, than to say, here is a bit of wheaten cake transubstantiated into Jesus! Here, is a small portion of wine, over which a poor worm says "*hoc est corpus*," and every drop of it, is turned into Messiah! Here worship this cake: it is God! Here eat this wafer, it is the soul of the Prince of Life! Why poor sinner, the Egyptian that worshipped an ox, never ate the very same ox! Make our God—and that out of the most perishable thing—and eat him. This is indeed an open shame: and if we were papal priests, we would tremble, at that scripture, *Seeing they have crucified to themselves the Son of God afresh, and put him to an open shame, it is impossible to renew them again to repentance!*

Will any say, that this eating of Christ is only in a spiritual manner? Let us look at the XIII Session, and 8th canon of the Council of Trent, (*Cramp's Text Book of Popery*, p. 173,) and there we will find the whole power of the infallible church cursing all who say, that this eating of God, is not *real*, in opposition to a spiritual meaning; that is, it is merely physical!

Indeed, not only is the right to worship, and the duty then to eat the *host*, expressly enjoined, but the damnation of all, who deny that the *host ought to be kept in the Sacristry* (to be visited and worshipped as here directed at Maynooth,) is authoritatively pronounced, by the "mother and mistress of all churches." Nay (Sess. XIII. Canon 7,) if we are not able to visit and worship this God of bread, it is solemnly decreed that *it is to be carried* (Oh! shame! CARRY, the divinity of Jesus, about in a plate!) *in procession to the sick!* And all who doubt this, are solemnly doomed to woe, by those who say they constitute the only true church of God.

Protestants are not perhaps generally aware, that when they attend the celebration of Mass, out of curiosity,—and bow down their bodies, as the poor Romanists bow down their's deeper & deeper, at every tingle of the little bell, at the altar, they are then outwardly doing what the Students of Maynooth are obliged to do seven and a half minutes every day! They are, with their bodies performing an act of adoration, to what was bread, when the priest began to sing Latin, but what is worshipped as Jehovah, after the singing and ringing of bells is over! We were at the Cathedral in this city, when

they said mass for the repose of the soul of the late Archbishop; that is, when according to their belief, two, bishops and perhaps twenty persons who seemed to be priests, united to turn a wafer into Jesus, and then to sacrifice him afresh, and then to eat him bodily,—for what? Why, to help the soul of the dead Archbishop out of Purgatory! Now even if there be any Purgatory; and the soul of the Archbishop were in it; and the priests had power over the dead, and over Jesus, also, and were therefore right to crucify him afresh, for the repose of Mr. Whitfield's soul; admitting all this, and still more, if more were possible, does it all make it right, for Protestants to kneel down and make a show as if they also worshipped the host? We know, the poor deluded papists expect us to do it; we know the priests, appoint a person to pass thro' the crowd, with his staff of office, and force as many as he can to do it; but we know also that it is idolatry, and we know who has forbidden us, to worship idols.

In public processions also, when the host is borne along, in the most solemn state; and in visitations to the sick, when it is carried to the infatuated sufferer, to be adored and to heal him; in all countries where the "mother and mistress of all churches"—is at liberty to show her real temper,—the most profound reverence is exacted from all who chance to come in reach of the procession. It is the soul, body, blood, and divinity of Jesus Christ, that is borne along,—says the true church,—and who shall dare refuse him homage? We say nothing here, of the right to *force* men to believe any thing; especially what concerns religion; and peculiarly if it be false. We say nothing about the ability of the priest to turn cooked flour into God,—we shall talk of that at large hereafter; we say nothing even, about the propriety of worshipping as God, this wafer, *after consecration and before Sacrifice*: but it amazes us, that *they should carry about and adore a dead God! Worship the Sacrament! Worship the host after Sacrifice!* To have worshipped the dead body of the blessed Lord while it lay in the tomb, would have been nothing to this idolatry. Yet says the holy council of Trent (Sess. XIII. Canon 6.) "*Let him be accursed*" who "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;" "let him be accursed,"

who shall deny "that the *Eucharist* is to be honoured, with extraordinary festive celebration" or who shall say, that it ought not to be "solemnly carried about in processions—nor publicly presented to the people for their adoration." Nay we ourselves are doomed beforehand. For says this œcumenical council, *if any one affirms that those who worship the Eucharist are idolaters, let him be accursed!*

The students at Maynooth, then have the highest sanctions their church can give, for passing the eighth of an hour every day in idolatry. It seems, the *Regula Pietatis* &c., which they follow, is the same, as that observed at Rome: the same, no doubt, observed in all their colleges for priests. How is it, at St. Mary's Seminary in our city? How is it at Emmetsburg? At Bardstown? In all their schools, in this country?—Do Protestant parents, who send their sons to be educated by men who practice such things, expect their tender minds to be proof against their arts and seductions? Do they wish their sons to be imbued with the same opinions? What then do they desire, or what expect, when they force their offspring under influences so fatal? Men who consider, know that without a miracle,—if the Priests use ordinary prudence,—the minds of all the children intrusted to them, will gradually lose that salutary disgust, with which the heart naturally turns away from what is monstrous. Many of them, by reason of the incredible absurdities which they see practised under the name of religion, become entirely sceptical; which the priests prefer to see them, rather than see them Protestants. Many others entirely converted to the Roman Catholic faith, renounce Christianity, and become even furious bigots in their new opinions. Unless we are misinformed, both the last and the present Archbishops of Baltimore were of Protestant origin. And in this community, cases are very common, in which children trained in their schools have embraced their soul-destroying errors. One family has been pointed out to us,—in which the Protestant parents have lived to bewail the ruin of a son, made a priest, and a daughter degraded into a nun. Oh! that the people were wise; that they would consider!

Laying his hand on the Bible, he would say, "There is true philosophy. This is the wisdom that speaks to the heart. A bad life is the only grand objection to this book."—*Earl of Rochester.*

SERMON.

BY THE REV. JOHN GRAY, PASTOR OF THE PRESBYTERIAN CHURCH, EASTON, PA.

Ezekiel ix. 2—6.

2 And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side:

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 And to the others he said in my hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

THERE is, perhaps, no more solemn subject of contemplation than the omniscience of God, when viewed with reference to our own character, and in connection with his uncompromising holiness. To know that there is an eye upon us which never slumbers; and an ear listening which never closeth; that we are literally haunted night and day by an omniscient Being, from whom we cannot escape for a single moment, is a subject of most awful and alarming import. Endeavor but to realize the undisputed fact, that there is a mighty, though invisible Being in us, and around us, who searcheth the secret chambers of the heart, and knows all its thoughts and desires; who registers every word and work from the cradle to the grave, and who throws a light around our darkest midnight retirements, in which, we are as visible as at noon day; yes, and that this Being who thus surrounds and scrutinises us, is a God of infinite holiness, who cannot look upon sin, but with abhorrence; that so awfully and transcendently grand is the majesty of his holiness, that the unfallen armies of glory veil their faces before it, saying, "Holy, Holy, Holy, Lord God Almighty;" and that all this knowledge which an omnipresent and omniscient God obtains from our hearts and actions, is, with a view to the dispensation of eternal judgment.

In the chapter immediately preceding the one out of which we have selected our text, we have a description of the awful abominations of the inhabitants of Jerusalem, together with the wily secrecy with which they committed their iniquity. Even in the house of the Lord did the chief men of Jerusalem commit most grievous transgressions against the Holy One of Israel, and that too, with a secrecy which seemed to defy all in-

spection; but in the very midst of their security and wickedness, behold there was "a hole in the wall," through which he exhibited their abominations to his prophet; by which "hole in the wall," we are no doubt taught, that it is altogether in vain, if not insulting, to attempt hiding any of our wickedness, whether of heart or action, from the eye of God. Yes, and that, that God to whom they are all visible, will in his own time, open "a hole in the wall," of our secrecy, through which the world shall look in upon our shame.

Now in this omniscience of our God, and the consequences which flow from it, we have a key to much of the doings of Jehovah in the dispensations of his providence. It is not at a peradventure that God opens the windows of heaven, and pours down upon any people the showers of his chastisements, until saturated with the weight of his judgments, they bow their heads like bulrushes before him. However, it may have appeared to the Egyptians, we know that the ten successive plagues with which God visited them, were sent to overcome their obstinacy against himself and his people; and whatever may have been the light in which the Israelites viewed it, we know that the various punishments by which God harrassed them in the wilderness, as well as their captivity both in Egypt and Babylon, were intended to reclaim them from the love and practice of sins, which the omniscient espionage of a sin-hating Jehovah had discovered in their hearts and lives. Sin, seen and known of God is the ground of the controversy which He hath with the world, and it is for the removal of this, that he sends his afflictive dispensations, either upon an individual or a nation. Even the pious Job had

his moral dross from which he could only be purged in the fiery furnace of affliction, and God knowing it, cast him in. Even David, the man after God's own heart, had his sins, which being visible in the broad day-light of God's omniscience, were followed by chastisements. And thus it has ever been with the world. God looking in upon them and beholding their transgressions of his law, whether in heart or deed; whether in the secrecy of retirement, or publicly before society, sends upon them those afflictions which are best calculated to remove them, and vindicate the spotless purity of his law.

The proposition which we purpose elucidating is—That although in times of defection, and the outpouring of divine judgments, the destroying angel, beginning at the very sanctuary, will cut off indiscriminately transgressors of all ages, sexes, and conditions; yet he must not come near even, any individual upon whom Jesus Christ has set the distinguishing mark of his divine acceptance.

Although God is long-suffering and slow to anger, and of infinite compassion, yet he is also a God of judgment and righteousness. Read the history of his conduct to the children of men, and you will find that there is a point in the pathway of iniquity, beyond which he does not permit them to go with impunity. The astonishment is, that a Holy Being will bear so long, and bear so much; and too often the sinner predicating future impunity upon past forbearance, goes on to abuse the mercy of Jehovah, until insulted heaven called upon to vindicate its purity, pours down the retributions of incensed justice. The sins of a people are continually ascending to the throne of God, in ceaseless importunity, calling for vengeance, and like a great moral conductor the doings of men, never fail of bringing down into the bosom of society either the blessings of Jehovah, or the withering and destructive fluid of God's righteous indignation. No man, or set of men can raise the Babel of their rebellion beyond a given height; pride may swell, and plan and purpose; luxury may delight in joining with intemperance to make an idol of God's blessings, and then fall down to them in a swinish and prostrate adoration; in the pursuit of an unsanctified desire, men may leave God to follow after any object, but if they imagine that this may be done with ultimate impunity,

they betray either a gross ignorance, or an insulting opinion of the character of God.

The moral Governor of the universe slumbereth not, nor sleepeth. He is continually abroad among the nations, and knoweth all things, from the falling of a hair to the falling of an empire; from the conduct of the meanest mortal up to the doings of Gabriel; and think you, can this Being of infinite knowledge and purity and power, wink at transgression, and thus become a silent partner of the sinner, in making war against his own existence? Most monstrous and audacious absurdity! He who hurled the angels into hell, is of purer eyes than to behold iniquity but with abhorrence; and on this account he has a controversy with the world, which has been progressing for thousands of years, and will continue to progress until he triumph over his enemies, and reward his saints. Whenever the measure of any people's iniquity is full, God sends the messenger of his wrath to take vengeance, and just in proportion to a people's privileges will be the weight of heavenly indignation. Against Sodom, reeking with iniquity, God sent *two* destroying angels; but against Jerusalem he sent *six*; at every gate of that highly privileged and highly rebellious city, there stood a destroying angel waiting to obey the command of God, each with a slaughter-weapon in his hand. The people rejoicing in the security of their sins, were eating and drinking, and trampling upon the commands of God, saying, "The Lord seeth us not; the Lord hath forsaken the earth," when lo! the windows of heaven were opened, and sudden destruction came upon them. It is worthy also of special remark, that when these six destroying angels entered the city, they came in by the way of the "higher gate which lies toward the north," at which gate, the idolatrous inhabitants had set up the *image of Jealousy*, teaching us that, "sin opens the gate of destruction," and that by that door through which "we admit sin, we may expect judgment." The sins of Jerusalem had long cried for vengeance, until at length, having induced a ripeness for destruction, God sent forth the messengers of his justice to reap; and his command to them was, to go through the devoted city, and "smite both young and old, both maids and little children, and women." As if he had said, let not your hand spare, neither have ye pity—you must make no dis-

inction of age, or sex, or condition. The work of death was to proceed without any exception; yes, and without even compassion, for all those who live in sin and will not be reformed, shall perish in sin. If a man will war against God, after he is warned and entreated, he must even bear the consequences which necessarily result from disobedience.

Now in the prospect of any judgment, it behoveth a people to examine well the cause of the controversy which God has with them. Practical Atheism was the predominating crime of the Jews, for which he let loose upon them the slaughter-weapons of the Chaldeans, and destroyed them by thousands. Now as that enemy which has been abroad among the nations reaping the harvest of physical death, has come among us from the tropics of Asia; and as that enemy which has for centuries been prowling among the nations, reaping the harvest of moral and spiritual death has come in upon us from Rome, that moral lazarus-house of the world, does it not behove us to enquire seriously, why a holy God has a controversy with us, even to the death both of the body and the soul!

Now, brethren, can we not discover some of the reasons why God is permitting these two sister scourges to come in upon us. In childhood we were dedicated to the service of a holy God, and the water of baptism in the name of the Father, Son, and Holy Ghost, was sprinkled upon us, and yet how many of us have grown up, and voluntarily and practically renounced this service, and in the place of enlisting in the cause of Jesus, have maintained that friendship with the world which is enmity with God? Have we not sought rather to please and pamper, than to mortify our appetites and sinful propensities? Who cares for the solemn and awful name of the dread Jehovah? Is it not blasphemy as publicly, as if it were a distinguished merit to mock him? Who regards the sabbaths of the Lord, from the dignified legislator down to the driver of the sabbath stage, though he exhibits a jealousy upon that subject of a most alarming character? Are not these holy times desecrated with a unanimity and a constancy which cries loudly for vengeance? And can he be a God of truth, if he permit these national and individual sins to go unpunished? Sinner, read God's word, wherein he speaks of these sins, and tell me, you being the judge, can

he be a God of truth without pouring out his vengeance upon the perpetrators of them? Are we not then in a fearful dilemma, that a holy God must forfeit his pure and pledged truth, or else that he must visit us with judgments? Look at our cities with their thousands of licensed grog-shops, which the public authorities permit, in lieu of a given reward to destroy the souls of their fellow-citizens; and our ten thousand post offices and stage coaches, by which our highest political tribunal desecrates the sabbath; and our canals and rail-roads by which the whole nation is traversed on the holy and honourable day of the Lord, and by which our growth in temporal greatness is graduated and accompanied by our growth in national immorality; look at these and say, must not such a public, and continued, and growing violation of our duty, call down upon us punishment, either in time or eternity? Can an omnipresent God see all these? Can an omniscient God know all these, and continue to be a holy God, and yet not punish them? Can he be possess of veracity and holiness, and power, and not execute the judgments which he has repeatedly and publicly denounced? Now, to these questions, what reply does the history of God's providence make. Did David and Gehazi, though so studious to conceal their guilt, and escape their merited punishment? Did Achan escape, when his chance according to human calculation was about two millions to one? But suppose that God does in his inscrutable wisdom, permit the sinner to grow rampant in rebellion and unpunished, to drive headlong upon the chariot of his lusts into eternity; let me ask, does not the appointment of a day of final retribution settle the question, that sin will and must be punished?

Nothing then can be demonstrated with more certainty and painful satisfaction, than that judgments will, and of necessity must come, wherever there is transgression. God will avenge his own holiness, though he may forbear so long, that the sinner begins to exult in the prospect of impunity. Yet, notwithstanding, the prevalence and extent of transgression there are, and always have been, a few who keep their garments unspotted, and weep and pray for the abominations of Jerusalem. Men who stand forth in the midst of obloquy for the defence and support of truth and righteousness; men who are prepared to fall for the truth, if needs be, know-

ing that there is no safer or shorter road to glory. And the greater the defection, the greater is the prospect of men's being called to seal their testimony with their blood; and the greater the holiness too by which defection is opposed, the greater is the prospect of martyrdom. As soon as we arise sufficiently high in the scale of gospel purity to make us worthy of dying for Christ, no doubt the vineyard will again be sown with the blood of martyrs. And are not these days apparently approaching? Is the world not more wroth against the reprovers, than the committers of sin? Is there not a morbid sensitiveness abroad in society at present which cannot brook censure, however mild, and which marshals the multitude upon the side of rebuked errors. With a large portion of the community it is more pardonable to sin against the laws of God and man, than to take any notice of that sin. To distil and retail poison, to people the alms-house, and the dungeon, and the gibbet on earth, and to people the dungeons of hell below, does not subject a man to as much obloquy as a faithful effort made in the fear of the Lord, and the love of souls against it! A man may proclaim any species of untruth from the unmixed abominations of the Papal delusion, which is called by way of eminence, the *man of sin*, up through its numerous and variant shades towards truth, with more impunity than to come forth in opposition to it, as the champion of truth and righteousness. (And is not this loudly declarative of a ripency for destruction.)

But notwithstanding that iniquity does abound, and that sin swells and boils in the bosom of the wicked at the most distant appearance of opposition; and tho' judgment may most assuredly be expected, yet God has the angel of the covenant employed, putting a mark upon the foreheads of his own purified but persecuted people. Before the six angels of destruction could go forth among the inhabitants of Jerusalem, the Lord Jesus clothed in the snow-white garments of mercy, must go through the midst of the city, and set a mark on the foreheads of those that "sigh for the abominations that be done in the midst thereof;" proving most incontestibly the glorious doctrine, that they who "keep pure in times of common iniquity, God will keep safe in time of common calamity." God will set a mark upon his own people when the destroying angel is abroad, as

he did upon the houses of the Israelites on the memorable night of the passover. Nay, destruction shall not come near them—near any man upon whom God sets the seal of his divine approbation. The furnace may be heated seven-fold for their destruction, but it has not power to singe a hair of their head. The ferocious lions may be maddened and enraged by hunger, but God changes them into lambs at the approach of those who are marked as his own. The red sea may rage before them, forbidding their advance; mountains may arise behind, forbidding their retreat; the incensed armies of Egypt may press forward ready to destroy them, and to the eye of man they may seem shut in, and shut up to unavoidable destruction, but God is there—the angel of the covenant has set his mark on their foreheads, and before that mark and symbol of the Deity, the sea rolls back its waves, that the people of God may pass over. In fact, every perfection of the Godhead is pledged for the salvation of his people; and his inviolable truth is pledged, and that too, publicly, before heaven, and earth, and hell; and these are corroborated by the most authentic and astonishing instances of divine pardon and protection, so that in the fiery furnace of the most grievous judgments, God's people may repose in the blessed assurance of his presence—in the holy confidence that he will fulfil his promises, if they take refuge under a Saviour's wings.

Now, brethren, when we see a merciful God sending six angels with the slaughter-weapons of destruction into Jerusalem, with the command to "smite and slay, without pity, young and old, both maids, and little children, and women," beginning too at "the sanctuary!" Are we not forced to cry out, Oh! what an awful God-insulting thing sin must be! How detestable must the sinner be in the sight of a holy God, before he could thus pour out upon him the undiluted vengeance of his wrath! In connection with this, look at Jesus Christ on the cross; deserted by God; persecuted by devils; crucified by men, because the weight and malignity of sin was laid upon him, until in agony, inexpressible and insupportable, he gave up the ghost; and then say, what must be the accursed nature of that sin for which, and by which he died! And is not sin ripe and rampant in this nation at present; and has not the God of judgment come

into our land by a physical plague, which has already swept millions of our race into eternity, and a moral plague in the guise of religion, which has already plunged millions of souls into the gulph of misery; and is he not likely to let them loose with still more fury upon us still? In view of these awful judgments to our peace, civil and religious, to our lives temporal and eternal, there is a messenger going through the midst of us, to set a mark upon the foreheads of all those "that sigh and cry for the abominations that be done in the midst" of us. And what is this mark which the angel of the covenant brands upon the foreheads of God's people? Brethren, it is nothing less than a work of grace commenced in the soul by the Spirit of God; and to all such who turn from sin and accept of Jesus Christ, is given a gracious assurance of God's favour and hope of eternal glory beyond the grave. Now, those who are thus marked and branded by grace, are as immortal and secure as the Almighty God. No destroying angel can come near him, until he is ready for his crown and kingdom; the devils in hell cannot molest him; all the fires of hell cannot touch him; all the plague and pestilence which sin and hell, and Rome, have ever engendered, will be unable to approach him one step beyond divine permission, for an host of angels are encamped around him; the arm of Omnipotence is above him, and the refuge of a redeeming God is his pavillion. But none are safe, no not one, but those who are thus marked with the features and moral lineaments of grace. When the judgments of God come, all who are not marked, are in danger of the destroying angel, and if he does come and take them away unprepared; alas! what an eternity of death and despair will be theirs! Here then lies the difference, if God's people who are marked with the signature of grace are visited by disease and death, it is a dispensation of mercy to enthrone them in glory; if those who never turned to God, and have not the mark of Jesus upon their foreheads are taken, it is to the pains of eternal misery. And let me say of those plagues of body and soul which have come in upon us, that in general they agree in this, that they smite those whom the Lord Jesus Christ has not marked. In reference, therefore, to this view of the subject, is it not our duty as a professed Christian community to come to the Lord, that he may have mercy upon us, and to our God that he may abundantly pardon us? Should we not anxiously seek to be marked by the Spirit of grace as the people of Jesus? Should we not humble ourselves before the mighty God of Jacob, that this calamity may be averted? Should we not arise in all the strength of our moral and spiritual might, in order to obtain a victory over these fell destroyers of body and soul; of liberty in life, and happiness in death? And yet, when we look over society, do we not see an attempt made at every kind of reform, except the reform of life and heart? Do we not see a desire for every improvement, except the improvement of grace? Do we not behold an effort made to destroy every species of tyranny, except that which binds both body and soul in the foul fetters of a spiritual bondage to death and sin; which links us in an ignoble bondage to the despotism of the Papal hierarchy while living, and gives us over to the eternal bondage of its accursed antitype when dying? Now I would ask, can a nation by any system of quarantine or police, however rigid, keep away the judgments of a God! Can any place by external cleansing, arrest that which has its seat and source in the internal pollution of the heart! You may whitewash the sepulchre, but that will not remove the putrefaction and death which is within—the seat of this disease is in the moral character and conduct of society—it is to be looked for in the heart, and if that citadel of moral pollution is cleansed and washed by faith in Christ, and a true and sincere turning to God, you will deprive these enemies of their sting. If like the inhabitants of Nineveh, we clothe our souls with the sackcloth and ashes of a sincere repentance; and call mightily to the Lord, we shall be marked either for glory and preservation. As individuals whose immortal souls are to live for ever, rising in glory, or sinking in torments to all eternity, it behoveth us immediately to seek the sanctification of the Spirit, that we may be made free in Christ Jesus; and as a nation which has erected the beacon of civil and religious freedom, it behoveth us to inspect the movements of a Jesuitical civil despot, with a wise and seasonable jealousy, lest unawares we be caught in his insidious toils.

It is a singular fact, that the Asiatic cholera and a cargo of the emissaries of a foreign and despotic power arrived on this continent at the same time, and in

the same ship, corroborating the argument, that God is visiting us with these plagues on account of our national sins; but while the one brings terror and dismay with it, because it kills the body, thereby making its commission visible to the eye of sense; the other is overlooked, because it killeth only the soul. But while the angel of wrath is thus abroad in the midst of us, he is accompanied and preceded by the angels of mercy, who are traversing the land as they did on the memorable night previous to the departure of the Israelites from the land of Egypt. He who has the grace of Jesus Christ reigning in his heart and ruling over his life, may rest secure, because his soul is safe in despite of pestilence; and if the nation should arise to that holy dependance upon God, and obedience of his commands, which would at once honour God and honour themselves, this desolating moral scourge would be staid, and we should be freed from the horrors of an inquisition and the Bastile; from the civil despotism of a secular prince, and from the religious tyranny of an universal bishop!

THE LAST OF THE HOUSE OF VALOIS.

THE President HENAULT, in his Chronological History of France, has pronounced the famous "*League*," formed amongst the Catholic nobles of that realm towards the close of the sixteenth century, the most extraordinary event recorded in history. Conceived, as he asserts, and the original plan formed at the *Council of Trent*, where all the evils of Christendom come together, by the Cardinal of LORRAIN; the death of his brother Francis, Duke de Guise, only interrupted its developement. When his nephew Henry, Duke de Guise, came of age, the Cardinal resumed this enterprise, which his own subsequent death did not defeat or retard. (See Henault, vol. 1, p. 438, and p. 455.)

About the year 1576, the League was first regularly organised in Picardy, and spread rapidly over France. Its ostensible objects were the protection of the monarchy, and the maintenance of the purity of the Catholic faith. But in the end it overturned the throne, and during twenty years involved the kingdom in all the horrors, following in the train of civil and religious wars. "*If ever I take part*," such was the oath of the Leaguers, "*hold friendship, enter into league,*

or join in matrimony with hereticks; if ever I give aid or plight my faith to them, or so much as observe the common forms of salutation towards them; then let God confound me." (See Wraxall's Hist. of France, p. 47. Steele's Rom. Eccle. Hist. p. 158.)

HENRY III. King of France, and the last of the unhappy line of Valois, was weak enough to put himself at the head of this monstrous association, and so became for a period, entirely dependant on it, and almost subject to its leaders.

About the year 1585, FELIX PERRETTI, a Dominican Monk, raised himself to the chair of St. Peter, and assumed the name of SIXTUS THE FIFTH; a name but too well known in history. At this period, France was divided into three parties; and the triple war commenced, called the war of the three Henries, from HENRY III. King of France, at the head of the Royalist party; HENRY, King of Navarre, afterwards Henry IV. of France, at the head of the Protestants; and HENRY, Duke de GUISE, at the head of the Leaguers. The Pope perceiving that the tendency of affairs, was to drive the King of France to the necessity of uniting with the King of Navarre, published a bull, in which he excommunicated the latter, and the Prince of Condé, and declared them unworthy of succeeding to the crown of France, to which they were both heirs presumptive, but both Hugonots. Sixtus V. expected by this bull, to conciliate the League, to ruin the Protestant princes, and to prevent the possibility of the future union of the two kings. He therefore accompanied his malidiction of the excommunicated princes, with the most opprobrious epithets; denouncing them as apostates, heretics, and enemies of God and man. Their subjects were released from all obedience, and the King of France exhorted, to extirpate the whole race of Bourbon, and execute at once the Papal sentence. (See De Thou, vol. ix. p. 368, 371; the 2d vol. of Wraxall's France, and the 1st vol. of Henault's do. in loc.)

In this, however, as in some other cases, this Pope overleaped the mark. Henry III, saw that this outrage, though levelled at heresy, attacked the majesty of his throne. And thanks to *Martin Luther*, light had now been shining fifty years on the walls of the Vatican. The King did not forget, that twenty-three years before, when Pius IV. excommunicated the mother of the very princes now cursed; the Constable Montmoren-

ci, and the Chancellor l'Hopital, who ruled in the cabinet of Charles the IX, and whose names will live forever, in the military and legal annals of mankind, forced the See of Rome to revoke, and even to suppress the Bull. He remembered these things; and though he dared not openly resist the Pope, he prohibited the publication of the offensive Bull. (De Thou, vol. ix, p. 374—6.)

But the young King of Navarre, boldly replied to the Pope's Bull; denounced his holiness, as a calumniator; appealed from his sentence to a general council; declared mortal enmity against him, as anti-Christ; reminded him, that his own ancestors had before chastised the insolence of the See of Rome, and threatened him, with exacting exemplary vengeance; and caused this fearless response to be posted up, at the very gates of the Pope's palace, and in the most public places in Rome.

In the midst of troubles which seemed to become more dreadful to France; the *great Duke de Guise*, became at last so powerful, as to aspire almost openly to the throne; while Henry, seemed sinking under causes not unlike those, by which the first race of the French kings, had been set aside by Pepin, so many centuries before. Indeed, while the Duke de Guise, stood at the head of the League, the Cardinal de Bourbon openly set up his pretensions to the throne; and Catherine de Medicis, the queen mother, intrigued for the succession of her grandson the Duke of Lorraine. Publicly superceded in his lawful authority, and privately contemned and insulted; the King at length, roused himself up, and adopting in his extremity the maxims of his age, and his religion, determined to cut off his most audacious nobles. D'Aubigny, as quoted by Henault, (vol. 1, p. 453,) expressly declares, that when the execution of the Duke and the Cardinal de Guise, was proposed in council by the King, and opposed by others on account of the danger he would expose himself to at Rome, by this open attack on the leaders of the League, the Pope's friends, and one of them a Cardinal; "*Henry took a letter out of his pocket, in which SIXTUS QUINTUS advised him to become absolute master, by any violence.*" The Duke and Cardinal were therefore massacred on the two following days, with the full concurrence of the Pope. (See l'Etoile, p. 257, 259. De Thou, vol. x. p. 460, 470. Davila, p. 747.)

Here then we see two of these parties disposed of, by his holiness. His enemy, Henry of Navarre, excommunicated; and safe, only so long as he could defend himself by arms. His friends, Henry of Guise, and the Cardinal his brother, butchered by his advice. So much for the Protestants, and the leaders of the League. Now let us see what fate awaited the remaining party.

Pressed on all sides, the King at last found himself compelled, to seek anew, reconciliation with the King of Navarre. The death of Catherine Medecis, had cut off all hopes of the house of Lorraine attaining to the sovereignty. The murder of the Guises, while it freed Henry from the fear of immediate ruin, inflamed in the most terrible manner the adherents of the *League*, still the most powerful of three parties in France; and, as one of them had been a Cardinal, the Pope laid hold on this fact, and used it in such way, as he supposed would conciliate the *League* by his pretended anger at the death of their leaders, while by advising their destruction, he had already, as he hoped, laid the King under the greatest obligations. At the same time, the death of the Duke of Anjou (1584,) the only remaining brother of the King, who had no issue, opened the succession to the throne, to the house of Bourbon. And as the disgrace and confinement of the Cardinal of Bourbon, had put an end to his absurd pretensions, as the head of that house; the young King of Navarre, stood as the next heir of the monarchy, in default of issue to the reigning King. Besides this, the two kings were nearly related by blood, still more nearly allied by marriage; both at war with the League; both hated by the Pope; both jealous of his insolent pretensions; and both repeatedly threatened with assassination, by the joint creatures of Rome and the League.

In such circumstances, Henry III, found himself surrounded by the greatest difficulties. He was refused absolution by the Pope, for the murder of the Guises, though they were taken off by his own advice; and threatened with speedy excommunication, if he did not comply with his extravagant demands. The College of the Sorbonne, whose decrees in Theology, were considered sacred by the faithful, throughout France, solemnly decreed, that the nation was freed from its allegiance to the King, and that the safety of the Catholic faith, required his destruction. The Parlia-

ment of Paris was imprisoned; the Monks had excited the capital, and after it most of the cities of the kingdom to revolt; he was accused of every crime; and not only his deposition agreed on, but the convent of the Hieronimites, in the wood of Vincennes was fixed on as the place of his future confinement during life. (De Thou, vol. x. p. 525, 29. Davilla, p. 772, 5.) The League was in possession of nearly all his dominions; the victorious Hugonots were advancing rapidly upon him; his treasury was empty; his army neither numerous nor well appointed; and of the surrounding states, Spain, Savoy, and the Pope, decidedly the friends of the League, and the sagacious and powerful Elizabeth of England, the open protectress of the Protestants.

At this crisis, the noble conduct of the young King of Navarre, opened a door of hope to Henry III; and after a short preliminary discussion, a truce for two years, was concluded between them on the 3d of April, 1589. Yet to so abject a condition was Henry reduced, that he offered the most humiliating terms of peace to the Duke of Mayenne, who had succeeded his murdered brother the Duke de Guise, as head of the League, and lieutenant-general of the forces: and who now elated, by the prospect of complete success, and confident of the protection of Sixtus V, rejected with contempt all the overtures of the King. (Besides De Thou, Davilla, and Wraxall, quoted above, see Mezerai, vol. ix, p. 580.)

The publication of the treaty between the Hugonots and French Catholics, (as we may call them in contradistinction from the Leaguers or Pope's party,) excited the city of Paris, which was in the hands of the adherents of the League and the Pope, to the highest pitch of fury. SIXTUS V. faithfully informed of the state of affairs, incensed at the refusal of the King to liberate certain creatures of his, whom his own safety had forced Henry to confine, and convinced that the condition of the crown was desperate, issued on the 24th of May, 1589, a *monitory, commanding the French monarch within ten days, to liberate the Cardinal of Bourbon, and the Archbishop of Lyons; (who were then state prisoners, for treason.) In case of Henry's refusal to obey this imperious mandate, the Pope declared him and all his adherents, EXCOMMUNICATED; and commanded him to appear, within sixty days, before his*

tribunal at Rome! This wily Pontiff, in the midst of his rage, had sense enough left to comprehend, that after all, Henry might beat the League at last; and therefore, while he gratified his own revenge, and conciliated the foreign and domestic enemies of the King of France, by his anathema; yet he refused to advance a farthing from the treasury of St. Peter, to aid the Duke of Mayenne, in executing his Papal excommunication; thus saving at once, his treasure, and keeping a door open for all future contingencies. (De Thou, vol. x. p. 594. Davilla, p. 810. Wraxall, vol. iii. ch. 8.)

As was natural, these events united more closely the two Kings, so often mentioned in this narrative. They met in person at the Castle of Plessis, near Tours; and, apparently, cordially reconciled to each other; they prepared to prosecute the war with redoubled vigour. After various adventures, which we have no space to detail, the King in person, sat down before Paris, and closely invested it, toward the end of July 1589. With a powerful army, flushed by repeated victories, and led by the ablest commanders of that age; opposed by dispirited and defeated troops, now shut up in the capitol, and about to suffer the horrors incident to the siege of so large a city; the affairs of the King seemed to be in the most prosperous condition, while his enemies were hastening to ruin. No situation indeed could be more desperate than that of the League, nor any triumph more certain than that of the King; when one of those events which we so often meet with in Papal story, and which throw so terrible a shade over the principles and practices of that church which claims to be the only one in whose profession the soul can rest in safety; turned the whole aspect of the scene; and robbed the King at once of his triumph and his life.

A Monk scarcely twenty-three years of age, by name, *James Clement*, and by profession a Dominican, (to which order the reigning Pontiff himself belonged,) was the author of so momentous a revolution. Ferocious, gloomy and daring; dissolute, ignorant, and superstitious; (alas! how like the multitude of his brethren!) he undertook at the suggestion of *Bourgoing*, the prior of his convent, to assassinate the King. Every earthly reward if he should come off with life; and all divine recompences, if he fell, were profusely promised to sustain him in his atrocious enterprise. The nature

and the reality of these attempts on his credulity and fanaticism may be conceived from the horrible defence of the crime he committed, in the public discourse by POPE SIXTUS V. which is printed in the present number of our magazine. Nay, the brutal Priest, is said to have received, from some of the most distinguished females of the Pope's faction in Paris, and amongst the chief of them, from the Duchess of Montpensier, sister to the murdered Duke de Guise, such sacrifices and compliances, as are usually considered most acceptable to a depraved and sensual Monk. It is certain, that no inducements were spared by the adherents of the Pope and the League to encourage him, nor any acts considered too vile, by which success might be won. The President of the Parliament of Paris, *Harlai*, then in the prison of the Bastille, and the *Count Brienne*, detained in the Louvre, were deceived by the accomplices of the Monk; and although themselves in confinement for their devotion to the King, were trepaned by false pretences, and furnished letters to the assassin, which facilitated his diabolical undertaking. They who will consider these statements, and those which follow, and which are drawn from sources perfectly authentic, will perceive that the Pope in his discourse pronounced in the consistory at Rome, thirty-two days after the assassination of the French monarch, not only suppresses material facts, in order to make the crime of his brother Dominican, appear to be favoured of God; but also falsifies in the most glaring manner the simplest details he pretends to recount.

Henry had been so often warned of the meditated attempts upon his life, that it would perhaps have been impossible for any one, but an ecclesiastic to have had access to him, under circumstances, that would render such an attempt possible. But his devotion to the monastic orders was so childish, as to exceed belief, and on one occasion drew down on him the contemptuous and bitter reproach of this very Pope Sixtus V.; the King of France, said he, is trying all his days to become a Monk, and I who was one, all mine, to cease being one! Indeed, it was not unusual with him, to join with the basest of the people in the stupid and indecent processions of the *Penitents*; walking, hours together, barefooted, and nearly naked, with a sack over his head and person, through the streets of his own capital.

On the 31st of July, 1589, the Monk quitted Paris, and being stopped by the advanced guards of the royal army, was carried to La Guesse, the solicitor-general, who detained him during the night, and in the morning of August 1st, conducted him to the King; for whom he professed to have a most important message. And so indeed he had! Clement, was admitted into the royal presence, while the King was yet undressed, and presented to him the letter which had been obtained from the Count Brienne. While the King attentively perused the letter, the Monk took a knife from his sleeve, and with incredible celerity, plunged it into his body. Henry drew his sword, and fell on the Monk; and several gentlemen of the household who were at hand, slew him, before he could escape from the apartment, and threw his body from the window. (*De Thou*, vol. x. p. 668. *Davilla*, p. 815. *Henault*, vol. i. p. 455.)

The King lingered until the next day, when he died, in his thirty-eighth year, having reigned fifteen years. He left no children, nor any male relatives of the blood royal, nearer than Henry of Navarre, whom we have so often named, and who in his own right was heir apparent, and was declared by the King in his last moments, to be his successor. He mounted the throne of France, under the name of Henry IV; and after a most eventful life, fell himself by the hands of a Popish assassin. We may at some future period venture on a sketch of the causes that produced that murder.

With Henry III, ended the line of Valois, which began to reign in 1328. Some say, he was murdered in the Hotel de Goudi, at St. Cloud, in the identical room in which the horrible butchery of the Protestants, usually called the massacre of St. Bartholomew, was resolved on by his ferocious brother Charles IX, and his still more ferocious mother Catherine de Medicis, seventeen years before. Henry, was a man in all respects remarkable; and perhaps no prince ever excited higher expectations, or more fatally disappointed them. He possessed a character, says *M. de Thou*, so often quoted, who was his cotemporary and knew him well, perfectly incomprehensible; in some things superior to his dignity, in others weaker than a child. In his unhappy race, which reigned over France 261 years, and furnished thirteen of her kings; all, in some respects remarkable for princely qualities, and

nearly all still more so for vices and misfortunes, there was not one perhaps, so fair an epitome of the whole, as he who was the last of the renowned house of Valois. Yet strange as it may be, under this race France made prodigious advances. Her territory was enlarged, by the acquisition of some of the finest provinces; Dauphiné, Burgundy, Provence, and Brittany. Her laws were consolidated and perfected; learning was encouraged, and the arts were patronised by nearly every one of this long line of Kings. The accession of the house of Bourbon to the throne, in the person of the King of Navarre, forms one of the most striking eras in the history of France; and to the Protestant reader it ought to be a subject of peculiar gratitude, that such an account as that furnished us by the great Sully, has come down to us. To such readers, we offer no apology for adding his testimony, as to some of the causes operating on the events, of which a brief sketch is here made.

Henry of Guise, Henry of France, Henry of Navarre, and Sixtus V. Pope of Rome: these are the chief actors in this bloody drama. Behold the issue! Henry of Guise intriguing for his sovereign's throne, with the connivance of the Pope; then murdered by the King for these intrigues, by the advice of the Pope! Henry of Navarre, excommunicated by the Pope, and persecuted with fire and sword! Henry of France, by turns caressed and threatened; at last advised to the murder of his rebellious nobles, and then cursed by the Pope, and murdered at the instigation of his rebellious subjects, by a Priest and brother of the same order with the Pope,—who had formally excommunicated him, and within about thirty days pronounced a penagryic on the assassin who slew him!—And yet this Pope, beyond all question, the worst man of the four—the vicar of the meek and lowly Jesus,—the infallible head of the only church of God—the living depository of the stupendous powers of pardoning or condemning the souls of men,—opening or shutting the gates of heaven and hell! Alas! alas! What shadows we are, and what shadows we pursue?

This is that *Sixtus*, who, not by the power of great learning and profound research; nor by any of the ordinary modes in which such a question of history and philology, would naturally be settled, but by the infallible spiritual guidance of God the Spirit, SETTLED, as he

said, IRREVOCABLY, and as we know FALSELY, the canon of Scripture, as used by his sect, and as to be exclusively used by the whole world, when that sect should be paramount. The Clementine edition of the Vulgate, false itself, if it had conformed to their own standard, in containing first, hundreds of perversions of the scriptures, and secondly, in adding to it, whole books never inspired by God, (*the Apocrypha*) was afterwards issued, when that of Sixtus had been found after being infallibly pronounced the only true copy, to contain *two thousand errors*, of so gross a kind, as to require the whole to be suppressed! So that the seal of the Holy Ghost, set forever, to a false and corrupt volume, which was called the BIBLE, by a man stained with the most atrocious crimes, whom the Papists call Christ's Vicar; was in a few years erased, by another act of the unchangeable God, done infallibly by another unerring head of the only infallible church! And so stand the Bulls of the Popes, mutually asserting their own glory, and mutually cursing the work of each other, all infallibly, by the immediate presence and power of God!

ORATION OF POPE SIXTUS V.

From the Romish Ecclesiastical History.

By Richard Steele, Esq.

A translation of the Oration of Sixtus the Vth, Pope of Rome, as it was uttered in the Consistory at Rome, September 2, 1589, defending the execrable fact of Jaques Clement, a Dominican Friar, upon the person of Henry III. King of France, to be both commendable, admirable, and meritorious.

CONSIDERING in my mind both often and earnestly, and bending my thoughts to muse upon those things, which, by the Providence of God, are lately come to pass; methinks, I may rightly usurp that saying of the Prophet Habakkuk, *a work is done in your days, which no man will believe when it shall be reported.* The King of France is done to death, by the hands of a Monk: For unto this it may fitly be applied, albeit the Prophet spake properly of another thing; namely, of the incarnation of our Lord, which exceedeth all wonders and marvels whatsoever; even as the Apostle Paul doth most truly refer the very same words to the resurrection of Christ. When the Prophet speaks of *a work*, he will not be

understood of any vulgar or ordinary matter; but of some rare, some famous and memorable exploit. As, where it is said of the creation of the world, *the heavens are the works of thy hands; and again; the seventh day he rested from all the works which he had made.* But where he saith, *it is done;* it is usual in scripture, to understand such a thing as falleth not out by blind chance, by hap-hazard, by fortune, or at all adventures; but by the express will, providence, disposition, and government of God. As when our Saviour says, *Ye shall do the works which I do; and greater than these shall ye do;* and many such like places in Holy Scripture. But where he says it was already done, he speaks after the manner of the Prophets; who, for the certainty of the event, are wont to foretell of things to come, as if they were already past. For the philosophers say, that things past are in nature of necessity, things present in a state of now being, and things to come, to be merely contingent; that is their judgment. In regard of which necessity, the Prophet Isaiah, foretelling a long time before of the death of Christ, said, even as after it was said again, *He was led as a sheep to the slaughter; and, as a lamb before the shearers, he opened not his mouth.* And such a thing is this whereof we now treat. This, which hath happened in these our days: a work famous, memorable, and almost incredible! A work, not wrought without the special providence and government of the Almighty. A Monk hath slain a King. Not a painted king, one figured out upon a piece of paper, or upon a wall; but the King of France, in the middle of his army, being hedged in with his camp, and guarded on every side. Which indeed is such a work, and so brought about, as no man will believe it, when it shall be reported, and posterity perhaps will repute it for a fable. That a King should die, or should be slain, men are easily induced to think it: But that he should thus be cut off, the world will hardly believe it. As, that Christ should be born of a woman, we do easily acknowledge it: But if ye add further, that he was born of a virgin, my human wit cannot subscribe unto it. Likewise that Christ should die, is as easily believed; but being dead, to rise again, (because that to a natural habit once wholly lost, there is no retiring back again) in the reach of man's capacity, is impossible, and by consequence incredible. That a man, out of sleep, out of his sickness, out of a

swoon, or of an extacy, should recover himself again, (for that in the usual course of nature such things are usual) in human reason we accord unto it; but a dead man to rise again in the judgment of the flesh, it seemed so incredible, that when Paul made mention thereof amongst the Athenian philosophers, they upbraided him as a *setter forth of strange gods*, and others, as Luke reporteth, laughed at him, and said, *We will hear thee about this matter again;* therefore in such things as are not wont to fall out according to the custom of nature, and common course of the world, the Prophet saith, that no man will believe when report shall be made; but yet when we remember God's omnipotent power, and captivate our understandings to the obedience, which is through faith, and to the will of Christ, we are brought to believe; for by this means, that which naturally was incredible, is become credible; therefore I, who, according to man, do not believe that Christ was born of a virgin; yet, when it is further added, that it was done by the working of the Holy Ghost, above the compass of nature, I do verily assent and give credit to it: And when it is said that Christ rose again from the dead, according to man's wit, I cannot yield unto it; but when it is said again, that it was done by a divine nature, which was in him, then do I most assuredly believe it. In like manner, although according to the wisdom of the flesh, and man's understanding, it be incredible, or at least very improbable, that so mighty a prince in the midst of his camp, so guarded with such an armed troop, should be slaughtered by the hands of one poor silly friar; yet when I call to mind on the other side, the most heinous misdemeanor of the King, the particular providence of the Almighty ruling in this action; and how strangely and wonderfully God executed his most just decree against him, then do I verily and steadfastly believe it. For why? We may not refer so notable and strange a work to any other cause, than to the special providence of God (as we understand that some there be who ascribe it to other ordinary causes, to fortune and chance, or some other such like accidental events) but they who narrowly look into the course of the whole proceedings, may clearly see how many things were brought about, which without the special supply of Divine assistance, could never be achieved of any man. And

certainly we may not think that God doth loosely govern the state of kings and kingdoms, and other so excellent and weighty affairs. There are in the holy stories of the Bible, examples of this kind, to none whereof we can assign any other author than God; but there is none wherein more clearly shineth the superior working of God, that this which now we have in hand. We read that Eleazar, to the end he might destroy the persecuting king, and enemy of God's people, did put himself in danger of inevitable death, *When as beholding in the conflict one elephant more conspicuous than the rest, upon which the king was like to be, he rushed violently amidst the rout of the enemies, and making way on both sides came to the beast, got under him, and slew him with his sword; which in the fall, fell down upon him and crushed him to death:* And here for zeal, for valour of mind, and for the issue of the thing attempted, we find some resemblance and equality; but for the rest, no one thing comparable. Eleazar was a professed soldier, trained up in arms, and in the field, one purposely picked out for the battle; as it oft falls out, enraged with boldness, and fury of mind; whereas our Monk was never brought up in such broils, and martial encounters, but by his trade of life so abhorring from blood, that happily he could scarce endure to see himself let blood. He knew before both his manner of death, and place of burial; as that more like one swallowed up into the bowels, then pressed down by the fall of the beast, he should be entombed in his own spoils: But this man was to look for both death, and tortures more bitter than death, such as he could not dream of, and little doubted he to lie unburied; besides many other points of difference that are between them. And well known likewise is the famous story of the holy woman Judith, who to set free her own besieged city, and people of God, took in hand an enterprize (God doubtless directing her thereunto,) about the killing of Holofernes, then general of the enemies' forces, and in the end she did effect it. In which attempt, although there be many and manifest tokens of a superior direction; yet in the death of this king, and deliverance of the city of Paris, we may see far greater arguments of God's providence, inasmuch as in the judgment of man, it was more difficult and impossible than that: for that holy woman opened her purpose to some of the governors,

and in their presence, and by their sufferance passed through both their gates, and guard of the city; so that she could be in no danger of any search; or inquisition, which during the time of assault, is wont to be so straight, that scarce a fly may pass by unexamined: but being amongst the enemies, through whose tents, and several wards, she must needs pass, after some trial and examination, for that she was a woman, and had about her neither letters nor weapons, from whence might grow any suspicion, and rendering very probable reasons for her coming to the camp, of her flight, and departure from her countrymen, she was licensed to pass without any let; so that as well for those causes, as for her sex, and excellent beauty, she might be admitted into the presence of so unchaste a governor, upon whom being intoxicated with wine, she might easily effect her purpose. This she did: But ours a man of holy orders, did both essay, and bring about a work of more weight, full of more incumbrances, and wrapt in with so great difficulties and dangers on every side, as it could be accomplished by no wisdom, nor human policy, neither by any other means, but the manifest appointment and assistance of God. It was requisite that letters of commendation should be procured from them of the contrary faction; it was necessary he should pass out by the gate of the city which led unto the enemies' camp, which doubtless, was so warded in that troublesome time of the siege, that nothing was unsuspected; neither was any man suffered to pass to and fro, but after a most strict enquiry what letters he conveyed, what news he carried, what business, what weapons he had. But he, (a wondrous thing) passed through the watches without examination, and that with letters of credence to the enemy, which if the citizens had intercepted, without reprieve, or further judgment, he had surely died. This was an evident argument of God's providence: But a greater wonder was, that the same man soon after, without any examination at all, should pass through the enemies' camp; likewise through the centinels, and several watches of the soldiers, and through the guard which was next the body of the king; and, in a word, through the whole army; which for the most part, was made up of heretics, he himself being a man of holy orders, and clad in a Friar's weed, which in the eyes of such men was so odious, that in the

places adjoining to Paris, which a little before they had surprised, whatsoever Monks they took they either slaughtered, or else most cruelly treated. Judith was a woman, therefore no whit hated, and yet often examined, neither carried she ought about her which might endanger her; but this man was a Monk, and therefore detested, and came very suspiciously with a knife provided for the feat; and that not closed up in a sheath, (which had been more excusable) but altogether naked, and hid in his sleeve, which had they bolted out, there had been no way but present execution. These are all such manifest tokens of God's special providence, as no exception can be taken against them, nor could it otherwise be, but that God even blinded the eyes of the enemies, lest they should descry him; for as we said before, although some there are who unjustly ascribe those things to chance and fortune, we cannot notwithstanding, be persuaded to refer them to any cause but to the will of God; nor truly should I otherwise think, but that I have subdued my understanding to obedience in Christ, who after so wonderful a manner, provided both to set at liberty the city of Paris, which then we understood to be many ways in great perplexity and distress; as also to avenge the most heinous misdeeds of the king, and to take him out of the world by so unhappy and reproachful a death: And truly we did therefore with some grief foretell, that it would in time fall out that as he was the last of his house, so he was like to come to some strange and shameful end, which not only the Cardinals of Joyeuse, of Lenencort and Paris, but the ambassador likewise, who then was lieger with us, can well vouch I spake: For why, we call not the dead, but men alive to witness of our words, which all of them full well remember. Notwithstanding howsoever, we are now forced to plead against this hapless king, we do in no wise touch the kingdom and royal state of France, which as we have heretofore, so still hereafter will we prosecute with all fatherly affection, and honourable regard: But this we have spoken of the king's person only, whose unfortunate end hath deprived him of all those rites, which this holy seat, the mother of all the faithful, and especially of Christian princes, is wont to perform to emperors and kings after their decease, which for him likewise we had solemnized but that the Scripture in such a case doth flatly

forbid us. There is (saith St. John) *a sin unto death, I say not for that any man shall pray*; which may be understood either of the sin itself, as if he should say, for that sin, or else for the remission of that sin, I will not that any man should pray, because it is unpardonable; or that which sorteth to the same end, for that man who committeth a sin unto death, I will not that any man should pray; of which kind likewise our Saviour Christ in St. Matthew, makes mention, that, *to him which sinneth against the Holy Ghost, there is no remission, either in this world, or in the world to come*; where he maketh three sorts of sin, against the Father, against the Son, and against the Holy Ghost: The two former are not so grievous but pardonable, but the third is not to be forgiven. All which difference (as the schoolmen out of the scriptures deliver it) ariseth out of the diversity of the properties which are severally ascribed to the several persons of the Trinity: For although as there is the same essence, so there is the same power, wisdom, and goodness of all the persons (as we learn out of the creed of Athanasius, when he saith, the Father is omnipotent, the Son omnipotent, and the Holy Ghost omnipotent;) yet by the way of attribution, to the Father is ascribed power, to the Son wisdom, and to the Holy Ghost love; each whereof as they are called properties, are so proper to every person, as they cannot be put upon another; and by the contraries of these properties, we come to know the difference and weight of sin: The contrary of power (which is the attribute of the Father) is weakness; so that whatsoever we commit through infirmity and weakness of our nature, may be said to be committed against the Father. The contrary of wisdom is ignorance, through which a man offends, he is said to offend against the Son; so that those sins which are committed either through man's frailty, or ignorance, may easily obtain a pardon. But the third, which is love, the property of the Holy Ghost, hath for his contrary ingratitude, a most hateful sin, whereby it comes to pass that man doth not acknowledge God's love and benefits towards him, but forgetteth, despiseth and groweth in hatred of them, and so at length becometh obstinate and impenitent; and this way men offend more grievously and dangerously towards God, than by ignorance and infirmity; therefore these are called sins against the Holy Ghost;

which because they are not so often, and so easily forgiven, and not without a greater measure of grace, they are reckoned in a sort unpardonable; when as notwithstanding only by reason of man's impenitency, they are absolutely, and simply unpardonable; for whatsoever is committed in this life, though it be against the Holy Ghost, yet by a timely repentance it may be blotted out; but he that persevereth to the end, leaveth no place for grace and mercy; and for such an offence, or for a man so offending, that apostle would not, that after his death we should pray. And now for that unto our great grief, we are given to understand, that the foresaid king died thus impenitent, as namely, amidst a knot of heretics (for of such people he had mustered out an army) and likewise for that upon his death-bed he bequeathed the succession of his kingdom to Navarre, a pronounced and excommunicate heretic; and even at the last point and gasp, he

conjured both him, and such like as were about him, to take vengeance of those whom he suspected to be the authors of his death; for these and such like manifest tokens of impenitency, our pleasure is, that there shall no dead man's rites be solemnized for him, not for that we do in any sort prejudice the secret judgment and mercy of God toward him, who was able according to his good pleasure, even at the very breathing out of his soul, to turn his heart, and to have mercy upon him; but this we speak according to that which came into the outward appearance. Our most bountiful Saviour, grant that others being admonished by this fearful example of God's justice, may return into the way of life; and that which he hath thus in mercy begun, let him in great kindness continue and accomplish, as we hope he will, that we may yield unto him immortal thanks for delivering his church from so great mischiefs and dangers.

ODE—SAPHO.

I.

It was the Lesbian muse; beneath her rose
Triumphant from the deep, the immortal rock
Of Lucas, on whose dizzy verge she stood.
Her shining locks spread floating on the wind.
Her azure vestments loosened from her zone,
Displayed the heavings of her troubled soul.
She paused, unearthly, on the whitened cliff,
And gazed awhile upon the raging main,
Then frantic grasped her once enchanted lyre,
And dashed with furious wildness o'er its chords.

II.

A gentler mood seemed stealing o'er her soul.
She thought of Semus and his silent halls;
And wretched Cleis maddening with her wo!
The form of Athis rose before her view,
Bearing the tenderer joys of her youth,
And all the beauties of her Lesbian bowers;
The feasts of Genius, and Anacreon's muse:
The laurel wreath, and her famed country's praise!
And then she swept the trembling strings anew,
And poured their swan-like murmurs on the breeze.

III.

Then sweeter still, and tenderer grew the strain,
And gentler yet the agitated touch.
She sung the triumphs of the Paphian queen!
And faithless Phaon's well remembered name
Oft caught the ear. Then loud the numbers grew,
And louder still; and yet more rude she struck;
Until to wildness grown, she raised aloft
The quivering lyre, and furious swept the chords,
With maniac force! Then rushed impetuous on
And head-long plunged into the foaming gulph!

For the Baltimore Literary and Religious Magazine.

ST. PATRICK'S DAY.

THE 17th of March being the annual festival in honour of the blessed St. Patrick, it was announced previously in the public prints, that the festivities would be celebrated in the church dedicated to the tutelary Saint of Ireland; when the Right Rev. Archbishop Eccleston would officiate pontifically, and the Rev. Mr. Mulledy would deliver the panegyric.

Accordingly, the pews of the church were filled at an early hour by the pious Catholics, and those *favoured* heretics, who attended to be regaled with the enchanting music. The free seats were occupied by the poorer class of worshippers, and when the more tardy individuals entered and sought to be accommodated with seats, they were either unnoticed by the *devotional*, or refused by those who would as willingly resign their places in the pews, as risk their salvation without the pale of mother church.

The altar was gorgeously decorated with jewelry and artificial flowers surmounted by the twelve apostolic candles; the front of it being ornamented with the Star of Bethlehem, richly wrought in gold, having in the centre, the initials I. H. S. In the rear and above the altar was a sculptured crucifix, admirably executed, with a view of Jerusalem from Mount Calvary, in the back ground; which, while it may present to the idolatrous Catholic, a sensible object for his adoration, cannot but excite in the more reflecting, a degree of enmity against those for whom the Redeemer himself prayed, and whom, with all others, every Christian is commanded to love.

At length the stationed priest, Mr. Kerney, appeared at the sacristy door, and after motioning to the orchestra, for such it was in fact, he retired, smiling graciously on the adoring multitude. Immediately on the commencement of a 'grand march' the pontifical procession entered, preceded by two candle bearers, then followed the sacristans, lay priests, and Jesuit fathers; the whole closed by the vicar of his holiness, the archbishop, with painted mitre and golden crook.

When these holy people were seated in the area fronting the altar, one of the Jesuits approached the archbishop, and kneeling, kissed his hand; then removing the gaudy fool's cap, the mitre, a head cast in the finest mould was discovered. Bishop Eccleston appears to be

about 40 years of age, dignified in his deportment, possessing a countenance so expressive of benevolence and intelligence, that it is inconceivable how such a man could consent to take part in the miserable mummery of the deluded, or submit to be mocked by the crafty, in receiving their feigned *worship* of bended knees and offered incense.

The prelude of musical nonsense being over, a stout little "*bon vivan*" ascended the pulpit; and after taking two texts. ("*Thou shalt go whithersoever I send you.*"—"Reverence my ministers,") he commenced the exordium, in which he attempted to show that "the Catholic church is both the mother and nurse of great men; as an evidence of this, he alluded to a "host of saints, martyrs, and heroes!" Mentioning the blessed St. Patrick as one of the most illustrious. He then gave a brief account of the parentage, birth, education, and mission of the Saint, in which he instituted a comparison between him and Abraham, Joseph, and Moses; and seemed to intimate, that those patriarchs were eminent types of the Saint. He stated, that the Saint was unlike every one else; for in all others we perceive a *progression* from amiability and virtue, to piety and holiness; but "*he was born holy! created for the apostolic office!*"

"St. Patrick was educated in a French monastery, but he could not, with the deluded Protestants of the present day, boast of studying the Bible without note or comment, no that fatal source of error was unknown to him." *Quere. Did the Saint ever read the Bible at all?*

"The much abused monastic institutions have ever been the nurseries of learning, piety, and civilization; in them, protected from the rude herd of unbelievers, and *immured in cloisters*; the holy monks gave themselves up to study and AGRICULTURAL PURSUITS!!"

"Patrick being holy from his mother's womb, made an early application for the apostolic commission, but his holiness the Pope, (*notwithstanding his infallibility*) denied the youthful saint's request. On the interference of an influential friend, however, he received the apostolic commission from the vicar of Christ, and set out on a mission to evangelize (rather, *catholicise*) the Irish;" quite unlike the self-constituted Protestant missionaries, who with a Bible under one arm and a FEMALE PARTNER under the other, go forth on a voyage of discovery; and whose informal preach-

ing has caused all the deism and infidelity in the world." True, when the Protestant missionary goes forth to preach 'Christ crucified,' he *always* takes a Bible with him, and *frequently* a FEMALE PARTNER; the former, because his master has commanded it; and the latter, because he believes that "*marriage is honourable in ALL and the BED UNDEFILED.*" But St. Patrick being "*inspired,*" could well dispense with a Bible; and being so *supererogatively holy*, like ALL his brother clergy, would not follow the example even of Peter, who notwithstanding he was the FIRST POPE!! happened by some mistake, to be a MARRIED MAN. And let it be considered, which is most effectual in producing '*deism and infidelity,*' that church which is professedly liable to err, and of course, imposes nothing, on its own authority, as absolute truth; or that, while it presents its claim to be the ONLY TRUE church, proves by its own absurdity, that it is no church at all!

"St. Patrick, like Abraham, became the father of a nation. When he landed in Ireland and preached the doctrines of the Catholic church, out of which is no salvation; the infuriated mob would fain have sacrificed him to their deities, but he *like another God* called the works of nature to attest the divinity of his mission—he raised the dead, healed the sick, cast out devils." (*Not a word about the snakes and toads.*) "All these miracles he wrought in the face of the heathen, till he whom they sought to destroy was received as their father and friend. Happy! thrice happy! Ireland in those days of prosperity, peace, CATHOLICITY! But my hearers, when you cast your eyes to your enslaved and degraded country, you behold the blighting influence of Protestantism, that Protestantism which fain would have plucked the brightest jewel from the diadem of Catholicity." What! Protestantism the cause of Irish misery! "Tell it not in *Baltimore*, publish it not in *America*;" we cannot believe so Jesuitical an assertion; if PROTESTANTISM has caused the misery of IRELAND, what has caused the slavery, licentiousness, poverty, and woe of Spain, Italy, Portugal, nay, of every clime under heaven where Catholicism has prevailed? Has not Catholicism every where proved as destructive to liberty, virtue, and happiness, as the deadly Upas tree is to animal life? What then is to be expected, if the noxious plant takes root in our fertile soil, spreading its branches

far and wide? Will the same cause cease to produce the same effect? Will not our liberty, virtue, and happiness, *also* wither beneath its chilling shade?—*Time will tell.*

The reverend orator concluded his panegyric with an address to the Irish emigrants to "remain faithful to their church, and obedient to the laws of the *hospitable* Americans." But this the deluded Catholics can never do; for faithfulness to a foreign power is altogether incompatible with American citizenship; and this, Mr. Mulledy cannot with truth deny. What then did he mean, by exhorting the ignorant to do what he knew they never could perform? Was it an error in composition? No, the Jesuits are *learned* men. Might he not have meant. "*Obey the laws of Protestant Americans till you obtain the power to give THEM laws in TURN.*" O ye *hospitable* Americans! as the crafty Jesuit was wont to call you. Shall it be said by your children, when writhing within the cells of an Inquisition, that their misguided parents cherished a viper in their breasts? 'I speak as unto wise men, judge ye what I say.'

The panegyric was a mere parade of words, expressing ideas, ill arrayed and sophistical. It was delivered with a vehemence of action, and petulence of expression, which, though perfectly *natural*, was quite *injudicious* in a Jesuit priest.

After the oration, high mass was celebrated, accompanied as usual, by music, vocal and instrumental, of the finest order. The whole exhibition closed by adoring the "Golden Sun," which being replaced within the tabernacle from which it was taken, the priests retired in the order in which they entered during a grand finale from the choir.

When they had passed from the church and the sacristy door had closed their white garments from view; I could not but hope, notwithstanding their present iniquity, that they might on the last day, pass into the holy of holies enrobed in the righteousness of Jesus Christ.

A correspondent, has handed us the above article, (St. Patrick's Day,) to which we append the following translation from the Breviary. It is the lesson in this book for the 17th of March; a very seasonable history to be read on that day:

(Patricius, Hiberniæ dictus Apostolus, &c.)

PATRICK, who is called the Apostle of

Ireland, was born in Great Britain; his father was Calphernius, his mother Conchessa, a relation, it is said, of St. Martin, bishop of Tours. When a boy, he was often taken captive by the barbarians. In this situation, being set to herd cattle, he even then gave a specimen of his future sanctity; for filled, as he was, with the spirit of faith and of divine love and fear, he used to rise with alacrity long before day, in the midst of snow, frost, and rain, to pour forth prayers to God. It was his custom to pray to God *a hundred times during the day, and a hundred times during the night.* Being delivered the third time out of captivity, and entered among the clergy, he exercised himself, for a long time, in divine studies, and having, with great labour, travelled over France, Italy, and the islands of the Tuscan sea, he was at length called by God to the salvation of the Irish. Being empowered to preach the gospel by the blessed Pope Celestine, and consecrated bishop, he set out for Ireland. It is wonderful how many evils, how many cares and labours, how many adversaries, this apostolic man had to bear with, in the discharge of his office; but through the kindness of God, that land, which was before a worshipper of idols, produced such fruit on the preaching of Patrick, that thenceforth it was called the Island of Saints. Great crowds of people were regenerated by him in the holy washing; bishops, and a number of clergy, were ordained; virgins and widows were placed under the laws of continence. By the authority of the Roman Pontiff, he appointed the see of Armagh metropolitan of the whole island, and decorated it with relics of saints brought from Rome. Being honoured by God with supernatural visions, the gift of prophecy, and great signs and wonders, he became so illustrious, that the fame of Patrick diffused itself with celerity far and wide. *Beside the daily care of the churches, his unwearied spirit never ceased from prayer; for they say that he was accustomed to recite the whole book of Psalms daily, together with canticles, hymns and TWO HUNDRED prayers! to adore God, on bended knees, THREE HUNDRED times every day, and to fortify himself with the sign of the cross ONE HUNDRED times in each of the canonical hours!* Dividing the night into three parts, he spent the *first* in going over ONE HUNDRED psalms, and kneeling TWO HUNDRED and THIRTY times; the *second*, in finishing the remaining FIFTY psalms,

immersed in cold water, with his heart, eyes, and hands raised to heaven; but the *third* part he devoted to a scanty rest, stretched upon the naked stones. Like the apostles, cultivating great humility, he abstained not from manual labour. At length, worn out with constant care for the church, illustrious in word and deed, in extreme old age, he fell asleep in the Lord, after being refreshed with the divine mysteries, and was buried at Down, in Ulster, in the 5th century."

In looking over the Breviary for the month of April, and the Calendar of Saints as contained in the prayer books published in this city; we find for the 30th of April, the festival of SAINT CATHERINE OF SIENA, VIRGIN. We present our readers also with a translation of it from the Breviary.

(Catherina, virgo, Seinensis, piis orta parentibus, &c.)

"Catherine, a virgin of Siena, who was born of pious parents, obtained the habit of the blessed Dominick, which the sisters of penitence wear. Her abstinence was extreme, and the austerity of her life admirable. She was sometimes found to have fasted from Ash Wednesday to Ascension day,* contenting herself with partaking of the Eucharist alone. She used very often to wrestle with demons, and was much harassed by their persecutions.—She suffered from fevers, nor was she free from the torment of other diseases. Great and sacred was the name of Catherine, and from all sides there were brought unto her, sick persons, and those who were vexed with malignant spirits. She commanded the diseases and fevers in the name of Christ, and compelled the demons to leave the bodies which they had seized. Whilst she was staying at Pisa, having been refreshed on the sabbath with heavenly food, and wrapt in ecstasy, she saw her crucified Lord coming to her with a great light, and from the scars of his wounds, five rags coming down to five parts of her body: therefore, considering the mystery, she prayed the Lord that the marks might not appear. Immediately the rags changed their bloody colour into a bright one, and came in the

* Ash Wednesday, this year, was on the 4th of March, and Ascension day will be the 28th of May. The space of time is only EIGHTY-FOUR DAYS. No short season for a fast. Such a saint was truly deserving of a place in the Breviary, and in the Calendar!!

form of pure light to her hands, her feet, and her heart: and so great was the pain which she sensibly experienced, that had not God abated it, she thought she would shortly die. Thus her loving Lord crowned this favour with a new one, that she should experience pain, having fallen through the violence of the wound, and that the bloody marks should not appear, which, when this servant of God related it to her confessor, Raymond, as having happened, that it might also be represented to the eyes, the pious care of the faithful has painted the rays, in the pictures of the blessed Catherine, coming to the five before-mentioned places. Her learning was infused, not acquired. She answered the most difficult questions in divinity to the professors of sacred literature, when they proposed them. No one approached her who did not go away the better for it. She extinguished many feuds and settled many quarrels. She went to Avignon, to the chief Pontiff Gregory 11th, that she might make peace with the Florentines who were at variance with the church, and had been placed under an ecclesiastical interdict. To him she showed that, by revelation, she was acquainted with his wish of seeking Rome, which was known to God alone. At her instigation, the Pontiff resolved to go in person to his seat at Rome, which also he did. She was so very acceptable to the same Gregory, and to his successor, Urban the 6th, that she executed their embassies. Finally, after innumerable proofs of her virtues, illustrious through the gift of prophecy and numerous miracles, she removed to the bridegroom about the 33rd year of her age. The chief Pontiff, Pius the 2d, enrolled her in the number of sainted Virgins."

THE ROMAN CATHOLIC BREVIARY.

THIS is the prayer-book of the Romish clergy. It is the book with which of all others every priest should be well acquainted. Every priest is bound to read in it regularly, day by day. It is a work of standard character, from the very highest authority in the church. The Council of Trent decreed that such a work should be prepared, and left it with the Pope, (Paul V.) who appointed a number of learned men to compile it. When finished; by his bull which begins, *Quod a nobis*, &c. dated Rome, July 22, 1568, he sanctioned it, and commanded its use by the Roman clergy, throughout

the world. Clement VIII, finding this work of Pius, very much corrupted; examined it; corrected it; and had it restored to its former condition. He prohibited the use of any other edition, and ordered all to be printed after it. This was done in 1602—and as early as 1631, Pope Urban VIII, had the language of the whole work, and the metres of the hymns revised.

1. No priest will dispute this book; no priest can be ignorant of it. He may be ignorant of the Bible, he may never open it, his eyes may never glance on its pages, its truths may never enter his heart; but this he must know. If faithful to the commands of the church, he must read in it, from one hour and a half to two hours daily. Blanco White says, that "for more than twelve years of his life, at a period when his university studies required uninterrupted attention, he believed himself bound to repeat the appointed prayers and lessons; a task which, *in spite of a rapid annunciation, took up an hour and a half daily.*"—What priest spends this much time in reading the Bible? If a man will read for years the same thing, he will necessarily have his mind fashioned after it; and if the church would enjoin, as it has done in this case, the regular daily reading of any particular work, the reader will become like unto it in views and feelings. It is too evident to need a remark on it, that they desire the minds of the priesthood conformed to it—and surely, what they desire in the priests, would not be objectionable in the people.

2. In what condition must the minds of both priests and people be, when they have held up for daily imitation such examples of saints as are recorded in this book? The lives and histories of the saints, which compose so great a part of it; are literally and beyond question, nothing but "LYING WONDERS," (2 Thess. 2 ch. 9 v.) no one can read them, who is not given over of God to believe a lie, without being struck, with the utter impossibility, absurdity, and impious character of the things there related. It is full of such things as would be described by Paul in the following words, "*Workings of satan, in all power of signs, and lying wonders, &c.*" In it, there are many wonderful things. We have given our readers a specimen of two of their saints, and shall from time to time present them the narrative of others.

We beg our readers to notice them, they give us the very life, the soul; every

thing that is considered excellent in the Romish church, and then we ask you, to be at the pains of comparing this religion, with the religion of Jesus Christ our Saviour. Can such indeed be the religion of Christ? Is there one vestage of it left among them?

PHYSIOGNOMY.

By MAXWELL McDOWELL, M. D. of Baltimore.

PHILOSOPHERS and Physiologists have not rested satisfied, in their researches, by confining their attention to an investigation of the causes which have produced the variety of complexion and figure of the human race; but they have undertaken to designate the character and the peculiar qualities of the mind, by examining the features of the face in their variegated changes of expression. Hence, has arisen the study, for truth will not allow us to dignify it with the appellation of the science, of physiognomy—a term originating from the Greek language, and the true meaning of which is an indication of the temper and peculiar mental qualities of an individual from an examination of the features of his face. Physiognomy, therefore, early claimed the attention of the philosophical investigator. Its situation has been fluctuating in different ages of the world down to our own times, according as it acquired the favouritism or had to submit to the rejection of public opinion. It seems to be admitted, that Aristotle was the first philosopher who attempted to give it the shape of a scientific pursuit, and bottom it upon principles of a permanent character. In giving a definition of it, that philosopher says, "It is a science by which the dispositions of mankind are discoverable by the features of the body, and especially by those of the countenance," and in prosecuting his enquiries upon the subject, he advanced as a prominent and fundamental doctrine, that a peculiar form of body was invariably associated with a peculiar disposition of mind. The inference which he deduced from this principle was, that when we discovered a bodily character of a certain description among mankind which former experience and observation taught us was associated with a particular mental disposition, the same associations would be found to exist. This philosopher in investigating the subject of physiognomy, did not confine his attention to the human family; but drew observations in support of the doctrine from the inferior animals.

Hence, he observes, that the lion and the hare possess a bodily structure and mental character entirely different from each other, and when the corporeal characteristics of the lion such as strong hair, deep-toned voice, large extremities, &c. are discernible in the human body, they must invariably raise in the mind of the beholder, a notion of the strength and intrepid courage of that noble animal, while the delicate limbs, soft down, and other features characteristic of the hare, when approximated by the human body, betray a mental character similar to that timid animal. The correctness of the character of these two animals as thus delineated, cannot be called in question. Physiognomy, with regard to its general principles, has most probably excited attention in every age of the world. In fact, every person appears to be a physiognomist, as upon the first view of the countenance of an individual he forms an opinion of the disposition and qualities of his mind. But, although opinions are thus formed of the character of the mind, by an examination of the expression of the countenance, candour will induce an acknowledgement, that they are often erroneous. Physiognomy has enlisted the attention of the first talents in different ages of the world; but their labours have not effected any well established principles that can be relied upon as correct. It was investigated by the Greeks and Romans, at the period when these nations were most celebrated for their intellectual endowments. It became very early associated, however, with magic and judicial astrology, which caused it to fall into contempt by the enlightened and liberal part of mankind. This study was again elevated and rendered popular by the elegant work of Lavater, who exhibited the subject more in detail, than had been done by any of his precessors. The labours of this learned and talented man, although he endeavoured to strip his favourite pursuit of the mystical connexions, with which it became associated, were not able to raise it to the dignified attitude of a demonstrable science. Many of his details are truly proper subjects of ridicule, notwithstanding their author was a man of learning, and a highly respectable character. The only way in which we can account for this circumstance is, that it was the result of the operation of an enthusiastic imagination, which laboured to investigate a subject, that was not supported

by a sufficient number of established principles. Some of the opinions advanced by Lavater are whimsical to an extreme—such as that, unless a man was well proportioned and handsome, he could not become a good physiognomist. The extent to which Lavater had arrived in his endeavours to establish his favourite pursuit, is clearly manifested by the following anecdote: “A traveller showed Lavater two portraits; the one of a highwayman, who had been broken upon a wheel, the other was the portrait of Kant, the philosopher; he was desired to distinguish between them. Lavater took up the portrait of the *highwayman*, after attentively considering it for some time, “Here,” says he, “we have the true philosopher, here is penetration in the eye, and reflection in the forehead; here is cause, and there is effect; here is combination, there is distinction; synthetic lips! and analytic nose:” Then turning to the portrait of the *philosopher*, he exclaims, “The calm thinking villain is so well expressed, and so strongly marked in this countenance, that it needs no comment.” This anecdote Kant used to tell with great glee.* As this learned man entirely failed to establish his favourite study as a science, the subject seems to have been abandoned as one that cannot be rendered useful to mankind; for it must be admitted, that the essays of Lavater, when stript of their blemishes, contain the best collection of facts that we have on the subject of physiognomy. That the mind and body reciprocally influence each other, is an unquestionable fact. We think it is highly probable, that particular affections and emotions of the mind will be accompanied by peculiar expressions of countenance; but no exertions of philosophical investigators have yet been successful in designating the changes of the countenance, that clearly indicate the disposition and qualities of the mind. The unsuccessful efforts of those who have pursued this subject, are only to be accounted for, in my opinion, by carefully consulting the pages of the SACRED SCRIPTURES, which contain the true history of man in his primeval purity, as well as in his present deterioration of character. Hence, many persons

* Thus we see, what a serious injury would be inflicted upon the most respectable character, and also how completely the vicious and unprincipled man would be shielded, if the dictates of physiognomy were implicitly adopted and relied upon.

by a long practice of dissimulation, have become able to repress the expression of countenance, which is indicative of a particular passion or emotion of mind, while others by repeated efforts are able to exhibit the signs of affections and dispositions that had no existence in the mind at the time. But though time has fully proven, that physiognomy has been denied a place among the sciences, notwithstanding in the list of its friends and advocates are found very talented individuals; yet the ingenious philosophic enquirer has been engaged in further efforts to obtain a knowledge of the character and qualities of the mind from a view of the corporeal structure with which it is associated. Of all the efforts which have been made upon this subject, none have attracted so much attention as the hypothesis of the celebrated Dr. Gall, of Jena.

(For the Baltimore Literary and Religious Magazine.)

A LYING WONDER.

Messrs. Editors:

ABOUT ten years ago, I was stationed on the Longford circuit, in Ireland, by the primitively Wesleyan Methodist Conference, in which I travelled as an itinerant minister. This circuit embraced a large part of the counties of Longford and Leightrim, which are numerously inhabited by the Catholics; especially the latter. While in the town of Carrick-on-Shannon, the following anecdote concerning a priest was told me, by some of the most respectable inhabitants of that town:—One large neighbourhood in the county of Leightrim, is occupied by Catholics, who had been little attended to by their priest, in consequence, as was supposed, of their abject poverty. The Methodist preachers, who are there called swaddlers by the vulgar, explored this region of country, and established preaching places and Sunday schools in it. The parish priest, on being informed of this, visited one of the families in that neighbourhood, and ordered them to go no more to hear swaddlers preach; for they were heretics, and would carry their souls down to hell. He also said, if they would not take their children from the Sunday schools, he would open the gates of hell, and let out nine devils among them; and as a proof that he would do so, he said he would perform a miracle before their eyes, before he would leave the house. He then ordered a basin of milk to be

brought, which he said he would turn into blood. The milk being brought, he commenced stirring it round about, during which process it assumed a red colour, and grew redder gradually, till it appeared like blood. He then ordered them to take it away and bury it. This, as may readily be expected, had a very powerful effect on all the spectators in awing them into profound obedience to their priest. This priest proceeded to another house in the neighbourhood, and immediately informed the family that he understood they had gone to hear the swaddlers preach, and had sent their children to the Sunday schools. They replied they had done so. He then said, their souls would be carried down to hell by the heretics, if they would not cease hearing them; and affirmed, that if they would persist in disobeying him, in this instance, he would open the gates of hell, and let nine devils loose among them. He then ordered a basin of milk, as in the previous house, which he said he would turn to blood, as a proof that he would let the devils loose among them. They brought the milk. He commenced stirring it, and it immediately appeared of a red colour. The Catholics who were present were filled with astonishment at the miracle wrought by the priest. Among the spectators was a Protestant, a blacksmith, whose faith in the miracles of the priest, was not quite so strong as that of the Catholics. This man, being unable to account for the sudden change in the colour of the milk, suspected some fraud in the matter, and immediately seized the priest by the right arm, and pulled a goat's horn filled with vermilion out of his sleeve, which he exhibited to the family, in the presence of the priest, as the real cause of the red colour of the milk. This is one instance of the numerous frauds which the Popish priests resort to for the purpose of keeping the laity in subjection to them. When will superstition and idolatry be banished from the earth, and the light of divine truth shine on men generally?

EVANGELIST.

Translated from the 2d Sec. of the 9th Dissertation of LEUSDEN'S Philologicus Hebræus.

Books mentioned in the Old Testament.

XI. The second section which pertains to books mentioned in the Old Testament, is to be impartially examined. Papists,

to establish their traditions, endeavour to prove the sacred text imperfect, using the argument, taken from the books mentioned in the Old Testament, of which they would have it, few or none are found in the Bible. Now, if they prove the books of which mention is made, to be canonical—they think, that they have also proved the sacred scripture to be imperfect.

XII. In the Old Testament, mention is made of about *thirteen* books, of which nothing is found; or at least, none of those thirteen, are marked with that name in the titles of the Old Testament books, which are received by us in the sacred text. We shall briefly enumerate the thirteen books, and refer to the places in which they are spoken of; after this enumeration, we shall give our opinion of them.

They are spoken of in the following places:

1. Exo. 24 ch. 7 v. Mention is made of the book of the covenant. "And he received the *book of the covenant*, and read in the hearing of the people." But such a book is not found under that name. I reply. Rabbi Solomon Jarchi, thinks by this book of the covenant, is to be understood the whole book of Genesis, and Exodus to the end of the 21st chapter.

2. Num. 21 ch. 14 v. Moses makes mention of the book, of the wars of the Lord. "Wherefore it is said *in the book of the wars of the Lord*." I reply. No canonical book is understood; but an historical one, in which was recorded certain wars, that the Israelites carried on. This book might perish, without injury to the canon.

3. Jos. 10 ch. 13 v. The rest of the sun, is proved from the book, which is called the book of Jasher. "Is not this written in *the book of Jasher*? And the sun stood still in the midst of heaven." I reply. This book, as one of the records of history, perished as other records, without injury to the canon.

4. 1 Sam. 10 ch. 25 v. Samuel wrote the law of the kingdom in a book, the name of which is, the book of the manners of the kingdom. The text expresses it thus: "And Samuel spoke to the people *the manner of the kingdom*, and wrote it in a book." I reply. Rabbi David Kimchi, by this book, understands the first part of the first book of Samuel; or it can be understood of the 8th ch. of 1st Sam. for in that chapter is reco-

the manner of the government of the future king Saul. For the word *Sepher* does not always signify a book, but often only a catalogue, or narration of facts.

5. 1 Kings, 4 ch. 32 v. It is said of Solomon, that he spoke three thousand proverbs, and v. 33, *That he spoke of trees, &c.*—I reply. Perhaps, by those proverbs may be understood, the proverbs of Solomon, or at least a great part of them, or some others which did not belong to the canon. Those which he spoke concerning trees, beasts, birds, and creeping things, related to natural philosophy. They perished without injury to the canon.

6. 1 Kings, 11 ch. 41 v. A book called the book of the acts of Solomon, is referred to. "And the remaining acts of Solomon, and all things which he did, and his wisdom, are they not written in *the book of the acts of Solomon.*"—I reply. A historical book is understood, in which the life and actions of Solomon are described: not being canonical, it perished.

7. 1 Kings, 15 ch. 31 v. The author cites a history, of which a more full account is found, in a book, which is called, the book of the Chronicles of the Kings of Israel. "And the remainder of the acts of Nadab, and all that he did, are they not written *in the book of the Chronicles of the Kings of Israel.*"—I reply. It is not a canonical book, but only historical, in which the history of the Kings of Israel was more fully described.

8. Isa. 29 ch. 11 v. It is said of a vision, that it is like to the words of a sealed book. The prophet speaks thus: "And the vision of all will be to you, *as the words of a sealed book, &c.*"—I reply. The prophet does not mean a particular book, written by a certain individual, but a book of any kind which was sealed or closed.

9. Isa. 34 ch. 16 v. The Prophet says: *Seek ye out of the book of the Lord.*—I reply. By this book can be understood, the prophecy of Isaiah, which is called the book of the Lord, because written under the inspiration of his Spirit.

10. Esther, 10 ch. 2 v. The author refers to a history, of which mention is made, *as the book of the Chronicles of the Kings of Media and Persia.*—I reply. By this book, the public and civil acts are denoted, in which acts of the Kings of Media and Persia were related.

11. 1 Chron. 29 ch. 29 v. Mention is made of the words of Nathan the prophet, and Gad the seer; which words are

not found in any book of Nathan or Gad: And the acts of David the king, first and last; are they not written in the book of Samuel the seer, *and in the book of Nathan the prophet, and in the book of Gad the seer.*"—I reply. These books are still found in the canon, but under the name of Samuel. Therefore, the books of Samuel are understood, of which the authors are the two fore-mentioned prophets; the first twenty-four chapters are excepted, which seem to have been composed by Samuel himself.

12. The author of the 2d book of Chronicles, ch. 33, v. 19, cites certain things, which he says are to be found *in the book of Hozai.*—I reply. Hozai was some historical writer.

13. 2 Chron. 35 ch. 25 v. The lamentation of Jeremiah is described. "And Jeremiah lamented on account of Josiah, &c."—and these are written "*in the lamentations.*"—I reply. 1. There are some who think this lamentation to be the last part of the book of Lamentations, contained under the fourth and last alphabetical subdivision. 2. Others think, that this lamentation has perished, not being canonical. But if any one will prove that this lamentation was written by Jeremiah himself, I will retort, that all those written by the prophet are not authentic; unless they have his command in letters at the end, that they be received by the church as canonical. These are the principal books, incidentally mentioned in the Old Testament, of which the chief do not exist as quoted.

XIII. With reference to these books, mentioned in the Old Testament, it is inquired, whether it can be proved that certain books of the Old Testament canon have perished; and as a consequence that the canon is imperfect?—I reply. This cannot from thence by any means be proved. The reply to this question may be two-fold. 1. For the most part, the books above-mentioned, are not canonical: therefore, they might perish without injury to the canon. Very many of the books cited were merely historical; others contained natural philosophy and politics: and whether written by the prophets, or others; or whether they did or did not perish, it is of very little importance; not being written, to be placed in the canon. 2. Passing this by, but not granting it, that certain books before named may be canonical. Yet from this, no one can prove, that those books have perished from the canon: For they may

be there under another name. For example, Exod. 24 ch. 7 v. Moses by *the book of the covenant*, may have meant that part of the Pentateuch, in which the ecclesiastical and political laws given to the Israelites, are recorded. And 1 Kings, 4, 32. By the 3000 proverbs dictated by Solomon, may be understood the Proverbs of Solomon. In the same manner it might be answered of other books. From this we conclude, that no canonical book has perished from the Old Testament. (See, more in the *Thesaurus Philologicus* of Hottinger, book 2, chap. 2, sec. 2.)

Purgatorian Societies.

The doctrine of Purgatory in the Romish church is one which lies near to the heart of every priest; from it arise the great resources of the priesthood. By it they are able to drain the pockets of their votaries. It has been with truth called "*THE POPE'S INDIES*," from it come his gold and silver, and he that touches it, touches that which is the apple of his EYE,—MONEY.

The love of money has been long considered the root of evil. Men of the world whose great object is to make money, leave no stone unturned to accomplish their end. With Romish priests whose love of money, betrays itself, from baptism to burial, and in every circumstance of life, and in every condition in which it can be acted out with success, they will not be to blame. The cases of *two* of our city priests, speak well on this point.

We present another mode of raising money, through this strong hold of Purgatory, which will be new to many of our readers.

In Ireland, (*and for aught we know in this country*,) they have what are called PURGATORIAN SOCIETIES, for the benefit of souls departed. We have before us the constitutions of *two* of these societies, formed in Dublin, one in the year 1806, the other in that of 1813; one in a free school, the other in a Popish chapel. The one we give our readers, is formed in a free school, in the year 1806.

"PURGATORIAN SOCIETY.

"'Have pity on me, have pity on me,'
"At least you my friends."

"Instituted March 29, 1806, and held at the Evening Free School, 43, Meath-street.

"In the name of the Father, and of the Son, and of the Holy Ghost—Amen.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—Maccabees, chap. xii. ver. 46.

"The members who compose the society of the Office for the Dead, which commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing in conformity to the divine precepts of the HOLY CATHOLIC CHURCH, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory, and inviting all tender-hearted Catholics who have a feeling sensibility of the duty they owe their departed parents, relations, and friends, who probably may stand more in need of their commiseration at present, than at any period of their lifetime, to assist in the charitable and pious purposes of shortening the duration of their sufferings by the most easy means imaginable, have agreed to, and adopted the following Rules, viz:

"Rule I. That the affair of this Institution shall be regulated by the superior, rectors, and six of the members who compose the Office of the Dead, who shall attend on every Sunday and Wednesday night, at nine o'clock throughout the year, at the above named place, or any other place which may be hereafter appointed, and there with attention and devotion recite the Office for the Dead, agreeable to the intention that shall be then mentioned.

"Rule II. That every well-disposed Catholic wishing to contribute to the RELIEF of the suffering souls in purgatory, shall pay one penny per week, which shall be appropriated to the procuring of masses to be offered up for the repose of the souls of the deceased parents, relations, and friends of the subscribers to the institution in particular, and the faithful departed in general.

"Rule III. That the superior, rectors, and council shall continue in office for six calendar months, at the expiration of which time candidates shall be nominated by the persons in office, who shall give due notice to the whole body of members who compose the Office for the Dead, that they may punctually attend on the first Sunday night in November, at seven o'clock, and on the first Sunday night in May, at eight o'clock, for the purpose of electing a superior, rectors, and council, to serve for the ensuing six months, and so in succession.

"Rule IV. That any male subscriber

who may be disposed to become a member of the Office for the Dead, shall be first reported by one or more of the present members of the office to the superior, rectors, and council, who shall investigate his character, and if found well conducted, shall on that account only be admitted a member, and on no other account whatsoever.

“Rule V. That each member on entering this society do purchase a copy of these Rules, in order to defray the expenses incurred by printing, and other contingencies; and that the money arising from the weekly subscriptions shall be disposed of to the most necessitated clergymen, who will be required to GIVE RECEIPTS FOR WHAT THEY ARE PAID.

“Rule VI. That the spiritual benefits of this institution shall be conferred in the following manner, viz.—Each subscriber shall be entitled to an office at the time of their death, another at the expiration of a month, and one at the end of twelve months after their decease; also the benefit of masses which shall be procured to be offered by the money arising from subscriptions, and which shall be extended to their parents, relations and friends, in the following order, that is to say, their fathers, mothers, brothers, sisters, uncles, aunts, and if married, husbands, wives, and children, if they have any departed who have lived to maturity.

“Rule VII. That every member of the Office for the Dead who serves the society in the capacity of superior, shall at the time of his death be entitled to the benefit of three masses, to be offered for the repose of his soul, also every member who serves the office of rector, shall be entitled to the benefit of two masses, and every subscriber without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber shall die a natural death, be six months a subscriber to the institution, and be clear of all dues at the time of their departure; that care shall be taken by the surviving superior and rectors that soul-masses are punctually performed, agreeable to the intent and meaning of this institution.

“Rule VIII. That the superior, rectors, and council be empowered to make (as occasion may require), such bye laws as they shall think expedient, provided they do not interfere with the spirit of these present rules; said bye laws are to be laid before the body at large for

their approbation, and that four shall form a quorum in the council.

“Rule IX. That the superior shall on every All-Souls-Day, advance to the parish priest of Meath-street Chapel whatever sum is necessary for obtaining an insertion in the Mortality List of the Altar, the names of the parents, relations, and friends of all the subscribers to this institution, to be recommended to the prayers of the congregation, at every mass throughout the year.

“N. B. Subscriptions received every Sunday night as usual, and new subscribers registered.”

HOLY THURSDAY, April 16, 1835.

On this day, April 16th, the Holy Pope, head of the Roman church, exhibits the tender mercy of his humane breast, toward all Protestants. The 2d and 3d articles of the bull of Paul the Vth, which is perpetual, runs thus:

“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, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the faith; and all other heretics, by whatsoever name they are called, or of whatsoever sect they be. And also their adherents, receivers, favourers, 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 whatsoever 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 favour that appeal shall be made.”

Who will fast and pray for the conversion of all Papists, on the above-mentioned day?

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CARMELITE CONVENT IN BALTIMORE; AN OUTRAGE WHICH WAS PROBABLY COMMITTED THEREIN.

MOST of the citizens of Baltimore know that there is a Convent of the order of *Carmelite Nuns*, situated in Aisquith street, in this city. Any one who chooses to pass along that wide and cool promenade, some summer's afternoon, will see the large roomy edifice, with its windows carefully closed, and curiously grated—and the words "CARMELITE'S FEMALE ACADEMY," painted in large letters over one of the main entrances. By the way, it has surprised us, that they who renounce marriage, should be so surprisingly devoted to children! The Jesuits, make their ostensible business, the education of boys; while all sorts of Nuns, seem to have a peculiar propensity to deal with girls. Now this is not the case with Heretics. Protestant old bachelors, which is the highest approach we can make to a Monk, are generally averse to being tormented by Urchins. And our only class of single females, that most worthy traduced and estimable class insultingly called *old maids*, generally, prefer kittens, to children. For our parts, we care not who knows, that we consider this, the most admirable class of human beings. We have always noticed, that if any thing is particularly neat, refined, and just, in person or behaviour, the world cries out, *old maid!* If a lady is especially estimable on account of the purity of her conduct, and the strictness of her principles, the little wits, call her an old maid. So that this abused phrase has got to sound pleasant to our hearts; and when we hear it, we look out for a middle aged female, rather remarkably a *Lady* (and oh! what is not covered by that word) in all respects. Some may sneer at their single state. We take it

for granted they are single from choice. And this is the only point in the whole compass of thought, in which these are to be likened to nuns. They are single through choice. But as we have said, they are not usually remarkable for devotion to other people's children. Nuns, are very generally and rather impudently so devoted; and we should be happy to have the remarkable fact, *honestly* and *modestly* solved.

But these poor Carmelites, we verily believe, would every one of them rejoice to be out of their cage. A pair of girls once called on us for a donation to the establishment. We thought it rather odd: but after a moments hesitation, said yes, and offered them, a donation of twenty eight New Testaments, which we understood to be the number, of nuns! The girls seemed posed in turn, and civilly declined that gift, but rather urgently solicited something else. We replied, that next to God's word, which they would not take, our best gift for them was a short counsel; our compliments, namely, to the ladies of *Mount Carmel, sisters to the Blessed Virgin &c.*, and the urgent advice, to go home, get married, and train up children in God's fear. Whether the message was ever delivered or not, is not difficult to decide. That it could have been at all available, we are now aware was impossible. If we had then supposed these poor victims were so, unwillingly, we should have despised ourselves, for harbouring a thought that could wound them. But the world is getting wiser, and we trust we have got a little light, within a couple of years, on several matters; and amongst others, about a cer-

tain lady called by one whose word, we greatly revere, the "*Mother of Harlots.*"

We take it for granted that every body who can read, will read, and many who cannot will get others to read to them, something about convents. All who want wives, will of course; all who have children had better; and they who have determined never to marry, will do as they please. Mrs. SHERWOOD has written a book, which we thought rather flat; but we heard of one poor simpleton, it gave sense enough to, to keep out of a convent, and we shall therefore respect the book. SCIPIO DE RICCI, whose abridged memoirs, of his trials and sorrows and of the corruptions of his diocese, (he was a Romish Bishop in Tuscany, towards the close of the last century)—have been published in this country under the rather repulsive title of "*the Secrets of Female Convents Revealed,*" should be read by all, who have nerves enough to stand a bird's-eye view of Tophet.—MISS READ'S *Six months in a Convent*: ought to be put into the hands of every child, that goes to any school of Nuns. It is an awful book, to the Nuns, and poor Bishop Fenwick. Poor fellow; we will serve him up, some day pretty soon, as he is cooked in that book, as a desert for the Heretics. That is, if he dont hang himself, in consequence of its publication.—The Lady Superior, we take it for granted from the nature of the case, and from some symptoms, her keepers have allowed her to manifest, is hopelessly demented.

But as we intimated, we have changed our opinion, about the poor Carmelites, in so far, that whereas we once thought they were willing victims we are now convinced, they are not. Miss Read, demonstrates that no one, would be allowed to leave any convent, even of the Ursuline order. All who have left them, have had to make their escape; Miss Read being one of four, who escaped from the Convent on Mount Benedict, at different times. The last of them led to the burning of the "cage of unclean birds"—last summer. And this has been the case every where. Will the Catholics, show us *one* that has been allowed to depart in peace? And yet as far as we can gain an insight into these dens, *all desire to be out.*

Now the question arises how could these females at this austere establishment, of *the sisters of the blessed Virgin Mary of Mount Carmel*, as the poor

things call themselves, get out if they desired it ever so ardently? *How could they get out?* None are allowed converse with them, of the *male sex*, except his reverence their confessor, who has we dare to say, the best room in the house; and his holiness the Bishop, who of course, is over all, and has free access to all. Now, as *implicit unquestioning, unhesitating obedience*, is the corner stone of all monastic duties and merits, for my part, if I were a female, determined to eschew the masculine gender, I would as leave, this Priest and Bishop, had not quite such free access to me and spiritual power over me. But we speak of temporal restraints now. *How is she to get out:* when the Priest or Bishop gets rude, or the heart sickens under the horrible tedium, of everlasting inanity, or the spirit boils over under unutterable indignities, or the body itself is at last worn down, with cruel oppression? Reader, inquire and examine, *how could they get out?* None but *females*, of the world are allowed to speak to them. They are allowed to do so, only through a curiously contrived grate. The Nuns never come singly; but always, in pairs or by several, to watch each other. Then their dress and appearance is so peculiar and similar, that to uninitiated eyes, they all look alike; especially, through a grate in a dark place. If one should grow desperate, and get access to the grate, and tell a catholic woman she wanted to get out, she would only be exposing herself to ruin. We could tell some stories on this head, that would hardly edify, the holy mother church, to hear. But suppose, that by perfect accident, some protestant female, came to the grate, and a poor nun, that wished to be let out from the living death within, should get speech of her—and in her phrenzy tell her name—how easy would it be, to substitute another for her, when she was enquired for, and let the substituted one say she had been out of her head? They got the young lady who escaped last from the Charlestown Convent, to acknowledge this of herself!—Who would apply for civil process, when he expected to have his house burnt for doing it? Who would seek justice from the tribunals, when he knows he jeopardizes his own life, by doing so? We learn from the best authority, that the Archbishop has been thoughtful enough, to command his liege subjects, not to use personal violence on one of the conductors of this Journal,

for fear of public scandal. And the laws being insufficient for his protection, the papists in town, praise the Bishop for his merciful interposition! Who would wish to rouse the hatred of people, who stop at nothing against their enemies or for their adherents? Even the wretches who in cold blood murdered poor WATSON and MERCER, on the Rail Road but the other day, for no other offences than being Irish Protestants, are not without powerful friends who are endeavouring to save them. And they will probably succeed.

We have received repeated assurances that secret petitions are circulating through the state, for pardon.—Even the public press is sealed up. The other day, the editor of the Gazette published a high eulogium on the liberality of the Belgium Catholic parliament, to Protestants. We wrote him a short note offering to furnish him with the manifesto of the Catholic Bishops of this very Belgium, refusing submission to the free constitution of that state, because said they, *toleration of any other sect, is contrary to our faith, our duty and our conscience.* Now said we, to the impartial, protestant editor, will you publish "this Manifesto." If not will you publish our note? Good Mr. Jones, stood mute; and so that affair ended!

We say again—these Carmelite nuns, are unable to get out, let them desire it ever so much! Why, will some female say, I would jump out of the windows; I would scream for help:—I would raise the whole town. We suppose the unhappy female mentioned in the following statement thought so too; and became desperate, and made just such an attempt. How it ended, the day of great account will reveal.

STATEMENT.

We whose names are subscribed here-to, declare and certify, that on or about the — day of — 183 — about nine o'clock at night, as we were returning home from a Meeting in the Methodist Protestant church, at the corner of Pitt and Aisquith streets; and when opposite the CARMELITE CONVENT and school in Aisquith street, our attention was suddenly arrested, by a LOUD SCREAM ISSUING FROM THE UPPER STORY OF THE CONVENT. The sound was that of a FEMALE VOICE, INDICATING GREAT DISTRESS; we stopt and heard A SECOND SCREAM; AND THEN A THIRD, in quick succession, accompanied with the cry of HELP! HELP! OH! LORD! HELP! WITH THE APPEARANCE OF GREAT EFFORT. After this there was

nothing more heard by us during the space of ten or fifteen minutes; we remained about that time on the pavement opposite the building from which the cries came.

When the cries were first heard, no light was visible in the fourth story, from which the cries seemed to issue. After the cries, lights appeared in the second and third stories,—seeming to pass rapidly from place to place, indicating haste and confusion. Finally all lights disappeared from the second and third stories, and the house became quiet.

No one passed along the street where we stood, while we stood there. But one of our party was a man, and he advanced in life; all the remainder of us were women. The watch was not set, as some of us heard 9 o'clock cried, before we got home.

Many of us have freely spoken of these things since their occurrence And now at the request of Messrs. B. & C. & M. we give this statement, which we solemnly declare to be true; and sign it with our names.

Signed } JOHN BRUSCUP,
LAVINIA BROWN,
SOPHONIA BRUSCUP,
HANNAH LEACH,
SARAH E. BAKER,
ELIZABETH POLK.

Baltimore, March 13th, 1835.

Certificate of the Minister.

This is to certify that John Bruscup, Hannah Leach, Sophonia Bruscup, Lavinia Brown, and Sarah E. Baker, are acceptable members, of the Methodist Protestant Church of Pitt street station.

Signed, WILLIAM COLLIER, Sup't.
Balt. March 12, 1835.

All the above named persons are known to us, and hundreds in this community. Every one of them is worthy of credit, separately. The REV. MR. COLLIER, is a Protestant Methodist, and has the charge of the church at the corner of Pitt and Aisquith streets. The five first certificants are members of the church he serves. The fifth one is a Presbyterian. That the facts stated occurred just as stated, no candid person can doubt. *How those facts are to be explained, we leave all to decide for themselves.* For ourselves we take it, as perfectly clear, that the unhappy sufferer, from whom the screams proceeded, needed, and would have thanked God for deliverance! She would have come out from them, if she

could; she would have escaped as a bird out of the snare of the fowler.

We take leave then to say in conclusion,

1. This whole subject must be perfectly familiar to the Superior of this Convent, and to the Priest who resides there as Confessor to the establishment, and we demand of them, an explicit and satisfactory account of this affair; in default of receiving which we shall put upon their silence, the only construction it can bear.

2. The Archbishop of this diocese, ought to know that such transactions are perpetrated in this establishment. And if all his American feelings, are not swallowed up in his vows and duties to the head of the Holy Roman state, we expect and call upon him to ferret out this transaction, and relieve the public mind, by a full statement, of the affair.

3. *To aid him, in his humane labours. (For which we trust he has leisure, as the Terrapine feasts of Lent must now be over,) we have to say, that we are well assured that two females have died within six months in the Carmelite Convent; and if he will furnish us, with the date of their deaths, then we will furnish him, with the date of the terrible affair, to which we now call his paternal notice.*

4. We ask our law makers, and law executors, whether their honest judgments, do not tell them, that such establishments, ought either to be suppressed by law, or subjected to the most rigid and constant scrutiny, by the civil authorities? If all the past, in all ages and countries, does not prove, that these nests of unmarried women, under the despotic secret control of unmarried men, are sure to be places, for which they are fitly contrived—of all cruelty, licentiousness, and wretchedness? Should such terrible abodes of sin and folly be held sacred, in violating human and divine laws, and oppressing and corrupting, if not destroying free Americans, because their founders and rulers, do their misdeeds in the name of God?

5. We call upon the community at large, to frown upon such establishments *Let no man violate any law, even bad ones. Let the persons, property and rights of all be held sacred. We are no Jesuits; we know that no end can justify, any improper means.*—But public sentiment can be and ought to be enlightened, roused and turned with ire-

sistible power, against these NUNERIES. The laws ought to be so made that the poor victims may get out: they ought to be so executed, that the civil authorities, should stately, constantly, promptly interfere, to see what wrong is done, and redress it.—The rulers of these convents ought to be brought to justice for crime, just like all other criminals.—Children ought never to be sent to their schools;—young ladies ought to be sedulously kept from the influence of nuns and their confessors; and the whole public mind so informed, that every poor girl should know what a place and a fate she is seeking, where she sets her face, towards these abodes of sorrow. Oh! that God would deliver our land and our children *“From the strange woman, even from the stranger which flattereth with words; which forsaketh the guide of her youth, and forgetteth the covenant of God. For her house, inclineth into death, and her paths unto the deep; NONE THAT GO UNTO HER RETURN AGAIN.”*

Prov. ii. 16—19.

BENARES.

By the Rev. M. T. Adam, late Missionary in India.

Benares, or as it is sometimes called, Kashee—“the splendid”—stands on the northern bank of the Ganges, in lat. 25° 18, ' 34, ' and E. long. 82°, 59, ' 45, about four hundred miles by the post road, and about seven hundred by the course of the river, from Calcutta. Of the early history of this completely Indian, and in several respects truly magnificent city, nothing is known except what is recorded in the legendary tales of the Hindoos, which, as usual in such cases, are too imaginative and absurd to admit either of sober criticism, or rational belief. According to one of these, it is said, to have been originally built of gold, and to have been changed, as a curse from their Gods, in consequence of the sins of the people—into its present materials of stone, brick, and mud. Hence, many of the Hindoos profess to believe that the true Kashee no longer exists on earth, but in heaven. From time immemorial it seems to have been invested with peculiar sanctity, and have been regarded with sentiments of profound veneration by all the followers of Hindooism, wherever they lived; and to have been, if not the chief, at least one of the great objects of pilgrimage. Hence, it has ever been the favorite residence of the learned and devout of the

Hindoo community; so that in modern times, it has obtained the honorable, and not altogether inappropriate designation of the Athens of India: and, in its present state, contains more Brahmuns and Brahmudical learning, than are to be found in any other city in the country.

Of its early state, and gradual rise, little can be gleaned from its legendary tales, which merits the name of true history. From its total want, however, of buildings, which bear the marks of antiquity, it may fairly be inferred that the present city, if built at all on what was the site of the ancient city of this name, is comparatively but of modern origin. This inference is also strongly corroborated by a tradition that the ancient city extended from what is now called Raj-Ghat as far as Sarunath—a building of a peculiar structure, and well worthy of the attention of every inquisitive traveller, and situated about five miles inland, and by the apparently well attested fact that, the Moohumuduns when they took the city, commenced the assault on what still bears the name of the old Fort of Benares, which extends from Raj Ghat to the mouth of the Burna, a small river which joins the Ganges some thing less than a mile below. This event is said to have occurred in A. D. 1017, when the Moohumuduns under the command of Muhmood of Ghizni, gained a complete victory over the Hindoo forces—slew the Prince of Benares and pillaged the city. Some idea of its then extent, wealth, and splendour may be formed from what Ferishta says in his history of Moohumudun conquests of India; namely, that they broke down the idols in a thousand Temples, and led away four thousand camels laden with the most valuable spoil. Making all due allowance in this account for Eastern hyperbole, it cannot be reasonably doubted, that the city was then of great extent, wealth and splendour. Such a severe blow as this, however, to its wealth and prosperity, must have been long felt. Indeed, it seems exceedingly doubtful, whether, during the long reign of Moohumudun oppression, which succeeded this catastrophe, it ever regained its former splendour—as it ever after this constituted a part of the Delhi empire, it shared of course the fortunes of that unhappy dynasty, till in A. D. 1775 it was ceded with the whole of the adjacent territory, to the British.

The Ganges, at all times a grand

and an interesting object, but particularly so during the rainy season, forms opposite and adjacent to Benares, one of its magnificent sweeps of several miles in extent. As the city is built on the external side of the curve which is thus formed, on a gradual sloping bank of considerable elevation, it is seen to great advantage when approached by the river, but particularly when proceeding upwards. When it bursts on the view of the stranger thus approaching it, in a fine day during the rainy season, the effect it has on the mind is of the most gratifying character. Nor, is the delight lessened as he nears it, and is enabled to take a distinct view of its singularly interesting and impressive features. Many of the buildings skirt the river's edge, and are actually washed by its waters; behind which others tower so thickly grouped together, as scarcely to admit of any intervening space, and with architecture truly eastern, and admirably calculated to produce effect. Hindoo temples, also, of various dimensions and structure, raising their lofty domes, which are often adorned with the trident of Muhades, meet the eye in every direction. But the object, which of all others attracts it, and excites admiration, is the Mosque of Aurungzebe. This splendid edifice was built at the command of this intolerant emperor, with the view of mortifying the Hindoos, and of leaving behind him a lasting memorial of the triumph of Moohumudun power over Hindoo sanctity; and the more effectually to gain these objects, he had a celebrated Temple dedicated to Muhades demolished, that on its sacred site, this sanctuary of Islam might be erected. Though the Christian must condemn the intolerance from which it proceeded, as unjustifiable and cruel, yet it cannot but be regarded as a splendid ornament to the city. Its dome is said to be two hundred and ten feet high; its minarets are of proportionable height, and can be ascended to the top, from which one of the finest views of the city and surrounding country is obtained, that can be well imagined. Indeed, the snowy peaks of the Himayes mountains are said, in a clear atmosphere, to be discoverable from them. The Ghats also—flights of stone steps, running from the brink of the river, at its lowest state during the hot season, to the summit of the bank, are very numerous, and form an easy and a safe mode of

access to the sacred stream. These, especially early in the morning, and at noon, are frequented by a great proportion of the inhabitants for the purpose of performing their ablutions in the river, and present a scene of astonishing bustle, and idolatrous devotion, calculated at once to excite the deepest sympathies of the Christian, and to reprove most—if not all—of the followers of Jesus for the just want of devotedness and zeal in his service.

Another building which excites the attention of the scientific traveller, is the celebrated Hindoo Observatory, built by order of the Emperor Akbar, who flourished during the latter part of the 16th century, and died in A. D. 1605. It contains a large Gnomon, and several other instruments made of stone, and which are still in an excellent state of preservation; and though now completely neglected, yet it cannot but be regarded as an interesting memorial of the state of astronomical science in former days. The only literary institution of any importance, of which this seat of Hindoo learning can boast, is the Bidalyu, or College. It was formed, and is still liberally supported by the government; containing several Professors, who are always learned natives of the Bahmunical cast, whose business it is to teach the Hindoo law, theology and science, such as they are. It has about four hundred students, who are supported on the foundation, and about two hundred more, who occasionally attend the prelections of the Professors, and from among whom the vacancies as they occur on the foundation, are filled up. The whole arrangements of the Institution are under the superintendence of a gentleman, appointed for that purpose by the Government. As the Institution admits of no students, who are not of the Brahmunical cast, it cannot be regarded as designed or calculated to promote the general good. Indeed, except in the department of Hindoo law, it is worse we apprehend than useless; for its influence, so far as it extends, cannot but contribute to the perpetuating of the mental and moral degradation of the people, through the support which it gives to the erroneous system which is taught in it, and by the number of Brahmuns which it fosters and qualifies for practising their impositions on the community. If the Institution in addition to a few classes in Sunskrit Grammar and Hindoo law,

contained several professors for teaching in the current language of the people, the sciences as they are cultivated in Europe, and without any restriction as to cast, it might have rendered incalculable aid in promoting the intellectual and moral improvement of the people; but, as at present constituted, it cannot be regarded in any other light than as a prop to the monstrous superstition of the country.

Hindoo temples, as we have already remarked, are very numerous; there being ninety one of principal notoriety and resort; and though none of them can be compared, as to magnificence, with the celebrated temples of ancient Greece or Rome, yet, they are by no means destitute of elegant specimens of architecture on a small scale. They are generally always open, and from sun rise till evening are well frequented. The residences of most of the wealthier inhabitants, are lofty and massy, and often ornamented with the emblems of their idolatry. But, what greatly surprises the European traveller, is the narrowness of most of the streets; from one to three yards being their width; and their general filthiness, when compared with the wealth of many of its residents; but domestic cleanliness, and general convenience and comfort, seem seldom, if ever, to form a part of Hindoo arrangements. Most of the streets are crowded, and exhibit as busy a scene as is to be seen probably on the face of the earth.

The celebrated Brahmune Bull are often to be met with, travelling even the most crowded streets, and except that without ceremony they often carry off a portion of the fruit, grain, or sweetmeats, which may be exposed for sale in the shops which line the streets, it is seldom that any accident occurs from them. In connexion with the city, are a general Hospital, and an Asylum for the blind, founded partly by a liberal donation from a generous native, and by a grant from the honourable E. I. Company. They are under the superintendance of the Medical gentlemen attached to the civil department of the station; and were it not for the ridiculous, and deep rooted prejudices of the people on the subject of Cast, they might be extensive blessings to the city. Indeed, even on their present limited scale, it cannot be doubted that they have been the means of affording medical aid and relief to many of the miserable objects with which it abounds. In connexion also with the Station, but a short

distance from the city, there is a Lunatic Asylum, supported, if I mistake not, entirely by the Company, and which has afforded a safe, and comfortable home to many of the most afflicted and distressed of the human family. The manner in which these valuable Institutions are conducted, is highly creditable to the abilities and assiduity of the Medical gentleman under whose care they are placed.

Of the extent of this celebrated city, some idea may be formed from the census which was taken of it in A. D. 1803. according to this, it contained twelve thousand stone and brick houses, sixteen thousand mud walled ones, and a population of five hundred and eighty two thousand souls. Since then, the number of its buildings, particularly in the suburbs leading towards Secrole, has no doubt increased; but as to the amount of its population, it is extremely difficult to speak with accuracy. The highest amount, which we have seen given of it, makes it six hundred and fifty thousand; but, as this was merely a conjecture, it cannot be regarded as worthy of confidence. A short time before the writer left Benares, James Princep, Esq., a gentleman who will long be remembered for his statistical survey and various improvements in it, and who possessed the means for obtaining accurate information on the point, far beyond what any previous surveyor possessed, made a new census, and gave as the result of his returns, two hundred and forty thousand. Making all due allowance for inaccuracy in these, owing to the extreme jealousy of the natives, and the dread of a Poll tax, if we state its present population at three hundred and fifty thousand at the utmost, we shall probably be about correct. The Moo-hummudun part of it, is generally reckoned as one in four or five to that of Hindoos.

The European settlement is in the rear of the city, at a place called Secrole, which in former days was a mere village. There are cantonments for three battalions of native Infantry and a company of Artillery—the Courts of Justice connected with the Station; one, in which a Judge and Magistrate presides for attending to business immediately connected with the city, another, called a Court of Appeal, with five Judges: two of whom however, are absent on circuit during a considerable part of the year. There also was the Benares Mint, an elegant

modern building, but, in consequence of its business having been transferred to the Calcutta Mint, it has been given up; and here too are the Collector's Court, and a Church in which the Chaplain of the Station officiates. The European population, though not great, is yet considerable, and in general, highly respectable, and second to none in a becoming attention to the duties of hospitality, and the many civilities of polite society.

Having thus stated such circumstances in connexion with the history and present state of Benares as seemed necessary in order to give any thing like an accurate idea of it, we shall now endeavour to point out its great importance as a Missionary Station, and give an outline of Missionary operations in connexion with it.

In viewing Benares in connexion with Christian Missions, the first thing probably which will attract the attention of the Christian philanthropist, is its numerous population, sunk in the grossest idolatry that has ever degraded the understanding, and polluted the heart of man, or laboring under all the errors, and equally destructive influence of Moo-hummudism. If countries and islands, comparatively but thinly peopled, have excited the sympathy and called forth the efforts of the Christian Church in order to impart to them the blessings of the Gospel, is it not evident that, if we admit the necessity of such efforts in any case, and the command of the Saviour to make them, the claims of Benares on the Christian Church are both very great and exceedingly urgent? Three hundred and fifty thousand souls collected together in one place, and living without God and the knowledge of the Saviour, and perishing without hope! Oh, who can realize the idea, and reflect on the many generations which here have thus lived, and have thus perished since the foundation of this city, without fervently intreating the God of mercy that such a state of things may no longer exist, and without adopting means for putting them in possession of the means of salvation! As a great portion of this population also, comes from other districts of the country, with which communication is constantly kept up, Benares must be regarded as possessing peculiar facilities for disseminating the knowledge of the Gospel to places even far remote from itself.

Next to this circumstance may be classed, the high veneration in which it

is held by the whole Hindoo community, from the idea which is universally entertained of its sanctity. This, in the estimation of the Hindoos is so great, that within certain limits, which extend to several miles in a sort of semi-circle in the rear of the city, all who die within these are sure to go to heaven. Its Temples, Ghats, and the waters of the Ganges as they pass it, are all considered of pre-eminent efficacy to take away sin from the soul, and to secure its admittance into some of the heavens of the Gods, or final absorption into the Divine essence—the summit of Hindoo blessedness. It is therefore a great object of pilgrimage, the grand attraction of the wealthy, and the various classes of devotees, who, as might be expected, abound in it, and come from all parts of the country that they may partake of its fancied purity, and draw their last breath within its hallowing sphere; whilst the dying man, if he can obtain, were it only a glimpse of Kashee, seems to depart in peace. Its Melas or Festivals, which are numerous, collect together an amazing multitude of people from the whole surrounding country, some of the pilgrims from its most distant borders. It is on these occasions—particularly the bathing Festivals, which are held on the occurrence of a solar or lunar eclipse—that the all absorbing influence of Hindooism is seen in its most affecting light. For three days previous to the eclipse, the people of all ranks, conditions and ages, from the child in the arms, to the men who are tottering on the brink of the grave, begin to assemble from the country, and take their seats on the Ghats, and along the brink of the river; and during the day on which it happens, little else is to be seen on all the principal roads leading to the city, but an unbroken line of human beings pouring into it; so that all the Ghats, and the bank which lines the city, become at last occupied by one dense mass of human beings; whilst all the streets communicating with the river are also generally completely filled up, even to a considerable distance from it. Oh, what a sight! It is impossible adequately to describe it. On some of these Festivals, there are probably not less than eight hundred thousand human beings, who are thus collected together, anxiously waiting the first appearance of the eclipse, to hasten into the waters of the Ganges, and there to wash away, as they vainly suppose, the sins of the past,

and to lay in a fresh stock of merit for the future. On this, as well as on other accounts, the Christian reader can easily conceive that Benares exercises an influence in support of the reigning superstition throughout the country, which is inconceivably great. How desirable is it that this influence should, if possible, be diminished and destroyed; and, oh, how ardently is it to be wished that it were turned in an equal degree to the advancement of the cause of Jesus!—But how, how, can this be brought about, except through the instrumentality of Missionary exertions!

Another circumstance which renders Benares pre-eminently important as a Missionary Station, is its central situation, and frequent and easy communication with all the surrounding region, even to the most northern boundaries of the country. Indeed it may justly be regarded as the Metropolis of the upper provinces of India, and by its commerce and pilgrims, it maintains a more frequent and extensive intercourse with them than probably any other city in the country; a circumstance which must not be lost sight of, if we would form an accurate estimate of its importance as a Missionary Station.

Nor must we omit to notice the gratifying fact that Missionaries may here reside in perfect safety, and be not only unmolested by the civil authorities, but be countenanced and assisted by many of the residents at the Station. Putting all these circumstances together, we conceive that we are not going beyond the limits of truth when we say that, a more important Station for an extensive Mission than Benares, there does not exist any where on the globe. After having said thus much concerning its importance as a Missionary Station, the reader will no doubt be anxious to know to what extent the Christian Church has attended to its claims, and endeavored to avail herself of its facilities for propagating the Gospel in Northern India.

So far as the writer knows, the first direct efforts of a Missionary nature at it, were made by the Rev. D. Corree then Chaplain of the Station, but now the Archdeacon of Calcutta. It was through his influence that Jay Narain, a wealthy native of Calcutta, who had taken up his residence at Benares, with the view of there finishing his earthly course, was led to establish what is now termed the Benares Free School in connexion with

the Church Missionary Society. To this praise worthy undertaking, the Government also made a monthly grant of two hundred rupees, which is still continued; whilst its founder at his death, endowed it to an amount calculated to bring in about an equal sum. This, I suppose, may be regarded as the commencement of the Church Mission at this Station. Sometime afterwards, Missionary operations were farther extended at it by the settlement of Mr. Smith, a pious country-born, in connexion with the Baptist Mission at Serampore. The Free School was placed under the superintendance of Mr. Adlington, then a young man, but in every respect qualified for the duties of the office, and who was afterwards ordained by the well known Bishop Heber. The London Missionary Society having directed its attention to Benares, with the view of forming a mission at it, it fell to the lot of the writer of this article to leave the land of his father's sepulchres for India, in 1819, for this purpose, and to take up his residence at it on the 16th of August, 1820. About the close of that year, the Church Mission was strengthened by the accession to it of the Rev. Mr. Morris, and his worthy and amiable lady. After this, Missionary operations were of course greatly extended; a considerable number of schools were established for the purpose of imparting a knowledge of the art of reading, an accomplishment by no means common—and of the principles of Christianity as far as possible to the rising generation. The Melas were frequented—elementary works for the use of the schools prepared—tracts were composed and published, and, with portions of the Scriptures extensively circulated—and preaching in the schools and open air was attended to, as far as health, and the other duties and circumstances of the Mission would admit of. In 1823 and '24, a Chapel was erected by public subscription, for the accommodation of a small English Congregation, to which the writer had previously preached in his own dwelling house. At the close of 1826, the Mission of the London Missionary Society was strengthened by the arrival of the Rev. James Robertson, who, by his study of the languages current at Benares previous to his leaving England, was soon qualified for taking an active part in the operations of the Mission. At the close of 1827, a Tract Association was formed, on the principles of

the Tract Society in London; an institution that was felt by all the Missionaries at the Station, to be greatly needed. These operations, which were thus gradually extended, and which had obtained a considerable measure of efficiency, have since then been much interrupted and enfeebled by a succession of reverses, such as have often befallen other Missionary settlements.

Towards the close of 1827, the Rev. Mr. and Mrs. Adlington left the Station on account of ill health; and a few months afterwards proceeded to England; where he has since settled, his constitution having been considered no longer equal to the climate of India. At the close of the following year, the Rev. Mr. and Mrs. Morris, then settled however at Chemar, a Station about eighteen miles from Benares, were compelled from the same cause to proceed also to England, where they also have settled. The Church Mission, however, was at this time strenghtened by the arrival of the Rev. Mr. and Mrs. Eteson, and the Rev. Mr. Frim; the former destined for Benares, the latter for Chemar, when a few months afterwards he came to an early grave. About the same time also, the health of the writer, which had occasionally suffered from the climate, quite gave way; so that at the close of 1829, he also was compelled to leave the Station, and afterwards to proceed to England. Before this, however, he had the satisfaction of seeing a Chapel nearly completed, which is erected on the site of a house, which he had for several years occupied for one of his schools, and which is most eligibly situated for usefulness, being within a few yards of the Vriddh Kal Temple. This is the first building for Christian worship which has ever been erected within the limits of this strong hold of Hindoo idolatry; and from accounts recently received, it seems to be well attended. A few years before, a Chapel was erected within the Cantonnments by the Church Missionary Society, designed chiefly for the accommodation of the country-born who are attached to the military at the Station.

The remaining history of this Missionary station may soon be told. Mr. Robertson is dead—a few instances of conversion have taken place—and the Missions of the London and Church Missionary Societies have been increased, according to the latest information which I have seen, to three of each denomination. To

those who take an interest in the cause of Christ and the salvation of men, this increase cannot but be gratifying and cheering; yet, may it not still be said, what are they amidst the hundreds of thousands of immortal beings by whom they are surrounded, and the vast multitudes more, whom the fancied sanctity of the place attracts to its idolatrous shrines? And what a wide, promising field of Missionary enterprise, does India present to the various stations of the Christian Church? For, though Providence has placed her under British protection and influence, yet, there is nothing in this to prevent the Churches of this free and happy land from coming forward to assist in a much greater degree than they do, in endeavoring to effect the conversion of her sons and daughters to the only living and true God, and to add her to the "nations of the saved." And what an ennobling trait in character of the two countries would it be, to have them thus united in seeking the spiritual and well-being of our brother wherever we find him! What an instructive lesson would it set to the rest of the world, and how likely to bring down the richest blessings of heaven upon both!

In order that the reader may have a full view of the Benares Mission, the following list of its publications may not be uninteresting. A comment on the ten commandments. An address to the inhabitants of Benares. A Catechism, explaining the principles of the Christian Religion. Ditto, second edition improved and enlarged. Jesus Christ the only deliverer from the wrath of God. Ditto, second and enlarged edition. Hitopudesh—or Instructive Lessons selected from the sacred Scriptures. The history of the Lord Jesus Christ, the Saviour of the world. A sheet Tract. The folly and wickedness of Idolatry, and the awful misery of Idolaters in the future world. A Comment on the Lord's Prayer, with two forms of prayer. An epitome of the Christian Religion, consisting of extracts from the sacred Scriptures, with brief explanations. A Hindoowee Primer, two editions. A translation of Bell's Instructions for the proper management of Schools. A translation of Stewart's Historical Anecdotes. A System of Arithmetic. A Hindoowee Grammar. A translation of the Munoringim Itihas, or pleasing tales designed to improve the understanding, and direct

the conduct of young persons. A Hindoowee Dictionary, with meanings also in Hindoowee. An Anglo Hindoowee Dictionary. A comparison between Christianity and Moohammedanism, two editions. This is in Hindoosthane, and was drawn up by Mr. Robertson. The others are in Hindoowee, and were preferred by the writer.

ON CRANIOLOGICAL PHRENOLOGY.

BY MAXWELL M'DOWELL, M. D. OF BALT.

Craniology, or Craniognomy, has become completely the successor of physiognomy, as a favorite pursuit among many of the learned. We are aware that the person who calls in question the correctness of this hypothesis, is considered to be under the influence of prejudice—to be unfriendly to the "march of mind" in its career of improving science. The advocates of craniology say it has been the fate of all improvements in science, to pass through a severe ordeal of opposition. Thus they instance the opposition made to the circulation of the blood by Harvey—to the discoveries made in natural philosophy by many distinguished and scientific men. There is no doubt of the facts, that opposition was made to the discovery of the circulation of the blood, as proclaimed by Harvey, and also to many of the discoveries and improvements which have been made in natural philosophy; but it does not follow as a legitimate inference, that therefore craniognomy must be a branch of sound philosophy, because it has met with strong opposition. In the author of this hypothesis we recognize a genius; in the group of the advocates of the theory, are men who occupy the front rank in point of intellectual acumen. We have a right to calculate, that if craniognomy has a just claim to be ranked with sound philosophy; that claim must be clearly established by the labour of its learned and talented advocates. We all know the fate of physiognomy, though it was supported by men of talents and erudition, equal to those who now advocate craniognomy. Time alone must decide whether, or not, the popular hypothesis of the present day is to share the fate of physiognomy. In assigning the brain as the seat of the mind, Dr. Gall will meet the support and approbation of every sound philosopher. But he has divided the brain into a

number of compartments, which he has denominated organs, each of which is the seat of a particular faculty of the mind. As each individual of the human family possesses some one, or more of the mental faculties in a state of greater activity, Dr. Gall believed that the organ of the brain which is the seat of that faculty was more enlarged or developed, and that during its development by a pressure upon the skull, a corresponding protuberance or *bump* was produced in the bony case, which caused the enlarged cerebral organ to be more *clearly manifested*, to use his phraseology. Having established this fundamental position of his theory, to his own satisfaction, he next undertook to designate the relative parts of the brain or organs, that were occupied by the different mental faculties, and after he had accomplished this object to the conviction of his own mind, he delineated upon the outside of the head the situation and extent of the cerebral organs, and in his own opinion was able to give demonstrative evidence of the characteristic temper or propensity of every man, at a glance, as well as by the sense of touch; for in the language of Dr. Spurzheim, a learned and zealous advocate of craniognomy, "in order to distinguish the development of the organs, it is not always necessary to touch the head; in many cases the eye is sufficient."*

Much labour, with patient and indefatigable research, must have been bestowed upon the subject, before the author of the hypothesis had completed what he conceived to be a correct map of the outside of the skull, designating the cerebral organs, which he considered to be the seat of the different mental faculties. Mr. Charles Bell, near the close of an excellent paper, on the

*I had promised myself the pleasure of hearing the lectures of this popular, learned, and zealous advocate of *craniological phrenology*, as he, no doubt, intended visiting the principle cities of our country; but death deprived him of an opportunity of completing his plan. It is highly probable, however, that the eloquent and learned lectures of Dr. Spurzheim, would not have induced me to change the conclusion I have long since arrived at, with respect to this favorite speculation—the natural tendency of which, in my opinion, is to conduct its zealous votaries into the regions of *infidelity*, *materiality*, and **FATALITY**.

orbit of the eye, which is published in the philosophical transactions for the year 1823, speaks of the hypothesis of Dr. Gall, in the following terms—"but the most extravagant departure from all the legitimate modes of reasoning," says Mr. Bell, "though still under the color of anatomical investigation, is the system of Dr. Gall. It is sufficient to say, that without a notion of the distinct properties of the individual nerves; or, without having made any distinction of the column of the spinal marrow; without ever having ascertained the difference of cerebrum and cerebellum, Dr. Gall proceeded to describe the brain as composed of many particular and independent organs, and to assign to each the residence of some special faculty." It appears from a paper published in the philosophical transactions for 1821, from Sir Everard Home, that he has felt a tendency to the study of phrenology, or craniognomy. It will be admitted, we presume, on all hands, that Sir Everard's knowledge of the brain in its internal structure as well as external mapping, is quite as extensive and minute, as that of Doctors Gall and Spurzheim. On the paper alluded to, Sir Everard has not taken an extensive view of the subject; but has confined his attention to the supposed natural seats of memory and concupisence. Gall and Spurzheim locate the first of these faculties, as far as they have been able to ascertain it, between the nose and forehead, while Sir Everard has placed it at the vertex of the skull, where the German craniognomists, have located the faculty of *religious veneration*. Gall and Spurzheim have placed the organ of *concupisence* at the nape of the neck, while Sir Everard has found it on the highest part of the forehead, bordering upon the region of memory or religious veneration, according to the hypothesis of the German craniognomist. The table of these cerebral organs, as modified by Dr. Spurzheim, embraces thirty three in number. It is not a little singular, that these cerebral organs which are so developed, according to the opinions expressed by the advocates of craniognomy, as to produce corresponding protuberances in the skull, are nevertheless not to be discovered on the surface of the brain itself. Carefully remove the skulls from any given number of human heads, and there will be a uniformity of appearance on the surface of

the several brains. Now, according to the doctrine of Gall and Spurzheim, different brains ought to exhibit a variety of superficial appearances, arising from the development of different organs, which have produced the protuberances or bumps, on the external surface of the skull. Among the number of human brains, which I have had an opportunity of seeing, in not one of them, could the supposed organs of Dr. Gall and Spurzheim be discovered. It is to my mind, passing strange, that a portion of mankind should be furnished, by the Creator, with organs for the cultivation of *theft* and *murder*—organs, which when extensively developed, produce such an irresistible propensity, in the individual, to the commission of those degrading crimes, that he cannot be restrained by all the counteracting organs. It is true, Dr. Spurzheim has softened the appellation of those organs, by using the words *destructiveness* and *covitiveness* instead of *murder* and *theft*; but he has not, in my opinion, in the smallest degree softened the reflection which the admission of such a doctrine is calculated to throw upon a HOLY and ALL-WISE GOD, in thus rendering it *physically* impossible for some of the human family to avoid being *murderers* and *robbers*, or thieves. "Our opponents," says Dr. Spurzheim, "maintain, that such a doctrine is both ridiculous and dangerous; ridiculous, because nature could not produce any faculty absolutely hurtful to man; dangerous, because it would permit what is punished as a crime by the laws. Dr. Gall was accustomed to answer, nobody can deny the facts, which prove that theft exists; and as it exists, it is *not* against the will of the Creator; and there are few persons who have never stolen any thing. The organ is, moreover, very considerable in inveterate thieves." Thus writes Dr. Spurzheim, and surely we cannot think favorably of the morality contained in this paragraph that we have just quoted; for it directly avows, that the Creator has sanctioned the perpetration of *robbery* or *murder*, by furnishing organs and propensities for the commission of those crimes. In the paragraph which we have quoted, it is stated, that as theft exists, "it is *not* against the will of the Creator." If by the term *will*, Dr. Gall means, that the Creator *permits* theft to be perpetrated, there is nothing exceptionable in his phraseology.

But if the incautious reader supposes that the Dr. by the term *will*, in that paragraph, intended to convey the idea, that the creator *allowed* or *desired* the commission of theft, an incorrect and dangerous doctrine would be inculcated. The distinction between *will* and *desire* ought, therefore, to be always born in mind. The great Creator and moral governor of the universe has *willed* or *permitted* the introduction of sin into our world, though he has not desired it. Thus, in his revealed word we are informed, that God "hath no pleasure or desire in the death of the wicked," nevertheless he is permitting and willing their death daily. The advocates of this new hypothesis have adduced a vast number of facts, furnished by various characters, which they think affords a firm support to it. A few of those facts which have been stated by Dr. Spurzheim are, in our view, of very questionable character, and ought not to have been communicated to the public without irrefragable proof. We will only call your attention to one of these facts: Thus, he mentions Saurin, the celebrated Genevese Pastor, as being so completely under the dominion of a propensity to steal, that he could not avoid indulging it on every opportunity that offered. We are satisfied, that any person who will attentively peruse the sermons of this distinguished pulpit orator must be convinced that they contain such proof of strong reasoning and piety, in the author who penned and delivered them, as to effectually screen him from belonging to a gang of thieves.

The assertion of Spurzheim, therefore, that he was continually overcome by a propensity to steal, we must view as a gross calumny. But it appears to me, that Dr. Spurzheim had strong doubt in his own mind whether, his favorite hypothesis could be supported without casting a reflection upon the all-wise Creator. Thus he says, that the existence of these organs which produce a specific propensity, to a particular mode of action, in the individual, does not urge him to the commission of any great crime, unless the organ, which is the seat of the particular mental faculty is very extensively developed; "these functions," says the Dr. "are ABUSES, which result from the highest degree of activity of certain organs, which are not directed to other faculties." But in the

extraordinary fact which the Dr. produced, in the case of the Rev. Mr. Saurin, it would appear, that other faculties have no control over the *master organ* at any time; for surely, the strong reasoning powers of that Rev. gentleman, aided by his eminent piety and profound theological knowledge, must have been constantly at work to control or suppress his *thieving faculty*, and yet to no purpose, according to the assertion of the Dr., for he would always act the thief when an opportunity presented itself. We think Dr. Spurzheim manifests palpable inconsistency, when he says, that the full development of an organ may be viewed "as the abuse of a function;" in our opinion the "highest activity of an organ," instead of being considered an *abuse*, should be viewed as its *natural perfection*; in fact, we consider the hypothesis of Dr's. Gall and Spurzheim, which has enlisted so many men of talents and learning in its support, when carried out to the full extent of its minuteness of detail, renders mankind completely *passive* in their moral character—strikes at the root of free-agency and accountability of man, and makes God the author of sin. Dr. Good informs us that in an interview which he had with Dr. Spurzheim, he asked that learned and zealous advocate of the new hypothesis, why there were not protuberances discoverable, that manifested chambers or organs in the brain, for the location of many other faculties such as: folly, absurdity, wisdom, hypocrisy, gluttony, sensuality, mirth, melancholy, &c. Dr. Spurzheim did not meet the difficulty thus presented against his favorite theory in a manner that was satisfactory. He referred the learned objector to the stomach for the organ of gluttony. Now it is an unquestionable fact, that the sensation of hunger is felt in the stomach, and it is this feeling existing in excess, which induces the individual to take such a quantity of aliment, as to fix upon him the appellation of a glutton. If the painter possesses an organ in the brain, by which alone the peculiar pleasure, which he derives from a view of colors, is excited; and if the musician is furnished with a particular organ in the brain, by the action of which, his superior delight in the effect and skill in the production of sounds is accomplished, we think the *glutton* also should possess a cerebral organ, whose devel-

opement is manifest, indicating the high degree of pleasure that he derives from the particular condition of his stomach. Anatomists have viewed the brain under three obvious divisions—the *cerebrum*, *cerebellum* and *medulla oblongata*; from this division of the brain physiologists have, in their speculations, allotted a distinct purpose to each; they have fixed upon one of these divisions as the seat of the mind or intellect—upon another division as the local seat of the senses of sight, sound, taste and smell, while the third they view as the source of the general feeling that is extended throughout the whole bodily system; such an hypothesis would appear to be reasonable; yet we see how completely it is prostrated by the scalpel of the anatomist. Thus anatomical research has ascertained that many of the nerves, which produce *different* functions, take their origin from the *same division* of the brain, while other nerves whose influence is confined to a single function, originate in different divisions. We are entirely unable to understand the reason of this conformation, nor has the physiologist been able to ascertain the share of agency which each, of the three divisions of the brain, effects in producing the general result; we cannot, therefore, avoid concluding, that the hypothesis of the craniognomist, which has assigned different apartments or organs of the brain, as the exclusive seats of different mental faculties is altogether imaginary, or visionary; but the advocates of this theory contend, that they are in the possession of a large number of facts, in support of their theory, which cannot be controverted. The friends of physiognomy also, bottomed their hypothesis upon an extensive collection of facts; but although talents and erudition of the first order, were exercised in investigating that subject, they were not able to establish it in such a manner as to render it useful to mankind. An interesting fact is recorded, in the "Edinburgh Medical and Surgical Journal," for January 1830, which shows to how great an extent the brain may be injured, without interrupting in the slightest degree, the operations of the mind. "The subject of it, a stout man, aged twenty two, had been discharging a yeomanry musket rather overloaded—In the explosion, the breech of the gun was driven forcibly through the barrel, and its direction being changed by the

resistence of the screw that attached it to the stock, the flat extremity of its cylindrical portion, struck the middle line of the frontal bone, a short distance above the level of the superciliary ridges, and penetrating into the substance of the brain to the depth of an inch and a half, carrying with it a piece of bone, three fourths of an inch in diameter, which was exactly its own size. The shoulder of the breech, behind the cylindrical portion, being an inch and a quarter in breadth, the bone, on either side of the circular wound, was irregularly broken, so as to admit of its passing through, and the brain of course correspondingly injured. A short time after the shot had been fired, he was found by his father, fallen forward against the wall on which he had rested the gun, but perfectly sensible. Portions of brain, and some blood were sprinkled on the stones in the vicinity. The father and another person who were present, assisted by the patient himself, made several attempts to remove the piece of iron from the wound, but without success. They continued their efforts, however, for an hour, and often as they informed me, with force sufficient to have raised half a hundred weight. About an hour and a half after the accident, Mr. Hunter arrived, and by using some address, soon removed the foreign body. A cavity was then exposed, into which he introduced his little finger as far as the second joint, and having felt the piece of bone, he extracted it by the forceps, drew the flaps of skin together, and placed a poultice over the forehead." Such is the description of a wound, which very seriously injured both hemispheres of the brain. The patient completely recovered, and in (July 1829) "was in perfect health, attending to his ordinary business." "This case," says the reporters, "is interesting, not only in a surgical point of view, showing how much injury the brain can bear under certain circumstances, but also in relation to phrenology." The principal depression occupies the situation of the organs of upper and lower individuality, and on the left side extends to that of size. On the right side the bone is deficient, and there is a slighter depression over the organ of locality. After close and frequent observations upon the man himself, however, and examination of his family and associates, I have not been

able to discover the slightest alteration in mental power. He pursues his usual avocations as formerly, attending to his farm, and occasionally weaving, and exhibits no appreciable deficiency in memory or acuteness of perception. Since his recovery, he has been attending an evening school, and asserts that he finds no change whatever, in his capacity for acquiring knowledge." In this case of injury to the brain, the phrenologist is furnished with a fact, and in my opinion with a stubborn fact, which militates against his hypothesis. For we find, that what he denominates the organs of individuality, size and locality, can be seriously injured without impairing the mental faculties, which he says have exclusive possession of these organs. This patient, from the time his brain received the injury, till he was cured and able to attend his usual business, was at all times in the full exercise of his mental faculties. Dr. Ferriar, in his medical commentaries, mentions two cases of disease, in which the mental faculties of the patients remained perfect in their exercises till the close of their earthly existence; nevertheless, the brain of one patient was discovered to be in a liquid state, and in the other patient "the whole substance was watery, and so soft, that it would hardly bear the knife." The Dr. states a third use in which, "besides water in the ventricles, and an effusion of blood upon the tentorium," "there seemed to be a total change in the consistence and color of the brain throughout. It would scarcely bear either handling or cutting, and the parts uncommonly indistinct." The craniologist or phrenologist certainly can find no support for the hypothesis in the cases of disease reported by Dr. Ferriar; for the supposed organs, affording exclusive habitation for distinct mental faculties were obliterated, and the brain exhibited an "indistinct" fluid mass. The patients nevertheless, possessed a perfect exercise of mental power in all its variety of faculties. But a weighty—perhaps I might say the most weighty objection, which the promoters of this hypothesis have themselves furnished against craniognomy arises from the fact, that they have not been able to agree in the division which they have made of the brain into different organs, while in some instances, many advocates of the hypothesis have fixed upon the same organ as the seat of different

mental faculties. Thus, Dr. Gall designated a particular organ as the seat of courage, which afterwards he decided as the seat of quarrelsomeness, and at a period still later, fixed upon it as occupied by self-defence. It is quite necessary, we conceive, to point out the entire difference that exists between these three faculties of the mind. In like manner the organ, which Dr. Gall says was occupied by the theatrical talent, he subsequently discovered to be the organ of poetry, and Dr. Spurzheim has since decided that the latter name, to use his own words, "does not indicate the essential faculty of the organ," which he thinks is occupied by fancy or imagination, and hence he has called it the organ of ideality. Dr. Gall has also asserted, that there is no distinct organ for hope; while Dr. Spurzheim contends, that there is, and that the protuberance indicating the locality of this organ, is near the crown of the head. Dr. Gall has fixed upon one region for the propensity to assassination or murder, and two for stealing or thieving, while Dr. Spurzheim contends, that there is but one organ furnished for each of these faculties or propensities, and that the second stealing protuberance of Dr. Gall, is nothing but the manifestation of a disposition to reserve or secrecy. Dr. Gall makes the same organ, which induces the inferior animals to such elevated situations, the seat of pride or self-love in man; but this organ is called by Bojame that of vanity or conceit. Dr. Gall subsequently denominated it the organ of haughtiness. Many other instances might be mentioned, in which the advocates of this hypothesis widely disagree, with regard to the organs which they have decided upon as the seat of different mental faculties. We consider, however, that we have stated a sufficient number of discrepancies to convince the unprejudiced reader, that phrenology as connected with craniognomy, has not been placed, by its learned and zealous advocates, among the exact sciences. In fact, we consider that all their industrious exertions have not made it any thing more than an hypothesis, a mere system of *guessing*. I wish that we could say nothing more unfavorable respecting phrenology, as connected with craniognomy; than, that it is a harmless speculation or hypothesis. I question not the motives of any of the advocates of phrenology, for their

zeal in supporting its claims to attention and respect; but in proof of the injurious effect that this imposing speculation is calculated to produce upon the human mind, you will allow me to mention one organ in addition to those I have already stated. Thus Dr. Gall and Dr. Bojame contend, that the religious bump or protuberance on the top of the head, is a clear indication, and the most cogent proof of the existence of a God, which Dr. Spurzheim will not admit it to be any proof at all; as it neither manifests the individual to be in possession of either religion or morality, which according to this philosopher, have no connexion with each other. "One man," says Dr. Spurzheim, "may be religious without being just, and another may be just without being religious." The Dr. has given a name to this organ, different from that bestowed upon it by Dr. Gall.—as he calls it the "organ of veneration;" but he tells us, "that this faculty does not determine the object to be venerated, nor the manner of venerating; and that it equally includes the veneration of God, of saints, of persons, or any thing else, however mean or contemptible." Dr. Spurzheim has introduced a new organ, which Dr. Gall could not discover; and the existence of which, therefore, he would not admit. This Dr. Spurzheim denominated the organ of hope and faith; and located it near Dr. Gall's religious protuberance; but he says, that this organ of hope and faith "in persons *endowed* with it in a higher degree, manifest credulity." Thus, according to this distinguished advocate, of craniological phrenology, an organ that is very extensively developed, instead of enabling the faculty which occupied it, to operate with more utility and certainty to the individual, is less valuable, and leads the possessor astray by rendering him credulous. But enough of the inconsistencies involved in this imposing speculation, and of the discrepancies manifested between the opinions of its erudite and zealous advocates. We are aware that our objections to craniological phrenology, will be met by the declaration of its advocates—there is no reasoning against facts, and among the friends of this hypothesis, are men of the most elevated talents and learning. We contend, however, that they all possess the characteristic feature of human nature—IMPERFECTION, and though

their erudition, talents and integrity will prevent them from voluntarily deceiving mankind; yet, these estimable qualities will not secure them against *self-deception*. Among the scientific speculations which have occupied the attention of the learned; where will we find one that could claim greater abilities for its support than *judicial astrology*; yet all could not save it from merited contempt. Where will we now find an advocate for judicial astrology? No one in the exercise of his sober senses will pretend to support it, yet in the sixteenth century, among its friends were Baptista Porta, Cardan and Shepler—the first, the most eminent scholar, and the two last the most distinguished mathematicians of their age. Let us not be repeatedly told, therefore, that the fashionable hypothesis of our day must be correct, for it is supported by men of talents and erudition. We have seen that *judicial astrology* could once claim the same kind of support. Physiognomy also, at one period, could claim as its supporters men, eminent for talents and learning. We will only on this occasion, mention Lavater—a man, who as distinguished for genius, learning, and amiableness of character, will not suffer in a comparison with any of the advocates of the fashionable speculation of our day. And Lavater left physiognomy where he found it—an ingenious hypothesis, and without being able to render it of the least *practical* utility to mankind. Nevertheless, Lavater too could meet the objectors to his favorite hypothesis, with an immense collection of facts, which in his opinion afforded it a firm foundation. We cannot receive it as any proof of the correctness of the hypothesis, that physiognomists are sometimes right in their delineations of character, from a view of the features of the face. In the nature of things, as well as in the accordance with the commonly received doctrine of chances, they must sometimes be right. The same may be said of the *craniological phrenologist*; for though they have not yet succeeded in establishing their hypothesis upon firmly established principles; yet they may sometimes be right in the opinion they form of the prominent traits of character, from the pericranium of an individual, and the bony case which it envelops. We have seen in the course of our observations upon that *microcosm* man, who in the language of the sa-

cred scriptures, is "fearfully and wonderfully made," that the physiology of his system has occupied the attention of exalted and highly cultivated intellects, in all ages of the world. We have also observed, that where these physiological investigators have failed in arriving at demonstrative evidence respecting some parts of the physiology of the human system, they have entered the field of speculation and constructed hypothesis. This course of procedure we think not only justifiable, but praiseworthy, when confined within its proper sphere. Those physiologists, however, commit an error and inflict, we conceive, no small injury to the cause of medical knowledge, when they insist upon having their hypothesis received as a part of established science. The fundamental principles of physiognomy are no doubt correct—that is, the operation of the mind produces a change in the expression of the countenance; but the advocates of the hypothesis, have not been able to carry it out into such a detail, as to render it of any utility to mankind, in their intercourse with each other. In like manner, the advocates of *craniological phrenology*, which has become the fashionable hypothesis of the present day, are exerting themselves very much, to obtain for their favorite theory a rank among the exact sciences. They are repeatedly speaking of proof and demonstrations which support it; but it has not any foundation but hypothesis to rest upon, the details of which they have not agreed upon among themselves. Now we feel satisfied, that the fundamental principles of this hypothesis are correct, that is, it is through the instrumentality of the brain, that the mind acts in acquiring information respecting the objects with which it is surrounded. But when these physiologists undertake to divide the brain into different organs, and locate a particular mental faculty, in each organ *exclusively*, they enter the airy regions of fanciful speculation, and notwithstanding the talents and extensive erudition which have been employed, it must still bear the name of theory and speculation, for this plain reason—they have not been able to establish any of the doctrines which they have advanced, upon the foundation of *proof* and *demonstration*. They have not fixed their favorite hypothesis upon the firm basis

of demonstrative evidence. I am acquainted with several gentlemen in this city, whose talents and extensive acquirements have been with ardent and untiring zeal, exercised in advocating and investigating the subject of craniological phrenology; yet, notwithstanding all their exertions, I must state it as my opinion, that the time is not far distant, when this imposing hypothesis will take its place along side of Lavaterian physiognomy, judicial astrology, animal magnetism, and Perkins' points in a state of *neglected quiescence*.

SERMON.

By the Rev. J. M. Dickey, Oxford Pa.

Isaiah, 49, 14. "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb?—yea, she may forget, yet will I not forget thee."

The Church of God in the world is now in a peculiar situation, in the course of Divine Providence she has been brought to a crisis—one era, the era of the reformation, in which she has been shaking herself from her slumber in the dark ages, and planting herself upon the Scriptures as her only sure foundation, has now closed, and an era has commenced in which she is putting forth her strength in conquest. The last age was the age of light, in which the filmy shadows of superstition were dissolving, and forms were fleeing away before the dawn; an age of Scripture research—collating of manuscripts, forming of Commentaries, gathering of material; the present is the age of action—the builders have commenced, they are upon the temple, the hum of business is heard among them, this is the era of the dissemination of the Scriptures, the age of Missionaries, in which the heathen see their feet upon the mountains and hear their tidings—the era of revivals and of Christian liberality. And the Church cannot longer remain in her present situation, her labours under God will soon tell upon the world more than they have ever done, or the signs of the times are deceitful—the finger of prophecy points unerringly to the present century from many quarters, the late and present situation of Europe show that the day is at hand. The Church is in an interesting period of her history, and one in which her members must neither slumber in ignorance or lie down in sloth—all the promises recorded concerning her should be treasured up, all

preparation for her assistance made, and confidence fostered as to her final success. Let us attend prayerfully to the promise just read, in which her triumph is insured.

I. God's love to his Church illustrated by the comparison.

II. How He will remember Her.

I. Show God's love to the Church by comparing it with the bands of affection between a mother and her child. Many are the endearing relationships which God is represented as holding to his Church. He compares himself in a number of instances to a shepherd, and they to the flock—"O thou great Shepherd of Israel, who leadeest Joseph, like, a flock." He is a Father and they the children, he pities them as a Father, and supplies their wants—He is a King and they his subjects—a husband, a physician, and a friend—but they are few instances in which he compares his love with maternal affection, this is of a peculiar kind, and the strongest which can exist on earth—"Can a woman forget her sucking child?"—can she grow callous to one whose life is her life, and the child of her prayers and sorrows? No! other things she may forget but this she remembers; through the restless, the uneasy days of infancy, her patience does not grow weary—she bends by night over her sleeping treasure, to know that it still breaths, and be sure that the deep and hushed slumber is not the sleep of death—her ear is awake to all its moans and cries, and her heart alive to the untold pains and wants it must experience; neither does her care cease with her child's helplessness; on in life it grows stronger and more anxious—in the peevish hours of sickness, when others are wearied with attendance, she is ready to anticipate every half uttered desire, not more steadily does the lamp burn in his sick chamber, than she watches by his couch of pain.—Years which crumble monuments of brass, and separation which breaks other attachments, cannot break down or erase a mother's love; and even when guilt overtakes the object of her affection, when the breath of calumny drives off other companions, and sends him forth a friendless vagabond, she clings to him still—for should she not have compassion on the son of her womb. And if God sees fit to bereave her of her children, her heart strings are broken, and like Rachel, she weeps, refusing to be comforted—this is a picture, in some

measure, although faint, of God's kindness to his Church.

As to the time when he established it in the world, there has been variety of sentiment. Some suppose, that we find it first in the family of Enoch, when it is said, "men began to call upon the name of the Lord;" others affirm, that as Abraham is called the father of the faithful, he was the father of the Church—but there is little doubt as to its existence in the family of Adam; Abel was a good man, his sacrifice was accepted, we have here the spirit of religion and its outward ordinances, which is all that is necessary to constitute a Church. This, God fostered in its infancy, when its pulsation in the hearts of the inhabitants of the old world was so faint, as almost to leave a doubt of its existence, he cradled it with Noah in the ark, while the world was drowned, the Church was safe. Again after gathering strength and emerging from the bondage of Egypt; He guarded it in the wilderness, by day and night his pillar of fire and smoke was its banner and shield, heaven was open for bread, the rocks rent for water, the red sea divided for a passage, and the winds came laden with flesh—He drove out the heathen and planted them in a good land. As an eagle stirreth up her nest, &c. *Deu.* 32, 11, 12. But Israel often rebelled and became stubborn like a wayward child; then the Lord corrected them for their sins, but he did not cut off his Church—when its members were hunted in after days like the wild beasts in the cave and holes of the earth, in hunger and nakedness he was with them, and when imprisoned and reproached, he stood by them as a mother by her child—yea, and with more constancy to the end.

In the last clause of the verse, we are told, that God's love to the Church is even greater than maternal affection: "She may forget, yet, will I not forget thee." Yes, we have instances on record, in which this affection has been destroyed, and smothered by a stronger impulse—in case of grievous famine, as the one recorded in the second book of Kings, where a mother came to Zebalon, crying, Help! O King: complaining that she had given her child to be eaten one day, whereas her companion refused to give hers the next. Through the fear of death at Pharaoh's command, many Hebrew mothers sent their children afloat upon the Nile at the mercy of

its monsters. On the plains of Judea, the furies of Molock consumed numberless of the young and innocent, cast in by the blind devotion of the unnatural beings who bore them, giving the fruit of the body for the sin of the soul, and upon the waves of the Ganges the young Hindoo mother decks a frail boat, with flowers, in which she embarks her infant, and soothes it with her music, upon what she supposes its passage to a world of bliss. The ancient Grecian parents destroyed all those which were deformed, and some of the modern, driven to the extremes of wretchedness, have sold theirs for a piece of bread. And in our own country, many a deserted foundling might look to heaven, and pray that his father above would show him more mercy in the other world, than his earthly parents have done in this—"she may forget, yet will I not forget thee." "When thy father and thy mother forsake thee, then I will take thee up."—His love to his Church is stronger than any thing earthly—there is no gnawing of hunger which can force him to sell his people—no fear of death which can break the tie—Christ has lain down his life for them—no torrent of disgrace which can cause him to blush that he calls her his own—no ignorance which can urge him to hurl her into oblivion, there is no threat from hell to terrify. This Satan has tried without success—no promise from heaven to bribe him to cast her off, he rules there—He has engraven her name upon the palms of his hands, and as soon shall those hands fall powerless as cease to shield her in the day of trial—as soon shall the right arm of the Lord of hosts loose its power to defend his throne, as cease to be exerted in the defence of his Church.

But in the second place.

II. How will God remember his Church. The form of expression not to forget or remember, in Scripture, is to remember with kindness and show favor to: as Pharaoh remembered his chief butler in prison; or Joseph, and brought him out. God has all things in remembrance, there is no forgetfulness with him; but he will remember his Church, with the intention of showing her good, not that he has shown her no good already, but he will remember her in a signal manner.

In the *first* plea of *increasing her borders*—you have heard of Christ's people being "a little flock." Yes, my

friends, it has for a long time been a little flock, when our Saviour left it, it was gathered together, in one place, there was but an upper room full; four walls enclosed the whole company, and for a long time after, although some thousands were added to it, still, compared with the world, it was but a handful; it has often been reduced to a few, seven thousand were all which were left at one time, and had you searched for true christians not many years ago, you might have found them thinly strewn; they have been a despised little flock—not many wise men after the flesh, not many mighty have enlisted themselves, but very often has it been made the sport of the scornful; its little stock of possessions have often been confiscated, and its members scattered on the mountains, and it is to the honor of the Church, that it has contained so much true piety as to be despised by wicked men, for were its merit gauged by their scale of worthiness it would rank indeed low—but the time is coming, when the Church shall gird on her armor, and shine forth clear and terrible, before our sun is changed into darkness, and our moon into blood, they shall shine upon no land which is not evangelized, and before these elements melt with fervent heat—the air of heaven shall blow in its circuit upon no country tainted with sin. “For the Lord Jesus shall have dominion from sea to sea, and from the river to the ends of the earth.”

2. As the Church will be extended it will also be purified—it now contains much héresy and much sin, within its pale—or among those who call themselves after its founder, there are many enemies, many who wear the livery of the saints, war against them, who deny the Lord who bought them—sport with the Pagan in licentiousness, embrace the Deist as a brother in redemption, and expect that Heaven will be as liberal as themselves, these will not exist in the Millenial Church—purity will be written upon her door posts, and over all her altars.

There will be a change in the sentiments of one sect of true christians to one another—their jealousies, and animosities, and differences, will be forgotten in the full tide of love and devotion which shall animate their hearts—there will not be that emulation to gain members, for God will work in the hearts of

all. There will not be those temptations to lead astray—the dram shops, which now, in such numbers, and with such earnestness, invite deluded men to purchase—guilt, disease, wretchedness, disgrace, remorse, loathsomeness death, and a place in hell, by swallowing their poison, will then be closed—the oath of the blasphemer which now strikes your ear, making you familiar with the name of God, will not then be heard—honesty will be written upon every countenance, and then where will be the inducements to go astray? There will be universal peace between nations; the ties of Christians will be too dear to be violated. Had they all common feelings, being engaged, as brothers in the same worship,—having one God and one heaven, you might look in vain for the commotions which are now troubling many of the countries scattered upon the mass of the world—contentions will cease in society—tale-bearers will find no listeners, and the fire will go out; the slanderer would be shunned as a spirit from the pit, and the veil of charity will be thrown over a companion in weakness—the family circle will be broken by no jars—but brethren will dwell together in unity.

3. As a third blessing to arise from God's remembrance of his Church—the outward prosperity shall be increased, especially the days shall be lengthened; one shall not plant and another eat the fruit, but a man's life shall be as the life of a tree, and a child shall die an hundred years old—that is, his years shall be few compared with one in the prime of life—and our judgement would lead us to the same conclusion—if faith reigned it would place a restraint upon the qualification of the appetites, and to these generally death is to be traced; we need not go so far back as to Adam's sin for the immediate cause of death, but we may in most cases trace it to some sin or some imprudence of our own, and if it proceeds from a sickly constitution, this has been induced by our immediate progenitors; temperance is the secret to long life, and faith is the only guarantee for temperance—temperance in the mind, as well as the body—for a tranquil mind is the companion of health, and a troubled and harrassed mind is as wasting upon the system as the drunkards bowl—and if for a few generations this faith would produce such a change, our

land might see a race, not like its present fleeting inhabitants, who but rise and disappear, blazing out their lives, but one similar to those who trod its surface many, many years, ago who were born before the mention of so many ways of dissipation, who spurned luxuries, and merely satisfied the simple wants of nature, whose wants were few and consequently their labours light. As an exemplification of the superiority of faith, over the drugs of the apothecary as a lengthener of days, go to a life insurance office, present the state of your habits—that you are a believer in God, and in the duty of observing his laws, that you are constantly careful not to transgress, that you endeavour to regulate your passions, to exercise patience in adverse circumstance, keep your mind in peace, and let your day pass in industry and cheerfulness—and let another come forward, having a constitution as good by nature as you, but who is a man of the world, who indulged in dissipation and was not careful against intemperance, whose laws of honor were the duellists code—as a Mohamedan in voluptuousness, and an Epicurean in philosophy, which of the two think you would they suppose able to support his family the longest, and whose widow would they calculate as coming first upon them for maintenance? then carry this estimate out, and if all were God's people, and (I say there is no man as temperate from motives of prudence, as when under the influence of strong faith,) and you will see the influence the millennial day will have upon man's present comfort, it will diminish disease and prolong life, and render it a blessing.

Lastly, God will remember her soon; as to the exact date we cannot determine. Daniel's vision, and the Apostle John's voice declare, if we can read prophecy, that will not be long—if we can read Christian enterprize, that tells us it will not be long—From the rapid strides the Church has made the last ten years, we have reason to be encouraged; there is a zeal for Zion, God will bless, and if the same activity exists among Christians for the next ten years, many times as much more will be done—for we read, that one shall chase a thousand, and two put ten thousand to flight—we are yet however all like the prophet in the mountain, the lightning and the whirlwinds are but coming before the still small voice—Then why art thou cast

down, O my soul—be confident of success—lay hold of God's promises in prayer—lay hold of the Lord's weapons for undoing the world, and soon the earth shall be his.

But there are some who will be forgotten of God—a dreadful state—to be left where hope and mercy does not come—and he forgets to be gracious. You have heard of the mourning of Esau when he lost his birth right; of Micah, of David and Absolam, of Rachel weeping in Rama—but these wailings, and all the lamentations of this weeping world cannot compare with the lamentations of those who take up the lamentation—the harvest is ended &c. Were you left in some forsaken vessel, out upon the tossing ocean, or in some burning house; there God might meet you, but what is it when man forsakes and God forgets. May, we through the love he has borne us, in Jesus Christ, be remembered of him in mercy at the last day.

For the Baltimore Literary and Religious Magazine.

RELIGIOUS CONTROVERSY.

"I am the Way and the Truth and the Life."

If a man walk in the Way, according to the Truth, he will doubtless obtain the Life. But if he aim at obtaining life for his soul, without seeking it through Christ; by the reception of his truth, he will never find it. Infinite wisdom has laid out and constructed one road and but one, to heaven; and that lies through a mountainous and dangerous region. Among the causes of danger are found the cross ways, side slopes and devious paths which they have formed who would lead men astray into the defiles and fastnesses and rocky wilds, to destruction. Many of these ways are to appearance well planned, beautifully constructed and thus very inviting. Those which are most dangerous, because most deceitful, are such as deviate very slightly from the true but narrow way, at first; but which gradually bear off and entirely lead from it. Their danger is proportioned to their resemblance in course and construction to the true path. A mere cross-road the Zion traveller is in no danger of taking. The way-faring man must be a fool indeed, to err into that. Such are the high ways of Deism, Unitarianism, Atheism, Universalism, Romanism, Paganism, &c. &c. The traveller who would turn right off into any of those, must be wilfully in

his purpose to seek destruction. Nay, such are not the sources of danger. But the very acute angles—the small departure from truth—the almost true and right paths, these are the successful lines to ruin. Lack of discriminating attention throws him into them and he proceeds unconscious of the wrong inclination, until he is advanced beyond recovery and is lost in the wilderness or precipitated head long to destruction.

Now, Messrs. Editors, allow me to ask; Is the construction of such roads allowable? Is it right in those who have the superintendence of the King's highway to permit any professed friend, or foe, to run their lines up and connect their roads to perdition, with this Highway? If they do so permit—if they allow the lines to be run and the connexion to be formed and the roads to be made up to the point of junction—and if they do not put at each point an index "To PERDITION, *via*. Sabellianism." "To PERDITION, *via*. Pelagianism, &c;" are they not accountable to the King for the injuries and losses that must ensue? While they by winking at those schemes, countenance their murderous results?

But now if they prevent, or attempt to prevent, such connexion; or if they proceed to erect such indices; and if the pioneers in error assail them with pickaxe and spade, must they retire rather than break the peace by contention for truth in the way? Or may they maintain their ground consistently with love for peace and quietness? May they "stand in the ways, and ask for the old path?"

If this is obviously duty in the servants of the King, then I have to inquire, why are men condemned so unceremoniously for contending for the true doctrines of the cross? Why is *indiscriminate* censure so visibly lavished upon any man, and every man who will dare to lift up his voice against error? Why is the sympathy of almost the whole christian community and the whole anti-christian community thrown round the *defendants* of error, when they are assailants, and their adversaries stand simply on the defensive and support the Truth by rational argumentation? Why should the paradox be presented in "The Baltimore Literary and Religious Magazine," of a *warm hearted christian champion against controversy*, throwing down the gauntlet before his evangelical brethren who shew a disposition to contend for the faith?" These

remarks, you will perceive, have reference to Dr. Nelson's letter in your March No. The article is headed "MY TESTIMONY and ACT: and is full of the true war spirit. Not the spirit of controversy for religious truth; but the spirit of fault-finding with his brethren for even having dared to stand up in its defence. The paradox of the letter is a tolerable regulation of the beloved theory of non-resistance to error; but resistance to those who resist it. There is however a Truth obscurely visible amid the smoke of the Doctor's hot assault. It is this; that unchristian temper in religious controversy is not christian—is not right. This I submit and own that there is much reason to mourn over the sin connected with religious controversy, whilst I rejoice that God still raises up men who dare resist even their brethren to the face, when they err from the truth. But the censure of your correspondent is sweeping and indiscriminate. He seems to think that censure, and controversy that leads to it, ought not to take place until the gangrene has become a mortification: and this alone will justify *amputation*. Well, he is a physician, be it so. But does this prove that the gangrene requires no *treatment* at all prior to amputation? Must it be suffered to run to that state without any effort? Will the Surgeon insist that the knife is the first and last remedy? Let this be known as his principles, how much practice would he get in Baltimore? If you had a crushed limb, or a gangrene, would you send for him? Or, to revert to our figure, must we allow the delusive new paths to be full formed and finished and the multitude to enter and throng there before our warning voice can be lifted up? If so, how far along these roads may they stray towards perdition, before we pursue them with the voice of warning, and the argument of controversy? Shall we permit them to pass Sabellianism and Arianism; or may we venture to avert their downward course somewhere near the domicile of Pelagius? At what point in the way may we *contrast*? may we cut off the errorist? "Not" says the Doctor, "*until he has reached entire error*." Now Messrs. Editors, *entire error* is the bottom of hell. Nay, I retract, it is not quite so, for there is *some truth* even there. But perhaps your correspondent means not so: and yet his reasoning runs thus

far! But if he means that ministers should not be disciplined for error, until they have reached some one entire error, then I ask is this correct practice? Would such a physician find employment, where there is *any* competition? Did Paul thus act, when he withstood Peter to the face? Or did he resist and withstand and dispute and contend with him and thereby present the "dark spot" from becoming a "gangrene" and the gangrene from running into mortification.

Another sophism in this letter, is the gratuitous and groundless assumption that the controversies he condemns were accompanied with no beneficial consequence. "Thus, in reference to the errors of Dr. Hopkins, there was much controversy." This called forth, says he, the energies of many a faithful officer trembling for the ark of truth. The result is known. Their blows were weighty. They descended upon each other. No conquests, however, were achieved; no conversions; each maintained his ground." Now besides the assumption, that none were won over from the errors of Dr. Hopkins, which is not correct (WITNESS THE STATED CLERK OF THE GENERAL ASSEMBLY,) there is another gratuitous assumption; viz. that the main design of controversy, is to convert errorists. This mistake is fatal to the argument. The main design of controversy is to prevent the young and inexperienced from falling into the toils of the crafty; or as Paul calls it "the snare of the devil." Now that very many were awaked to a sense of their danger, put upon their guard and saved from ruin, by the opposition made to Hopkinianism, will hardly be denied. The benefits to the cause of truth resulting here, no man can estimate. The Dr. seems himself inadvertently to admit it. He says "The cloud of Pelagionism did not come upon the church, and dim her light, as was feared." If this be true Why did not the cloud come? Was it not because the Spirit of the Lord raised up a standard against it? in the persons of the very men whose conduct this writer censures? Is there room to doubt this?

But if the cloud of Pelagionism did come, and who, even living in the ferment, that takes the trouble of lifting his eyes toward the rising sun can doubt? then I ask, How much darker and thicker and more chilling and deadly to all

interests of piety, must this dark cloud have been, had not the Spirit of the Lord raised up a banner for the truth. The cloud still hangs and the standard still floats upon the breeze: it is nailed to the cross and around it a host will still assemble and still continue until victory crowns the truth and the gospel triumphs over profane metaphysics; when the dark cloud of Pelagianism will sink in the hour of endless night and flee away into the blackness of darkness forever.

There is yet another mistake in this letter worthy of notice, viz. "If the scymeter wielded by my feeble arm wanted work, I need not hack the heads of my brethren. If the lance poised in my unskilful hand craves employment, I will not hurl it against the heart of my fellow soldier." Why then did he do it? Was not his first stroke a "hack" upon the heads of the "Act and Testimony of men? And where did the last "hack" fall? Where did he intend it to fall? And the point of his lance—against whose heart is it poised and does it pass all the while? unskilful indeed must be the hand that poised it, if it was not aimed at the heart of the friends of reformation in the Presbyterian church. Allow, then, one of the most unworthy of them to hold up a shield and a helmet against the edge of this scymeter and point of this lance. To my head and heart it is matter of small moment, whether the blow and pass, are the result of design or "a blow at a venture." In either case, let me and my friends be, and remain NUNQUAM NON PARATI.

For the Baltimore Literary and Religious Magazine.

IDOLATRY

OF THE CHURCH OF ROME.

I have considered the church of Rome as one of the most idolatrous churches on the earth; and, as such, I cannot see how any one within her pale, who strictly adhere to her laws, can possibly obtain salvation. The grossness of her idolatry must be manifest to every man who will carefully examine her creeds, formularies, and the decrees of her councils which contain her standard doctrines. This great defection was the work of a long time and commenced at an early period and continued progressing till it arrived at its present growth. In order to make way for the complete establishment of idolatry and the doctrine of human merit, several articles of

genuine religion were, from time to time, expunged from the formularies of the church, by the Romish hierarchy. In the "Index Expurgatorius," published by the authority of the Council of Trent, in the year 1584, the two following questions with their answers are ordered to be expunged from the service of the Church of Rome, as heretical:—Q. Dost thou believe that thou shalt come to Heaven, not by thy own merits, but by the virtue and merits of Christ's passion? A. I do believe it. Q. Dost thou believe that Christ died for our Salvation, and that none can be saved by their own merits, or any other way, but, by the merits of his passion? A. I do believe it." The second commandment which forbids, in the most positive manner, both the making and worshipping of images, was by order of Pope Pius V., left out of the office of the Virgin Mary which was printed at Salamanca, in 1588. It was also omitted in the English office printed at Antwerp, in 1685. It is wanting in Butler's catechism which was printed in Dublin, in 1811, and also James Cunningham's edition of it for the United States, printed in New York 1822. It is wanting also in Rely's printed in Monaghan, Ireland, 1827. This commandment, by having its place in the decalogue, in these catechisms, would open the eyes of the illiterate Romanists to see the idolatrous nature of their religion. But, to check the progress of truth and lead the mind to the worship of Idols it was erased, and the tenth divided into two, that the number ten might still be retained to deceive the unlearned.

The worship of the Church of Rome is a sort of *seven-fold* idolatry, deeper in its criminality and blacker in its turpitude than that of any Heathen community on earth, which will be manifest by a consideration of the following particulars.

1. The Romanists worship the *Pope* as God. This is evident 1. From the following *titles* which are given to him in the accredited formularies of the church, and by the bishops and cardinals, in their theological writings: "The Prelate of the Apostolic chair"—"The Successor of St. Peter"—"The Father of all Fathers"—"The Bishop of the Christians"—"The Chief Highpriest and Prince of Bishops"—"The head of the Church"—"The Shepherd of the Christian flock"—"The Foundation of the Catholic Church"—"The Father and

Teacher of all believers"—"The Regent of the House of the Lord"—"The Preserver of his vineyards"—"The Lord of mankind"—"The Infallible, the Highest and most blessed Father"—"The Oracle of religion"—"The Heir of the Apostles"—"Our Most Holy Lord"—"Our Lord God and Pope"—"His Divine Majesty"—"The Victorious God and Man in the See of Rome"—"Vice God"—"The Lamb of God that taketh away the sin of the world"—"The Bearer of the keys of eternal life"—"Most Holy Father"—"Priest of the world"—"God's Vicar general on earth"—"The Most High and Mighty God upon earth"—"More than God" It will be seen by a little reflection that most of these names belong exclusively to the Supreme Being, and cannot be assumed by any creature without incurring the guilt of the most horrid blasphemy and monstrous impiety. 2. The pope is taken, immediately after his instalment, and placed on the altar where he is worshipped by the cardinals who kneel down and kiss his feet. Pope Martin V. got a medal struck out representing two cardinals placing the triple crown upon the Pope's head, and two others kneeling at his feet, with this inscription, "*quem creant adorant*," "Whom they create they adore."

2. The Romanists worship the *Host*, which is nothing but a bit of flour paste, with that worship which belongs exclusively to the true God. The Council of Trent has decreed (*sess 13 cap 5.*) that, "It is beyond all doubt that the faithful, according to the custom (not) always received in the catholic church may give in veneration the worship of Latria (*highest worship*) which is due to God this holy sacrament, for it is not the less to be adored because it was appointed by the Lord to be received. At the elevation of the host, during the celebration of the Mass, the people are taught to say, "Most admirable body I adore thee with all the powers of my soul." (*Prayers at Mass.*) If the art of giving divine worship to a bit of bread is not idolatry it is hard to know what is. Was not the substance of the wafer once in the blade in the field—reaped by the day labourer—brought into the barn—dried in the kiln—ground in a mill—kneaded in a trough—baked in an oven and afterwards held in the priest's hand while he said "*hoc est corpus meum*" this is my body? These

words must be taken either figuratively or literally. If figuratively, then the host is not the literal, but the figurative body of Christ. If literally, then the bread must be changed into the body of the priest, as no words can possibly be more suitable to express the priest's body. If the bread be changed into the real body of Christ, it continues to be Christ, why do they consecrate any other wafers after the first. If it does not continue to be Christ it is necessary to know the instant of time it ceases to be him, lest it should be worshipped when it is nothing but inanimate matter, which would be confessedly idolatry.

3. The Romanists worship the *Virgin Mary* as god. This is evident 1. From the following titles which are impiously given to her; many of which cannot be given to any but the true God without the most open blasphemy:—"Holy Mother of God"—"Mother of Divine grace"—"Mother of our Creator"—"Virgin most faithful"—"Mirror of justice"—"Seat of wisdom"—"Cause of our joy"—"Ark of the covenant"—"Gate of Heaven"—"Morning star"—"Most gracious advocate"—"Our life"—"Health of the weak"—"Refuge of sinners"—"Comfort of the afflicted"—"Our hope." &c. &c. &c. 2. By the prayers which are daily offered to her, by the members of the church of Rome. In the "Poor Man's Manuel" (*Dublin edit.* 1814, page 52.) I find her addressed in the following prayer, as if she were the Almighty God. "We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin." This prayer is to be found in almost all the prayer books in circulation among the catholics of the United States. Similar language is used in the devotional by hymns of that church. Take the following as a sample which is extracted from "The Garden of the Soul," (*Manchester edit.* page 176.)

Hail to the Queen, who reigns above,
Mother of clemency and love;
Hail thou our *hope, life, sweetness*, we
Eve's banished children, cry to thee.

We from this wretched vale of tears
Send sighs and groans into thine ears;
Oh! then sweet advocate bestow;
A pitying look on us below.

After this exile let us see
Our blessed Jesus born of thee
O merciful, O spotless maid,
O glorious Mary lend thine aid.

The Virgin Mary is addressed in the Mass Book (*Paris edit.* 1634) in the following language; "Oh! Empress, and our most kind lady, by the authority of a mother command thy most beloved Son!!!" In these extracts the Virgin Mary, who is but a mere creature, is addressed in the same language, in which we are accustomed to address the supreme Being in offering up our prayers and praises to him. The use of such language already shews that the Romanists attribute those perfections to the Virgin, that belong exclusively to the true God, and they ascribe that honor and worship to her that properly and necessarily belong to him.

4. The Romanists worship *saints* and *angels* as the true God. The Council of Trent decreed (*sess.* 13. *chap.* 5.) that bishops and others who have the care of teaching must first of all diligently instruct the faithful concerning the intercession and invocation of saints, the honor of relics, and the lawful use of images, teaching them that the saints reigning together with Christ do offer their prayers to God for men, and that it is good and profitable, humbly kneeling to call upon them; and to run to their prayers for help, and aid for the benefits to be obtained from God." Again, the creed of Pope Pius IV., which contains a standard summary of the doctrines of the Church of Rome, contains the following (*Art.* 20) "I do believe that saints reigning together with Christ are to be worshipped and prayed unto, and that they offer prayers unto God for us." The following prayer addressed to a created angel, in language which cannot apply to any being but God without the grossest idolatry, is taken from "The Path to Paradise." "O angel of God to whose holy care I am committed; by thy supernal clemency *illuminate, defend and govern* me this night from all sin and danger. Amen."

5. The Romanists worship *images* with that reverence which is due to the true God. The creed of Pius IV. which is universally acknowledged as containing standard doctrines of the church, contains the following article:—"I do firmly believe that the images of Christ, of

the blessed Virgin the Mother of God, and of other saints, ought to be had and retained, and that due honor and veneration ought to be paid unto them." Thomas Aquinas, a violent papist, says, "The image of Christ is to be adored with the same manner of worship, as Christ himself would be, if personally present." This comment makes the matter sufficiently clear so as to be perfectly understood.

6. The Romanists worship the *relics* of supposed saints. The Council of Trent decreed (*sess. 13. cap. 5.*) that, "The sacred bodies of the holy martyrs and others living with Christ **** are to be worshiped by believers. So that whosoever shall say that veneration and honor are not due to the relics of the saints, or that these and other sacred monuments are without profit, honored, by the faithful, are utterly to be condemned." Every priest is sworn to maintain the decrees of the councils, especially those of Trent, consequently they are all bound to worship the fragments of imaginary saints!

7. The Romanists worship the *wood* of the *cross* upon which they suppose our Saviour had been crucified. The second council of Nice (*Art. 7th cited by Faber Diff. of Rom. page 280.*) regarding the worship of the cross, says, "Thy cross O Lord we adore, and we adore the spear which pierced the vivifying side of thy goodness." In the service appointed for the two festivals instituted in honor of the cross (*Rom. Brev. page 609—612.*) I find the following language;—"Hail! O cross our only hope in this paschal festivity; being to the pious an increase of righteousness and to sinners grant pardon of their sins—O cross! more splendid than all the stars; celebrated in the world; much beloved by men; more holy than all—save this congregation here present, assembled this day to thy praise." "Thy cross O Lord we adore." The following is an extract from one of the hymns sung on the occasion.

"O faithful cross, O noblest tree,
In all the woods there's none like thee.
No earthly groves, no shady bowers
Produce such leaves, such fruits such
flowers!

Sweet are the nails sweet are the wood,
Which bore a weight, so sweet so good."

It appears obviously from these extracts taken from the standard volumes

of the Catholic Church that the members of that church are idolaters in the most full and gross sense of the word. And now if we refer to the holy Scriptures (*1 Cor. VI. 9; Eph. V. 5; Rev. XXI. 8.*) we will see clearly that no idolator, as such, can have any part or portion in the kingdom of God. Hence it is manifest that the Catholic Church has apostatized from the simplicity and purity of the gospel of Christ and has propagated and established doctrines which are not only not contained in the scriptures, but which stand in direct opposition to them.

EPSILON.

PROTESTANT ASSOCIATION.

A number of gentlemen of different denominations of Christians, impressed with the importance of sustaining the doctrines of the *Reformation*; resolved, to send the following invitation to such individuals as they had reason to believe, felt an interest in what is termed the *Catholic Controversy*, with a design, if practicable, to organize a *Protestant Association*.

BALTIMORE, April 25, 1835.

The undersigned, present their compliments to ———, and respectfully invite him to attend a meeting of a select number of gentlemen of different denominations of Christians, at the Lecture Room of the 2nd. Presbyterian Church, on Tuesday the 28th, at 7 o'clock P. M., for the purpose of organizing a Protestant Association for the city of Baltimore.

(signed by)

Thos. E. Bond,
Levi R. Reese,
John G. Morris,
Geo. Carson,
Maxwell McDowell,
J. Kelso,
G. W. Nabb,
Asa Shinn,
Robt. J. Breckinridge,
Ira A. Easter,
Andrew B. Cross,
G. W. Musgrave,
G. C. M. Roberts,
Wm. H. Beatty,
John N. Brown,
J. Harman Brown,

The above ticket was extensively circulated by the friends of the object, and resulted in a large meeting of Protestant gentlemen, at the time and place specified, when the Rev. John Davis

of the Methodist Episcopal Church, was called to the chair, and the Rev. Ira A. Easter of the Methodist E. Church was chosen secretary of the meeting. The meeting was opened with prayer, by the Chairman, and after its object was stated by the Rev. R. J. Breckinridge and remarks offered by several gentlemen, the following resolutions were adopted.

Resolved, that the paper containing a summary of principles, submitted to this meeting, by the Rev. R. J. Breckinridge be accepted, and submitted to a committee to be composed of ministers and laymen, selected from the several Protestant denominations of this city, to draft a Constitution to be presented to a subsequent meeting; when the following persons were appointed viz: Doct. F. Waters, Chairman, Doct. T. E. Bond, R. J. Breckinridge, John G. Morris, Mr. Healy, Thos. Kelso, Geo. Morris, Wm. Crane, B. H. Richardson, Rev. Mr. Helfenstein, D. Martin.

Resolved, that a committee of three, be appointed to nominate the officers and managers of the association, when the following gentlemen were appointed: G. W. Nabb, G. W. Musgrave, Levi R. Reese.

Resolved; that the Committee appointed to draft a Constitution, be authorized, if necessary, to add other persons to the number already selected.

Resolved, when this meeting adjourn, it adjourn to meet at this place on Friday evening the 1st of May, at 7 o'clock. The meeting dismissed with the blessing by the Chair.

JOHN DAVIS, Chairman.

IRA A. EASTER, Sec'y.

At an adjourned meeting of the friends of Protestantism, held in the Session Room of the 2d, Presbyterian Church, on Friday evening the 1st of May; the Rev. Asa Shinn in the Chair, and Ira A. Easter Secretary, after reading the minutes of the last meeting which were accepted and adopted, the Committee who were appointed by the last meeting, to draft a Constitution for the government of the Association, reported the following, which was read and adopted.

Principles and Constitution of the Protestant Association.

1. PRINCIPLES.

1. The right of private judgement in matters of religion, and the independent and conscientious exercise of it by every

individual, we maintain to be sacred and imprescriptible.

2. The freedom of speech and of the press, and particularly of publicly discussing religious subjects in a peaceable manner, we claim as constitutionally secured to every American citizen.

3. The Canonical Scriptures of the Old and New Testaments, we fully receive, as containing the only proper and sufficient rule of man's faith and practice; and the great doctrines of the Cross of Christ as taught therein, and contended for by the leaders of the glorious Protestant Reformation, we hold to be the only true foundation of all temporal and eternal felicity.

4. Actuated by an earnest desire to see these precious truths universally received, and the rights of man in regard to them, every where exercised; this Association will endeavor to maintain and spread them, by all temperate and Christian means.

5. Deeply convinced, that the doctrines and practice of the Roman Catholic Church as a system, are hostile to these truths, and incompatible with the proper exercise of these rights; this Association will make it one of its principal duties, to disseminate with all Christian liberality, correct and full information in regard to such doctrines and practices.

6. Deeply impressed with the propriety, of holding sacred those rights of others, which as they relate to ourselves, we are determined to maintain, we will treat—the principles, the faith, and even the prejudices of all men, with all consideration and respect consistent with our duty to them and ourselves. Remembering the wisdom which is from above, is peaceable and gentle, as well as pure.

2. CONSTITUTION.

Article 1. The officers of this Association shall be: a President, four Vice Presidents, a Treasurer, a Recording and Corresponding Sec'y, and twelve Managers; to hold their offices for one year, and to perform the services usually devolving on such officers.

2. Their shall be a publishing Committee, appointed annually from the members of the Association, whose duty it shall be, to superintend all the publications ordered by the Executive Board.

3. There shall be a Library in connexion with this Institution; and a Com-

mittee of members appointed annually, to take charge of the same, under the general control of the Executive Board.

4. There shall be a Corresponding Committee of —— members, whose duty it shall be, to communicate with Protestant Churches and individual Protestants throughout this State, and elsewhere; for the purpose of obtaining their co-operation, either by forming independent Protestant Associations upon the same principle, or by becoming members of this Association.

5. The Officers and Committee of this Association, shall unitedly form its Executive Board, to meet on their own adjournment, and to act by stated rules of their own formation, and to take the general charge of the interests of the Association, and have power to fill all vacancies occurring in the Board of direction; any four of whom to be a quorum.

6. The regular annual meeting of the Association, shall be held on the second Tuesday evening of May; where its Officers and Committees shall be elected, and a report submitted by the Executive Board, of its proceedings for the preceding year: a quarterly or other meetings, may be called by the President, when requested by the Executive Board, or any five members of the Association.

7. Any person who will sign the Constitution, and contribute annually, according to his own option to its funds, shall be a member of the Association.

The Committee who were appointed by the last meeting, to nominate Officers and Managers for the Association—made the following report, which was unanimously adopted.

EXECUTIVE BOARD.

President—Thomas Kelso.

Vice Presidents—Doct. Thomas E. Bond, Doct. Francis Waters, Wm. Nevins, D. D., Rev. S. P. Hill.

Corresp'g. Sect'y.—Rev. R. J. Breckinridge.

Recording Sect'y.—Rev. John G. Morris.

Librarian—Andrew B. Cross.

MANAGERS.

Doct. Baker, John Chappil, George Morris, Rev. B. Kurtz, Geo. C. M. Roberts, Wm. Reynolds, Rev. G. W. Musgrave, Rev. Asa Shinn, Rev. W. L. Roberts, John Clarke, Archibald George.

Resolved, that a Committee be appointed to solicit donations for a Library, when three gentlemen, of each of

the Protestant Churches of the city, were nominated.

Resolved, That the proceedings of this and the preceding meeting, be published in the Religious newspapers in this city, and that the Secretary, be requested to prepare a condensed view of these proceedings, to be published in the daily papers, and if necessary, to pay for the publication.

Resolved, that the meeting now adjourn, to meet on the last Monday evening in May, at half past 7 o'clock, at the Session Room of the first Presbyterian Church.

ASA SHINN, Chairman.

IRA A. EASTER Sec'y.

NOTE.—If the following letter should meet the eye of the lady to whom it was addressed in reply to a very urgent one from her, by one of the conductors of this Magazine; we rely on her goodness to excuse its publication, for the following reasons:—The subject is one of public and great interest;—the individual more particularly interested cannot be identified except by some act of her own, past or future; the points involved, all look to one great and most hacknied argument of the Papists, to prove the exclusive truth of their fatal system:—and the answers to the questions, seem to us, to contain a perfectly conclusive and in some good degree new, overthrow of their absurd and wicked pretensions.

QUESTIONS TO DETERMINE THE TRUE CHURCH.

Baltimore, March 11th, 1835.

DEAR MADAM,

Your note of to-day was handed to me an hour ago, and as you seem urgent for some reply to it, I will say what seems needful at once.

1. "*Was there a visible church from the time of the apostles up to the reformation!*" is your first question. How extensive the church of God, may have been, in any particular age; or to how many, or to whom visible may be impossible to say. But, I answer, that for the whole period you mention there was undoubtedly visible a church of God—and doubtless also apostate churches.

2. "*If so name that church.*" The followers of Jesus were first called *Christians* at Antioch; his true followers are called so now, and have been called so ever since. Until the origin of the *Papacy* about the year 532, the true church was called nothing else, generally, but *christians*; and hereticks received their various names, *Nicolai-*

tans, &c. After the rise of the papacy, about 532, till about 1198, about the origin of the *Inquisition* (embracing the *mystic* period of 666 years spoken of in Scripture, and being the first part of the 1260 years, that the true church was in the wilderness) the various sects gradually spread and gained ground, and especially papists or followers of the Bishop of Rome, who finally assumed the name of *Roman, Catholic, and Apostolical*, leaving the true name of the true followers of Jesus, still *Christian*. But the Papists becoming fully dominant over all Europe, nicknamed the true followers of Jesus, who constituted the true church, by various names in various ages. Some they called *Hussites*, some *Poor men of Lyons*, some *Waldenses*, &c. &c. After the year about 1530 they gave us other names as *Lutherans, Protestants*, &c. But the name of our church ever preferred by us in all ages, is *Christian* in opposition to *Arianism*, when it was triumphant, and to the *Roman Catholic Apostolic* during its long rule. History, both sacred, ecclesiastical, and profane, is full of proof, of the constant existence of the *true church of God*.

3. "Where was it to be found?" In every country of Europe and in great part of Asia and in portions of Africa. Considering, that the Papists persecuted us for 1260 years, during 594 of which they brought the awful tribunal of the *Inquisition* to act upon our people every where, considering that they burnt many of our books, that they falsified many others by making us speak what we never said, that they wrote absolute falsehoods upon us and that they prohibited all the world from reading what we wrote, and all this for so many hundred of years; it is little less than miraculous, that any trace of our existence is to be found from the year 532 to the year 1792 a period equal to more than a fifth part of the world's duration.

4. "At what period did the church of Rome apostatize?" If you will read the bible and then the history of Eusebius lately translated into English, and now for sale in this city, you will find, Dear Madam, that for 322 years after the birth of Jesus, not a single distinguishing tenet of the Romish church existed in the world. *Transubstantiation* the *Mass Sacrifice* the *adoration of Mary* and the *worship of saints*, the *veneration of images and relics*, the *seven sa-*

craments, auricular confession, &c. &c. not one existed in our *true christian church*. The apostacy of Rome commenced, with the *exercise of persecution*, and was complete when she became *drunk with the blood of the saints*. In 532, or about that year, the Emperor of Rome, conferred on the Bishop of Rome, power to produce conformity in doctrine by temporal punishment; here the apostacy began. About 1198, this power was more completely organized by the erection of the *Inquisition*, at the end of 666 years after the apostacy began, as the scriptures had foretold. In 1545 the *council of Trent* commenced its session, and at the end of eighteen years broke up in 1563. The Cardinal Du Ferrier who was ambassador of the king of France at that famous council entered his protests against every thing it had done! *When that council rose the Papal apostacy was complete*, after a regular and downward career of folly and crime for more than a thousand years! From that time God's command is most express that his people should come out of her, lest they be partakers of her sins! Oh! that they would all obey, the hallowed command and flee from a church, to which in all the bible there is not one promise, nor even one exhortation to repentance; but only wrath, and denunciation, and wo!

5. "What sect or society of christians professed the doctrines of the Protestant religion, previous to the reformation, name it or them?" What I have already said, may be a complete answer to this question. But I will add more. We can trace back our doctrines in our bloodshed by Rome for holding them up to the year 1100 and before; so that we have existed as the true christian church, since then, Rome being judge. Dear Madam, they burned people, and incarcerated them seven hundred and fifty years ago, for holding what I preach five or six times a week in this city. If they gave us fifty nicknames, and told hundreds of lies on us, it is no more than they do now. Let us now begin at the other end of time, and we find that from the birth of christ for 532 years there was no *Roman Catholic* and *Apostolic* church established among men. But in that year we find an Emperor giving a Bishop of Rome power to persecute us. For what? For not agreeing with him. In what? Why during the 568 years that intervened

between 532 when he got the power and 1100 when he began to use it without the least remainder of compassion, even during these dark 568 years we find the evidence of our doctrines in the blood of our martyrs shed by Rome. And oh! shall any protestant christian now ask what did that butchery mean; what did that cruelty signify, who were those martyrs—what names did they bear? Alas! Alas!

And now allow me to ask, why do you put such questions to me? Do you doubt the reality of your hopes in Christ, that your heart turns away to seek some other trust? If this be so, go to Jesus, and to his blessed word the real sources of light and support.

How can it effect the reality of religion to have the questions you have put perfectly solved or completely darkened? Or in what conceivable way would it benefit the cause of the Papacy to show that it had reigned triumphant in sin for a million of ages, "sitting in darkness and drinking blood."

She has corrupted and then hid the scriptures; she has falsified and then suppressed history; she has murdered and then slandered the saints; she has degraded and then tyrannized over the human race; and now, when by the most wonderful goodness of God, and the rarest concurrence of blessed providences, we have discovered her pollutions and shaken off her chains, and seen the light of spiritual truth, and learned the power of the new birth in our own souls; she comes to claim a new obedience by reason of the antiquity and exclusiveness of her enormities!

I wish you to bear with me, while I say two things; which I try to do in meekness as well as in candour.

First, I do not believe that any sensible and educated person who has been properly enlightened by previous knowledge of the truth ever did, can, or ever will believe the dogmas of the Roman faith. For my part, I candidly confess, that I consider it, the most incredible of all systems, not excepting Atheism itself. Its dogmas are, in short, incapable of belief. Secondly—I confidently believe that a faithful adherence to the commands of the Romish church as far as is possible, both in faith and in practice will necessarily prevent the salvation of the soul. For that church is fatally and hopelessly apostatized from God.

For the Literary and Religious Magazine.

Written on hearing of a person who said, he had no doubt he could rejoice in the everlasting death of his own son.

No pleasure, saith the Lord have I
In the death of those that die,
But would rather all should be,
Reconciled through Christ to me.
And shall sinful man rejoice
When his wretched brother dies?
Shall mortal smile to see the pain,
Of one who ne'er shall smile again
Rejoice to see his brother lie,
In quenchless flames of agony!
Suffering for unrepented sin,
On bed of burning bitumen!—
Sinking with every coming morrow,
Still deeper on his couch of sorrow,
As each foul lesson taught him there,
Adds darker dies to his despair!
To hear him heap with tongue of flame,
On our adored Messiah's name,
Stung by the worm that shall not die,
Hell's sublimated blasphemy!
And think that wretch is but beginning,
His course of suffering and of sinning!—
Ages may roll e'er he can tell,
How deep the prison house of hell,
Devils may smile while they approved,
For devils pity not nor love,
But man, redeemed from such a lot,
Over the lost exulteth not;
Himself a half consumed brand
Plucked flaming forth by mercy's hand,
Feeling within a consciousness,
His soul deserved as dire a place,
Trembling with wonder, let him raise,
His voice and give high heaven praise;
Nor think eternity too long,
To chant his soul enrapturing song.
Easton Pa, *J. L. G.*

POPISSH DELUSION.

The following specimen of the delusions which the Romish Priests practice on their miserable followers in other countries, was picked up in a printed handbill, on the spot, and handed to us, by a respectable minister of the Gospel. Now will the reader consider, *who was St. JOSEPH? By what authority did any Baptise in his name? (1 Cor. I. 12. 15.) When was he crucified for any body? Or when did the blood of Jesus cease to be sufficient to save men? And what sacrifice do men need besides this? (Heb. IX. 24—28.) And especially one of bread? (1 PETER I. 18—23.)*

RULES to be observed by the members of the association of St. Joseph, in the Parish of Wigan, Ireland.

This Spiritual Association is solely meant to obtain of Almighty God such Blessings and Graces, Corporal and Spiritual, as may most conduce to his Honor and Glory, and the eternal Salvation of the Souls of the Associates; particularly a speedy delivery from the Pains of Purgatory, for the departed Souls of this Society; which favors we humbly hope to obtain by the adorable sacrifice of the Mass, offered up for that purpose, and the Prayers enjoined to be said by the Associates themselves, as hereafter expressed in the Conditions.

1st. Each Member shall pay one penny, for which he shall receive a copy of the Society's Rules.

2nd. Each Member shall pay, or cause to be paid, the sum of sixpence yearly, in the Month of March, to the person appointed for that purpose.

3rd. An Annual Mass shall be said on the 19th day of March, being St. Joseph's Feast the Patron of the Society, in the Catholic Chapel, in WIGAN, to beg the blessing of Almighty God, upon the Society, and in honor of St. Joseph, under whose protection we place ourselves.

4th. One Mass to be observed the first Monday in every Month, for the living and the dead of this Society, or oftener, if the subscribed money will allow of it: one Mass for every member that dies, and one for a member in danger of death.

5th. Every member to say, kneeling, the Lord's prayer, the Hail Mary, and the Apostle's Creed, for the ends of the Society, and the Psalm from the depths, &c. for the dead of this Society, one every day.

6th. Only Communicants, (and they of all Ages,) will be admitted.

7th. The above is meant to be continued as long as it is supported by a sufficient number of subscribers.

8th. Each Member not paying his or her yearly sum of sixpence in the Month of March, shall be excluded all Benefit of the Association, or pay one shilling

to be re-admitted, excepting sickness or absence from home.

N. B. Souls departed before the commencement of this Association, if their names he entered and paid for by their living friends, will reap the benefit by the prayers, if they be in need of help.

The small sum of sixpence was fixed, that the poor might be able to enter the Society: but people of better circumstances, by paying a greater sum, will do a charitable act, by conducting to the general good of all the members, and assisting, perhaps, near and dear relations, who may be crying in the flames of Purgatory: "Take pity on me, at least you my friends, take pity on me." (Job, chap. XIX: v. 21)

The members are desired to fix these rules in their lodging rooms, that they may be daily reminded of their duty.

S***** J*****,
B***** A. J*****,
G***** E*****.

The following account current was copied from a paper printed at NEURY, IRELAND, by the gentleman, through whom it come into our hands. Its perfect genuineness may be fully relied on. How woful is the lot of that idolatrous people, whose very "Pastors are become brutish." (Jere. X. 21.) How sad is their case whom God hath delivered into the hands of "brutish men, skilful to destroy!" (Ezek. XXI. 31.)

POPISH SUPERSTITION.

A joiner's bill for jobbing in a Catholic Church.

	l	s	d
For solidly repairing St. Joseph.	0	0	4
For cleaning and ornamenting the Holy Ghost.	0	0	6
For repairing the Virgin Mary, before and behind and giving her a child.	0	5	0
For turning a nose for the Devil, putting a horn upon his head, and glueing a piece to his tail.	0	4	6
Total,	10	10	4

OATH OF ALLEGIANCE TO THE POPE.

Nothing can more fully manifest, the character, the spirit, and the effects, of the pure Roman Catholic Religion, than a presentation to the public of such documents, as have been issued, and acts as have been performed, when Rome ruled the world. Not one single decree, has she revoked: not one act has she publicly condemned. But, every species of oppression and cruelty, united with vice and corruption; at which the heart sickens; all these have once and again been sanctioned by this Church. The council of Trent has put her seal of approbation on them as a whole, and compels all the members of the Church under penalty of being accursed to acknowledge, and believe that, they are right.

But Rome requires not only approbation—She demands an oath of obedience. See the creed of Pius 4th* “*I promise and swear true obedience to the Roman Bishop &c.*” This is what she requires of every private member. Those higher in the Church must be bound more firmly. And here we have the solemn obligation. *An oath of obligation!* What American can take such an oath, without renouncing all connection, with these states? And what foreign Bishop or Priest can become a citizen of these states, with such a bond upon him?

This oath is not an artifice of Protestants, it was never made by them. The authorship of it, belongs to the Church—There is no such thing as slighting it. Like Bishop Fenwick swearing he was not a Jesuit, a man may swear and swear again, that a Bishop does not take this oath; but let him not go to Rome and swear it. Whoever denies this must leave out the *Legate of the Pope and grand Inquisitor for these United States*, BISHOP ENGLAND, or else give us a satisfactory explanation, why the Pope appoints him to travel up and down through this country, and calls him back and forward to Rome, to Ireland, and Charleston, so frequently. Why is it that the Pope appoints our Arch Bishops? How can he do it? And why do the Bishops submit, unless they are bound to obey his orders? Away then with all attempts to get rid of this, the Church claims to be one in every land, and every age. That which is an oath by a Bishop in Italy, is one in America.

*Conc. Trid. Sess. 24. chap. 12.

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 any-wise 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 Apostolick 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 foresaid successors, I will endeavour 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 Apostolick decrees, ordinances or disposals, reservations, provisions and mandates I will observe with all my might and cause it

Ego N. Electus ecclesiæ N. ab hac hora in antea fidelis et obediens ero B. Petro Apostolo, Sanctæque Romanæ Ecclesiæ et domino nostro, domino N. Papæ N. suisque Successoribus canonice intrantibus. Non ero in consilio, aut consensu, vel facto, ut vitam perdant, aut membrum; feu capiantur mala captione; aut in eos manus quomodolibet ingerantur; vel injuriæ aliquæ inferantur, quovis quesito colore. Consilium vero quod mihi credituri sunt, per se, aut Nuncios suos, seu literas, ad eorum damnum, me sciente, nemini pandam. Papatum Romanum et Regalia Sancti Petri adjutor eis ero ad defendendum et retinendum, salvo meo ordine, contra omnem hominem. Legatum Apostolicæ Sedis in eundo et redeundo honorifice tractabo et in suis necessatibus adjuvabo. Gura, bonores, privilegia, et auctoritatem sanctæ Romanæ Ecclesiæ, Domini nostri Pape et Successorum prædictorum, conservare, defendere, augere, promovere curabo. Neque ero in consilio, vel facto seu tractatu in quibus contra ipsum Dominum nostrum, vel eandem Romanum Ecclesiam aliqua sinistra vel præjudicialia personarum juris, honoris, status et potestatis eorum machinentur. Et si talia a quibuscunque tractari vel procurari novero, impediam hoc pro posse, et quanto citius potero significabo eidem Domino nostro, vel alteri per quem possit ad ipsius notitiam pervenire. Regulas Sanctorum Patrum, decreta, ordinationes, seu dispositiones reservationes, provisiones et mandata Apostolica totis viribus observabo, et faciam ab aliis observari. Hæreticos, Schismaticos et Rebelles eidem Domino nostro

to be observed by others. *Hereticks, 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 offices, and of all things any-wise belonging to the state of any 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 impowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a priest of the diocese; or in default of one of the clergy [of the diocese] by some other secular or regular priest of approved integrity and religion, fully instructed in all things abovementioned. 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 neither sell nor give away, nor mortgage, nor grant anew in fee, nor any-wise alienate, no 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 the Holy Gospels of God.

*Let our Priests talk about charity, let them boast of liberality and well-wishing to Protestants, and even let Bishop England, get up in the Cathedral of this city and attempt to gull those that knew no better, by telling them, "*that the Holy Father the Pope felt so kindly towards Protestants that he had their Church in Rome guarded by an officer during services.*" For the Bishop, we have ever had very little respect, and the more we see of his Jesuistical policy, the lower does he fall. The Pope feel kindly towards Protestants!! The Pope protect their worship!! What need of an officer? Of a guard? what a comment upon the spirit of Rome, the very fountain head. And we ask how does this conduct at Rome in the Pope comport with the oath he exacts of all his Bishops? And how does it agree with the actions of Priests and Bishops in this country? Is it not a fact that they persecute and oppose, all Heretics &c? Are not living evidences of this to be found even within this city? we have the oath—we have the execution, if any better proof can be brought against it we shall candidly give it place and retract this. Until then we would have our readers know that every Roman Bishop and Priest is thus bound to the Pope.

vel Successoribus predictis pro posse persequar et impugnabo. Vocatus ad Synodum veniam nisi præpeditus fuerit canonica præpeditio. Apostolorum limina singulis trienniis personaliter per me ipsum visitabo et Domino nostro a Successoribus præfatis rationem reddam de toto meo pastoralis officio, ac de rebus omnibus ad meæ ecclesiæ statum, ad cleri et populi disciplinam, animarum denique quæ meæ fides traditæ sunt salutem quovis modo pertinentibus, et vicissim mandata Apostolica humiliter recipiam et quam diligentissime exequar. Quod si legitime impedimento detentus fuero, præfata omnia adimplebo per Certum Nuncium ad hoc speciale mandatum habentem de gremio mei Capituli, aut alium in dignitate Ecclesiastica constitutum, seu alias personatum habentem; aut, his mihi deficientibus, per diocesanum Sacerdotem; et clero deficiente omnino, per aliquem alium Presbyterum secularem spectatæ probitatis et religionis, de supradictis omnibus plene instructum. De hujusmodi autem impedimento docebo per legitimas probationes ad Sanctæ Romanæ Ecclesiæ Cardinalem Proponentem in Congregatione Sacri Concilii per supradictum Nuncium transmittendas. Possessione vero ad mensam meam pertinentes non vendam nec donabo neque impignorabo, nec de novo infeudabo vel aliquo modo alienabo etiam cum consensu Capituli Ecclesiæ meæ, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero, penas in quadam super hoc edita constitutione contentas eo ipso incurrere volo. Sic me Deus adjuvet et hæc Sacta Dei Evangelia.

Quoted by Barrow, from the Roman Pontifical, set forth by Pope Clement, VIII, and printed Antwerp, Anno. 1626, p. 59, & p. 86.

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SERMON BY THE REV. ALBERT HELFENSTEIN, PASTOR OF THE GERMAN REFORMED CHURCH BALTIMORE.

“Rivers of waters run down mine eyes, because they keep not thy law.”—*Ps.* 119. 136.

THE power of sympathy over the human mind is great; its influence on human actions remarkable. Amiable as his feeling is; yet it may be greatly abused. How often do persons weep while reading a tale of fictitious woe; who when they are called to witness real distress, remain unaffected! Much then depends upon the direction such a disposition receives, that it may prove beneficial to its possessor. A mere wordly education may in a great measure prevent or rectify that false sensibility. Thus a person may be taught in his early youth to guard against those high wrought feelings which novels and romances are calculated to produce, and to reserve them for subjects of misery in real life. And therefore we often see men relieve the distressed, whose views extend no further. It is religion alone that purifies the affections, leads them into a right channel, fixes them on proper objects and constitutes a correct sympathy. True religion will not only enlist our affections in behalf of those who are suffering temporal distress; but also in favor of those who are laboring under spiritual evils. Here man is considered not merely as a creature of time; but also as a candidate for eternity. He is viewed as an accountable being—as in a depraved condition—as in a state of enmity with God. He is seen breaking through the restraints of his laws, bidding defiance to his justice, producing misery within the circle of his operations and rushing heedlessly into everlasting ruin. These are powerful appeals to christian sensibility! It is true, a man who is acquainted with re-

ligion only in theory, is correct in his outward deportment, and makes an external profession of religion, may also feel sorrowful on account of the excesses of his fellow mortals—their demoralizing influence, and the awful doom which awaits them in the world of spirits; but he cannot feel the same anxiety that fills the bosom of the experienced christian. The latter has been enlightened to see the exceeding sinfulness of sin—he has been made acquainted with the spirituality of the divine law—he has felt the severe pangs of remorse—he has anticipated the punishment which an angry and omnipotent judge has in reserve for the condemned criminal. Being now at peace with his God, he burns with zeal for his glory; feeling a warm desire for the welfare of his fellow men, he is anxious to reclaim them—Hence his exemplary life, his good advice, his wholesome admonitions. Perceiving nevertheless, multitudes continuing in the error of their ways, he is stricken with grief—he wrestles for them in prayer—he sighs, he mourns, he weeps; and from the fullness of his heart exclaims: rivers of water, &c.

The text is our theme—and having in some measure prepared the way, the following remarks are intended for its illustration.

1. In the first place I would observe that the laws of God are founded on equality and justice, and calculated to promote the welfare of man. To suppose God for a moment liable to a mistake in distinguishing between right and wrong, would argue gross imperfection.

And to imagine him capable of producing intelligent beings; of prescribing to them rules of conduct, and of making them responsible for their actions—without at the same time having communicated the ability to regulate themselves according to his prescriptions—would represent him destitute of goodness and justice. But the works of creation and providence evidently declare the perfections of their glorious author; they proclaim loudly that he is not only infinite in power, but also in wisdom and goodness. And in the sacred records of his revealed will, we are plainly told that God originally created man after his own image, righteous and holy—that he gave him one simple command or prohibition, not to eat of a certain fruit; that he nevertheless did transgress, and that in consequence of his disobedience he experienced quite another and corrupt change in his nature. By glancing over the decalouges it immediately will appear that the commands and prohibitions of the Deity are altogether reasonable and by no means unequal to the capacity of man as he came out of the hands of his creator. What could be more natural and right than to pay exclusive homage to, and love supremely, that God, to whom we are indebted for life, and subsistence, and every comfort! What could be more rational than never to take his name upon our lips but with holy reverence! What could be more suitable than to devote the seventh day in commemoration of those great and stupendous works which the Lord God performed in the preceding six days. What could be more natural and right than to love, cherish and honor those who have been the means of placing us in existence. What could be more equitable than to avoid injuring those who inhale with us the same air and live upon the same divine bounty—what more suitable than by every laudable means to promote their welfare—and at all times to exercise the golden rule what ye would have others do unto you that do ye unto them. O! if men both could and would strictly and fully perform these duties, our earth would soon be converted into a paradise. But—and much is it to be lamented—

2. Man in his present condition is prone to violate the divine laws. Is there any need to prove the correctness of this remark? Do not our own experience and daily observation teach us

this truth? And does not the word of God abundantly confirm it? What do the scriptures say on this subject? The whole head is sick, the whole heart faint, from the sole of the foot, even unto the head there is no soundness in it. They are all gone out of the way, are together become unprofitable, there is none that doeth good, no not one. Even one of the best of men had reason to confess, in my flesh dwelleth no good thing. The good that I would I do not, but the evil which I would not, that do I. There is a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. By attending in some measure to observation and experience the corruptions, and the sins of men will, appear great beyond description. If we were acquainted with but one fourth of the wickedness practised in the world, we should shrink back with horror. Even the vices committed, in a single city will be found black and numerous to the astonishment of the virtuous. Attend but to the streets and alleys, and your ears often will be offended by the most horrid imprecations, and dreadful curses belged forth, not only by those who have arrived to the age of maturity, but also by such as are yet in the years of childhood. Go into the numerous shops where liquor is retailed by the small quantity, and see the crowds incessantly applying to their lips the inebriating cup—filling up the intervals with conversations born in hell; and thus drowning their senses and murdering their souls; look into the houses of ill-fame and behold sinks of iniquity ripe for destruction. Direct your way on the Sabbath of the Lord to many public houses, and behold them resorted to, even by those who ought to be ashamed to abuse this day in such a manner—see them profaning this holy day, both by their conversations and their amusements. Turn your attention from these places to private families—even to many that would maintain an appearance of decency in the world, and notice their neglect of duty—their profaneness—and their wars. And indeed how many are there among the young and inexperienced, who have respectable and religious parents that have become sources of their sorrow and their grief. There is a young man who once promised to be his father's joy, and a proud and com-

fort in his old age—behold he has become a votary of Bacchus; is destroying his mind by excessive drinking—Where is he most of his time to be found?—In the hotels or tipling shops, in brothels or at the gaming table, rioting away his precious time, and seducing virtue where ever he can;—thus is he bringing his aged father with sorrow to the grave. There is a young female, her mother's pride, and the darling of her heart—observe her listening to the voice of the libertine—now she is yet in her innocence; but alas, instead of frowning her tempter from her presence she is decoyed into his snares—she has fallen—is guilty—perhaps an outcast from society. She is breaking her mother's heart, and causing her premature death. Now would it have been a matter of astonishment, if God, on account of this unholy disposition—and those mournful eruptions of depravity, had doomed the whole human race to endless misery and woe. But no.

3. God has made ample provision to correct this propensity, to shield him against the penalty of his broken law, and to secure his happiness. The law pronounces an awful curse upon those, that do not fulfil it. The soul that sinneth it is said, shall surely die. And in what does this death consist? Not in total annihilation;—O if this were the case the wicked might perhaps still derive some kind of comfort—they might follow the bent of their evil propensities in its full latitude—they might add sin to sin and heap iniquity upon iniquity, and finally breathe forth their last breath and be no more. But no, to die in this sense what is it? Whoever has felt the rackings of an evil and awakened conscience—whoever has witnessed the terror of a wicked man on his death-bed—whoever has read and understands the meaning of those scripture expressions, speaking of the torments of hell—such as weeping and wailing and gnashing of teeth; gnawing worm which never dieth; smoke of torment, which ascendeth for ever and ever—whoever knows all this, may form some faint conceptions, what it is to die this death! Having no pleasure in our utter ruin, God made provision that we might live. Shall I describe the affection of a father towards an only son? Shall I represent him delivering up his son to die an ignominious and excruciating death, to rescue a multitude of deluded rebels from des-

truction—Perhaps if this were done in glowing colors you might form some faint conception of the love of God in delivering up his only son, the brightness of his glory and the express image of his person, to save a world of guilty sinners. Shall I show you the Saviour who thought it not robbery to be equal with God—making himself of no reputation—in the form of a servant and in the likeness of men; shall I show you him endeavoring to make men acquainted with their duty—submitting to the demands of the law, fulfilling it in every respect—shall I show you him treated with contempt, suffering every kind of persecution—shall I show you him buffeted, scourged, crowned with thorns; shall I show you him nailed on the accursed tree—pierced through his side; blood flowing in streams from his sacred body—shall I repeat his prayer for his enenies, “father forgive them for they know not what they do”—shall I recall that expression of distress: my father if it be possible, let this cup pass from me; shall I remind you of that appeal to his Heavenly Father, my God my God why hast thou forsaken me, shall I conclude with his exclamation of triumph, it is finished!—lively and amplified representations of this kind might interest your feeling, and impress your minds with a sense of the Saviour's willingness, labor, anxiety and suffering, to accomplish the great work of redemption. But I forbear; what has merely been touched is sufficient for our purpose. Well may Jesus, when he gave up the ghost, have said, it is finished: for the debt of sin was paid, justice satisfied, heaven's opened, the influences of the holy spirit secured to enlighten man, to convince him of sin, to produce faith, to purify the heart, and to prepare him for the mansions of glory! But we must turn from these affecting, and at the same time pleasing views, to make another humiliating remark respecting the conduct of man.

4. Notwithstanding all this divine benevolence man will persevere in his wickedness. That obscenity, profaneness, and vice of every discription should prevail in such countries, and among those nations, where, and among whom, the book of life was never opened and the heralds of the cross have never raised their voices, is not a matter of great astonishment, but that wickedness and folly should have the ascendancy in a

land, and among a people, where, the word of God is so richly diffused; and where the ambassadors of the Most High in every dissention, are putting forth their exertions to explain and enforce the will of heaven, is not only a subject of surprise but also of deep regret. It is true, every where we see temples erected, to the worship of the living God, but how many are there among those, who profess to be his worshippers, that refuse to forsake their wicked pursuits? How many that make an empty show of religion and who might justly come under the charge of hypocrisy! How many that are fond of having their imagination gratified by a soaring speculation—and their ears, pleased by flattering appeals—but who that when the truth is simply and forcibly brought home to their conscience, are ready to denounce the speaker as harsh & dogmatical. How many that care nothing at all about religious instructions and the concerns of their soul—but rush forward in their career of impiety and irreligion, vice and profaneness, altogether unconcerned for the consequences. O ye ministers of the Lord, ye watchmen on the walls of Zion, ye ambassadors for Christ, be not dismayed, go on in the faithful discharge of your mission, raise your voices, reprove, rebuke, exhort in season and out of season. You are not alone—your master is with you—he has given you the promise of his spirit, and although numbers resist his strivings, yet with his operations some are led to bow to the majesty of truth. There is still a remnant left who have not bent the knee to Baal, these besides God are your comfort and your joy. Care not then for the censure of the world, as long as you have God, truth, and his chosen ones on your side. Let it however, not be supposed that ministers of Christ and his true disciples are not concerned for those who will persist in their wicked course, as though they stood aloof from them and viewed them with selfish sanctity; as though they felt a kind of pleasure in their destruction, seeing that all their labors to reclaim them are in vain. O no, could you see them in their closet meditating on this subject and read their down cast looks, could you witness their prayers, their intercessions, their sighs and tears, you would form quite a different opinion of their sentiments and their feelings.

5. And this leads me to another re-

mark, that this wicked conduct of man is a matter of unfeigned and poignant grief to the pious christian. And why?

(a.) Because this criminal conduct is calculated to produce disorder and confusion in the moral government of the Deity. In a civil court of justice notice is taken of the will which a man has discovered to commit an evil act, and punishment accordingly inflicted. Thus a man may rush upon another with some instrument of death to deprive him of his life, but is prevented from carrying his intention into effect. Although he was prevented from committing the very act, yet he is culpable for the attempt he made. And who knows what men would do to produce disorder in, and finally to overthrow, the moral government of the Deity, if their designs were not frustrated and their operations limited. Did not Satan and the fallen angels make an attempt of this description? But their downfall and punishment are evident proofs that the great creator and supreme ruler of the universe, can, and will maintain the honor and dignity of his throne. And has not man become an accomplice of that wicked one—has he not suffered himself to be led by that arch-rebel to disobey his Maker? By turning our attention to the horrid deeds committed by great numbers of men, it appears as though they had entered into a league with satan to dethrone the Almighty. But he who sitteth in the heavens, and called worlds, angels, and men into existence, maketh their wrath to praise him. He now indeed permits that great enemy of order & truth to interfere in the affairs of man, and to carry on his malicious operations. And he also suffers wicked men to violate his laws and, to produce much disorder in the world—but he has limited the power and set bounds to the influence of the former, as well as of the latter, and finally all must contribute to promote his glory; though it be in their final condemnation. Now the christian knowing God not only to be holy and just, but also good and merciful—seeing that he has made such ample provision to secure the dignity of his laws, and yet to shield man from their penalty—witnessing the exertions which are made to reclaim him from his rebellious ways, and bring him to submission and obedience. But notwithstanding all this—beholding man still perverse and refractory—trampling under foot the divine

precepts, blindly following the bent of his evil propensities; regardless of the checks he receives, and of the aid offered, to change his sentiments, and induce him to pursue another course of conduct; the christian feels concerned for the good cause of his God—he burns with zeal for his glory; he is ready—for what? Not to do what the ancient Levites on a certain occasion did, when every man put his sword by his side, and went in and out from gate to gate throughout the camp, and slew every man his brother, and every man his companion, and every man his neighbor—not to implore fire from heaven to consume a perverse generation—O, no, the legal dispensation is past and he breathes the mild spirit of the gospel; he is then ready for what? To pray: 'deliver us from evil. Thy kingdom come,' and crowding interests pressing upon his view, to weep in the presence of his God, and to exclaim: Rivers of water, &c.

(b) Another source of grief to the pious christian is this wicked procedure of man, because it produces so much misery among his fellow men on earth. Just in proportion as true religion and unaffected piety prevail among mankind, so will contentment and happiness be diffused. And on the contrary, in proportion to the prevalence of irreligion and ungodliness, will also misery find its way. If it were not for the number of libertines, so much innocence would not be lost, and so many parents not broken-hearted. If it were not for the vice of intoxication so many sons would not be vagabonds, and so many fathers would not reduce their families to penury and want. If it were not for that monster avarice so much fraud would not be practised, so many of the poor oppressed, so many widows' tears and so many orphans' cries produced. If it were not for the inordinate love of power, pomp, and parade, so many monarchs would not tremble on their thrones and so many nations rise up into revolutions. If it were not for that unhallowed thirst for glory and renown, so many wars would not be kindled, so much blood shed, so many fruitful regions converted into barren deserts, and so on. Now let the opposite virtues be practised and let them be founded on the principles of genuine religion and sincere piety, what a different aspect would civil society bear, and what happiness would be enjoyed by the human family at large.

Should not therefore the christian, when he sees vice prevailing, and virtue growing scarce—when he consequently beholds distress accumulating, and misery becoming general—should he not feel concerned for his deluded fellow mortals, and pity his suffering brethren. Is it a wonder if he should weep over them as our Saviour did over that perverse and devoted city, Jerusalem. Has he not sufficient excitement to exclaim: Rivers of water, &c.

(c) Finally, this wickedness of the sinner is a source of grief to the christian, because, if persevered in, it will plunge him into everlasting misery. As the christian is taught to love all men so as to promote the happiness of all—so it is a cause of sorrow to him, when he sees that so many regardless of his good designs and benevolent exertions will continue in the error of their ways, and finally perish. But since the christian has also particular feelings which excite a peculiar sensibility, there are also certain occasions, which in a singular manner, call for his grief. To think that this man who was once my friend, my counsellor, and my comfort, will perhaps be forever excluded from that celestial happiness which is the subject of my hopes—that when I shall be in the company of angels, he will be the associate of evil spirits; that when he shall knock at the door of heaven, which will be opened unto me, he shall receive the answer, 'I know you not,'—to think that this pupil of christianity, in whose mind I endeavored to instil the truth of religion—that even some of those who I supposed I had won to Christ; that many of those hearers, who I believed, would be the crown of my rejoicing in the day of the Lord; will be denied by Jesus in the presence of heaven and earth. That this pastor, who was my director in the way to heaven, will experience that dreadful condition which he portrayed to me in such terrible colors. To think that this husband to whom heaven united me, that I shall meet him as my deadly foe; that when I think of his condemnation, I shall say: 'Hallelujah, salvation, and glory and honor and power unto the Lord our God, for true and righteous are his judgments.' Hallelujah, the smoke of torment of him who was once my joy, riseth up for ever and ever. To think that this child which I so tenderly love will be petrified with fear, when it

beholds that Jesus descending on the clouds of heaven, surrounded by his holy angels, whose appearance will afford me so much delight, that this child will then fly for refuge to the caverns of the hills, and in the crevices of the rocks and will cry in despair: 'Ye mountains and rocks fall on us, and hide us from the wrath of the Lamb;' that it will be bound in chains of darkness, be a prey to that worm which never dieth, fuel for that fire which is never quenched; that when Jesus on that great day will say: 'Come blessed of my father;' I shall hear the awful sentence pronounced over this child: 'Depart from me you cursed one into everlasting fire prepared for the devil and his angels.' O, brethren, in this present state of existence, what causes of sorrow are here! Well may the christian exclaim: Rivers of water.

But oh christian friend, remember, that great as your excitements are to weep over the sins, and vices, and follies, and miseries of your infatuated deluded fellow mortals, remember that you are not to confine yourself altogether to your grief, and remain entirely inactive. It is also your duty to be zealous in insteming the torrent of wickedness, and in producing a reformation.

Withhold not your serious advice and your affectionate reproofs. Sometimes indeed you may receive some ill-natured rebuffs; but let this not slacken your zeal. Let it however learn you prudence, observe your time, your place and your opportunity. The good spirit of the Lord will be with you, so that you cannot fail of occasionally meeting with success.

Be much and fervent in prayer. If but ten righteous men had been in Sodom and Gomorrah, on account of Abraham's intercession, God would have spared these cities. And we are told that the effectual fervent prayers of the righteous man availeth much. Thus you may also expect that your petition will be heard and answered in behalf of those who are going astray.

Endeavor to give a good example. Show to the world that you are the salt of the earth—that you are 'burning and shining lights in the midst of a crooked and perverse generation;' that you are devoted to God; that Jesus Christ, his religion and his people are precious in your estimation. Let the wicked and the profane see that you possess the mind and spirit of Christ; that you imitate

his example, and that you practise those virtues which he has commanded, and which he himself so eminently exhibited. O Christian friend, how great will be your joy if you are thus made the means of saving but one soul from destruction; how exquisite your delight when that soul in the world to come will hail you as the instrument of salvation; how inexpressible your happiness when in company with him and the whole vast society of the redeemed, and countless hosts of angels you shall swell the praises of God the father and his eternal son forever and ever. Let ministers of the gospel; let magistrates; let parents; let masters of families; let all in this assembly, take these hints and profit by them. Let them if there be any love to God; any zeal for his glory; any desire to promote the happiness of their fellow sinners in their hearts. Get them in their different stations, and various relations put forth their zeal and interest themselves for the good cause of God and man. Be it remembered that time is flitting away; eternity at hand; the awful day of retribution approaching, when all shall render a strict account of their stewardship. If any man then hath ears to hear let him hear.

CONVERSATION BETWEEN A ROMAN CATHOLIC AND A PROTESTANT.

R. C. Good morning John,—I find there is a great deal of talk here in town about our religion, and about our Priests.

P. Why, yes, Peter,—I have heard a great many talking about it, of late, and I have heard one or two men preach on it; if what they said was true there is some very good reason for talking on it.

R. C. I know that there have been some men here preaching on it; but they have told so many lies about us, I wonder their people don't leave the church, and their congregations quit them. How can a man preach the gospel, when he tells so many lies, and how can any one believe such a man when he does pretend to preach.

P. Peter, I perceive you dont like our preachers, for talking on these subjects.

R. C. No, I do not. I used to have a tolerably good opinion of them, until they began to show that they were bigots, and wanted to make every one believe as they think and say. If they would mind their own business, and attend to their own people, that would be enough for them.

P. Well, you and I have different notions about a great many things—you don't like temperance societies, and temperance people.

R. C. No, I do not, they are just intended to rob ignorant people, who are caught by them. They are all priestcraft and an attempt to unite church and state.

P. Come, Peter, don't talk quite so fast, on this subject. I perceive your prejudice won't permit you to reason on it, and how can you know the truth? I believe you, when you say you don't like temperance societies; there is reason for that, you don't like temperance. But how do temperance societies rob the people? Does it cost a man more, not to drink ardent spirits, than to drink? will a man be easier cheated who does not drink, than one who does? Suppose I could persuade you not to buy that gallon of whiskey a week, which would be about fifty gallons at the end of the year, and would be nearly twenty-five dollars which you would have. If you had bought the whiskey and drank it, you would have lost time, as well as your money; now this don't appear to be robbing men, I think you would like to be robbed this way about a great many things. You say it is all priestcraft, this time you certainly made a mistake. Priestcraft, is priests imposing on the people. Which man is most likely to be imposed on by the crafty priests, a drunkard or a sober man? And why should priests when they want to cheat and rob and impose on the people, urge them to be temperate and sober. You are wrong this time, the priestcraft is on the other side. Do your priests tell the people they must be sober, and temperate? You know when you go to confession, that you have to tell him every thing you have been doing. And does he say you must not drink ardent spirits? Do you know any priest that is a member of the temperance society?

R. C. No, indeed, I guess you would never find them joining temperance societies.

P. Very few, indeed, I never heard of but one, and it was in Albany. Is it not true that the priest has more influence over those that drink whiskey, than over those that do not? Don't you see men go to confession, wipe off the old score, go to mass, and then go home and get drunk? If you don't know this,

I do. But let us go back to what we were talking about before. You said our preachers were bigots—and you wondered that the people don't leave the house—and quit the church where such lies are told about your church—and you say, they tell so many lies they should not be believed in any thing they say. Now, Peter, I met one of your church, the other day in a book store, and he was abusing a preacher who was going to deliver a discourse on popery, I asked him one question after another, but found it hard work to get a direct answer from him; but he did say one thing, the very thing you wondered did not come to pass, he said, "that the man who had been preaching on this subject, was losing all his hearers." I asked how he knew; if he had been there? He said no, but his son had told him, and some other person he could not tell who; I told him it was false, and he ought to go and hear for himself; that it was beneath a man, and an American to circulate falsehoods raised by men, who could not get their foreign priests to come out and defend them. And I want to know of you, Peter, if you have been to hear any of these discourses, exposing the errors of your church?

R. C. Yes, I was there the night a man from Philadelphia preached.

P. Well, was the house empty, or nearly so?

R. C. No.

P. Was it not so full down stairs that a number had to stand; and was there not a number in the gallery?

R. C. Yes.

P. Did you hear any lies from the preacher?

R. C. Yes, it was full of lies.

P. Mention one.

R. C. There was so many I dont recollect any in particular.

P. I could tell you a number of things I heard, if you will listen, and perhaps you will be able to recollect them.

R. C. Well.

P. Do you not remember his saying "that a Roman Catholic when passing by a Priest, has to venerate in him the person of Jesus Christ, and that even if he lies drunk in the ditch, that no matter what crime he is guilty of, he cannot lose any of the power with which ministry invests him."

R. C. Yes, I do so remember it, and it is as big a lie as ever was told, what

can they expect to gain from telling lies about us, I don't see how the people can bear it.

P. Why, did you not do as the Priest of St. James, get up and tell him your patience was exhausted, and you could not listen any longer to such misrepresentations?

R. C. Who was that?

P. Never mind that now, let us go on about the power of the priest. Do you ever venerate the priest in this manner? You know he says when he lifts up the consecrated wafer, *hoc est corpus meum*. THIS IS MY BODY. You know they teach that, the wafer, after consecration, to be the body of Christ. The Priest don't say, this is Christ's body, but *this is my body*. The Priest's body, how blasphemous!! If he believes what he says, he believes it to be Christ's body, then he ought to say so; but these words say, *this body of Christ is my body!* Oh, shocking! how absurd and wicked! If this was true, if it could be true, that this was Christ's body, we all ought to honor it; but it is false, and therefore it is wicked and blasphemous. You said it was a lie, that Roman Catholics do venerate in him the person of Christ.

R. C. Yes I did and say so still.

P. Let me ask you if the priests do not encourage the people to believe this?

R. C. No, they do not, I never heard priest teach it, in all my life.

P. If they don't teach it I have seen Catholics in the cathedral yard, fall down on their knees, and kiss the hand of a little priest, whose full round head, red face and looks, declared he was not far from the ditch.

R. C. That is a slander, sir, you might talk without abusing our priest.

P. Why, Peter do you think this hard? I could tell you a tale that would shock you, about the priests; you have no idea, what they do to get *power, how much money they make by confession, masses, &c. How much wine they drink, and some brandy*. Did you ever notice how much they look like men that lived pretty well? And if you knew one tenth part of their wickedness at confession, you would never let one of them enter your house again.

R. C. Now just stop if you please, if you can't tell truth, I will hear no more from you.

P. Ah, Peter I see you have to honor your priests as well as the rest, you will not listen to me, you will not watch

them, and know for yourself, you will not even hear of their wickedness. How is this unless you have to honor them?

R. C. Now I tell you, I don't like this talking about our priests, they are able to defend themselves against all that you can say against them. Our church is the only true church, it cannot be destroyed; Jesus Christ said he would always be with it, and that the gates of hell shall not prevail against it.

P. Aye, Peter, I was once distributing tracts in one part of this city, and left one with a catholic family; the man of the family observed it and orders them to give it back, so they did, and as soon as he entered the house, they came to get another, which they had to keep secret, lest he should burn it, (as Roger Smith, the priest, used to do with the bible;) on another occasion this fellow was intoxicated, and came after me to know from what church these tracts came, I told him, when he turned about (but was well nigh going into the gutter,) and exclaimed, "*our church is the only church.*" And so thought I, you are of that church, the members of which, (drunkards &c.) shall not inherit the kingdom of God.

R. C. Do you mean to insinuate that I am a drunkard?

P. By no means, I only mean to insinuate that a man may boast of his church, who, if the bible be true, will be lost forever. But I do think, that it must be a very wicked church, that will keep such men in it. Now I am sure of this thing, that if the bible is true, your church teaches a false doctrine, and they who believe it will suffer by it. But let us think of that promise of Christ to his church." "The gates of hell shall not prevail against it:" by this you mean her enemies shall not prevail.

R. C. Yes I do.

P. Now let me know if they have not prevailed in France, Prussia, England, Scotland, and the United States. Has your church the power here and in those countries to bind and loose? The gates have prevailed, and if I mistake not, the time never will come in this country, when they will not prevail. And as to bigotry you were talking about a few minutes since, just remember "*our church is the only true church;*" our priests are the successors of the apostles. This is charity, this is truly charitable. Now here is the very ground of all our offending; we don't believe

your church to be the only church, we say so, and in giving our reasons for what we believe, we are called bigots, and we are charged with persecuting your church. What a liberal and consistent set you are! If you only want to know what your priests think of this, and about making all men think, as they do, I would refresh your mind with a glance at the *Holy Inquisition*, the very object of which, was to find out all men who did not think as the church did; and as soon as they were found, they must renounce or die; and such cruelty in putting men to death has never been exhibited by any other class of men since the earth stood.

R. C. You have got back to your slanders again.

P. Is it a slander to say that the inquisition belongs to your church? that it was founded by a Pope, and carried on by *holy Priests*? Is it a slander to say that they burned men? That they imprisoned and punished GALILEO, so that he renounced his own demonstrations of the earth revolving round the Sun? My dear fellow if it is a slander to tell these things, what must it have been to have performed them?

R. C. You say the Inquisition belongs to our church. This I deny. If it ever did, it does not now.

P. Then your church has changed! Is it for the better or worse? The Pope is always complaining that the church is assailed, and the bark of Peter, in danger of sinking in the waves which are dashing against it.

R. C. Did you hear Bishop England, lecture on the seventh of November, in the Cathedral?

P. No, but I heard of it, and saw in a paper written by order of the Bishop, something he did say, viz: *That the Inquisition was an institution of the State, not of the church.*

R. C. Yes, that is the very thing; Bishop England knows all about these things; he was born in Ireland, has visited all catholic countries in Europe, and has spent a great deal of time in Italy.

P. Yes, I know this, and some say he has got a cardinal's hat for his devotion to the church. I knew something of him before and know more since that lecture. I believed before that he would falsify, and now I know it. There never was a more barefaced falsehood uttered by any human being, and it is worse in the case of Bishop England, for he had the opportunity of knowing all about it.

The Inquisition was established by Pope Pious the III. Had St. Dominic for its first Inquisitor, and he was added to the list of saints, for his zeal in punishing heretics. Bishop E. knew all this, and is guilty of barefaced falsehood; and see how your people praise him, and many of them are almost ready to worship him.

R. C. I am tired hearing such things, I don't believe the Bishop would tell a lie.

P. If what I have just mentioned be his words, I leave it to you or any honest catholic to settle. But if your church is the only church ought you not try and persuade us, poor Protestants, to join with you, and should you not quietly reason with us, and show us our errors?

R. C. This is the very thing I have been wanting, but you won't let me persuade you, and your preachers are continually prejudicing you against us.

P. By no means, sir, not one half of our preachers will do their duty on this point, they don't even mention you.

R. C. Well, you ought to be willing to find the true church.

P. That is the very thing I have been looking for; I want to find the true church, and then join it.

R. C. That is perfectly right, the only way to Heaven is by the church.

P. I know that, but where am I to find the way when I get to the church?

R. C. The catholic church teaches you the way.

P. But where did she get knowledge of the way?

R. C. Why she always had it.

P. Then the catholic church was a church before God made the world, before God made man; and she had the knowledge of the way before any man was created. There was no need for one until Adam was placed here. And where do you learn any thing about him? Is there any other book in which you can learn beside the bible? But down from age to age the church became corrupt, and what did they do with their knowledge of the way? They forgot it and forgot God, and worshipped images and idols for gods, and then God punished them. In this book, (the bible,) God wrote the way, did he not?

R. C. The bible is a good book and tells us about God, Jesus Christ, Heaven, Hell, &c. and it will do us good to read it.

P. Yes, I believe all this and more, I believe God has written in the bible, the way to Heaven, and that there is no

other way than that which he has opened, which is by Jesus Christ. This we read (John 14. 6.) I AM THE WAY &c. and again (Acts 4. 12.) 'Nor is there salvation in any other; for there is none other name under Heaven, given among men, whereby we must be saved.' This very book teaches us the way of life, and Christ commanded us to search it. (John 5. 39.) you will there find 'that God freely justifies by his grace through the redemption that is in Christ Jesus. (Rom. 3. 24) If you would read your bible for yourself, and compare one passage with another, you would see how plain all these parts of it are, that are necessary to our salvation. The way we are told is *a high-way* and a *way of holiness*, to those that will walk in it; it is also so plain 'that the way-faring men, though fools, shall not err therein.' (Is. 35. 8.) Again, it is so easy 'that a man may run that readeth it.' (Hab. 2. 2.) Did you ever notice that text? God gave the prophet command to write the vision, so plain, upon the marble tables that a man running along may read it; and surely if any thing in the world is plain, it is this, that God wants all his people to know what he speaks. How very different is this from the course your priests pursue, who keep you in ignorance of the bible and God's way of saving men, that they may lead you astray.

R. C. Come now, I thought you would not be so ignorant, on this point. You Protestants think we have not the bible, and are not permitted to read it. This is not true, we have the bible and can read it when we please. It is wicked in you to tell such lies about us.

P. Peter, don't misunderstand me; I did not say you had not the bible and could not read it when you pleased. I said your priests do not teach you to do it. Yet I will ask you one thing. Do you read it, and when you do, which do you believe first, the bible or the priest? And have you any permission from the priest to read your own bibles, for I know he advises you not to read ours.

R. C. Permission—I am so used to your insinuations that I can expect almost any thing from you. Do you really think we are slaves, or all children? Why cannot I read my bible as well as you? Do you ask your preachers for permission?

P. By no means, our preachers urge upon us to read and study the bible, and you know they are very busy in distrib-

uting it, for they believe all men should have the bible and should all read it. You know this is not so with your priests,* if they are honest men they will discourage you, according to the rules of the church from reading this book.

R. C. I do think you exceed any one I ever heard—say our priests, if honest to the church must discourage us from reading the bible; I have heard this often, but it is a falsehood.

P. I won't say that you do not believe what you have just spoken, but I will prove to you both this point and that about the *drunken priest* whom you are bound to venerate as much, as if he were the Lord Jesus Christ. I will show you, not only that you are not to read *without permission of the bishop*, but that the bible is said to do more evil than good when read by all in their own tongue. You challenged me, and I offered to prove it if you would only wait a few moments. Here it is: *The fourth rule of prohibited books.*

"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

* From the Catholic Sentinel of Boston. "The Catholic church does not nor never did withhold *authentic* versions of the scriptures from the laity. But that she strictly and sternly prohibits them from reading those *corrupt, pernicious and debased* versions issued out by that *hypocritical banditti of dishonest and pharasaical deceivers*, the Bible societies, who really trade in that deleterious commodity, is certain." This is the true spirit of a popish priest; this is what we are to expect from the servants of the Pope, and if *now*, they will publish the first men of the country as an hypocritical banditti, what are we next to expect?

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.**

R. C. Where did you get that? I never saw it before, never heard of it, but it is so old it is of no account, it was printed 1564.

P. I expected some crawling off. I know you American catholics don't like this interference of the Pope and Priest. But you must obey under penalty of excommunication. As to its being an old book, that gives it more authority in your church. I could refer you for proof of it to almost any priest, and if he does not own it, then he violates his oath to the church. I could give you a great deal about this, if I had time; we will look it over at some other time, if it suits you. Before you go this time let us look at the matter about the priests. And here is the book. We Protestants go by the book, chapter, page, &c. It is the catechism of the Council of Trent, printed in this city, by James Myers

*De Prohibitis Libris Regula. 4

Cum experimento manifestum sit, si sacra Biblia vulgari lingua passim sine discrimine permittantur; plus indè, ob hominum temeritatem, detrimenti, quam utilitatis oriri, hac in parte *judicio Episcopi, aut inquisitoris stetur*; ut cum concilio Parochi vel Confessarii, Bibliorum a Catholicis auctoribus versorum lectionem in vulgari lingua eis concedere possint, quos intellexerint ex hujusmodi lectione, non damnum, sed fidei atque pietatis augmentum capere posse; *quam facultatem in scriptis habeant*. Qui autem absque tali facultate ea legere seu habere præsumperit, nisi prius Bibliis Ordinario redditis, peccaterum absolutorem percipere non possit. Bibliopola vero, qui, prædictam facultatem non habenti Biblia idomate vulgari conscripta vendiderint, vel alio quovis modo concesserint, librorum pretium, in usos pios ab episcopo convertendum, amittant, aliisque poenis pro delicti qualitate ejusdem Episcopi arbitrio subiaceant. Regulares vero non nisi facultate à Prælatibus suis habitâ ea legere, aut emere possint.

near the Cathedral, 1833. (page 242. 12 lines from the top.) "*The power with which the priests of the new law are invested, IS NOT SIMPLY TO DECLARE THAT SINS ARE FORGIVEN, but as the ministers of God, REALLY TO ABSOLVE FROM SIN.*"

"*In the minister of God, who sits in the tribunal of penance as his legitimate judge, HE VENERATES THE POWER AND PERSON of our Lord Jesus Christ; for in the administration of this, as in any of the other sacraments, the PRIEST REPRESENTS THE CHARACTER and DISCHARGES THE FUNCTIONS OF JESUS CHRIST.*" So much for the power and character of the priest. Let us now turn to page 94 and see what is said to those who are not out of her pale. "*However wicked and flagitious, it is certain that they still belong to the church; and of this the faithful, are frequently to be reminded, in order to be convinced that, were even the lives of her ministers debased by crime, they are still within her pale, and therefore lose no part of THE POWER WITH WHICH HER MINISTERS INVESTS THEM.*"

What a salvo we have in this! No matter how wicked, how flagitious, no matter how debased by crime, they lose no part of their power, and of course NO PART OF THE VENERATION WHICH IS DUE TO THEM, in discharging their ministerial functions! alas! alas! Can you really believe this?

I will have to answer for my friend. He had denied all along, but the book—the book—He had nothing more to say. Oh that Roman Catholics would only search their own books, if they will, not search the Bible!

How many masses will deliver a soul from Purgatory?

This is a question easily solved, and yet priests are very unwilling to solve it. *Cardinal Richlieu*, once posed his Chaplain with this question, but the poor fellow could not answer; the Cardinal seeing he was confounded, very pleasantly solved it for him thus: "*That just as many masses would be required to bring a soul out of Purgatory as it would require snow-balls to heat an oven.*" This is about the conclusion to which every man of sense, would come; but Roman Catholics don't use their senses in discovering the truth. The word of the priest is enough for them; hence it requires as many masses to deliver the souls of their friends from purgatory, as the priest thinks there is any probability of getting paid for.

For the Literary and Religious Magazine.

History of the science of morality from the sixth century to the reformation, translated from the German of Reinhard's System, der christlichen Moral.

THE period from the sixth century to the Reformation contributes nothing whatever to the pure morality of christianity. The prevailing opinions on this subject during this long period, can be divided into *popular, monkish, scholastic and mystical*, but none of them affords any satisfaction, even though the latter undoubtedly possesses the most merit.

As respects the *popular* morality of that age, it is that which was taught to the *people* as the duties of christianity, and prescribed to those who sustained the common relations of life, or as it was then called, remained *in the world*, in distinction from the clergy, and those who were connected with monasteries. Nothing was more defective and less accordant with the genuine morality of the gospel, than these duties. In these melancholy times the cultivation of christian wisdom, holy sentiments and active virtue was entirely disregarded. Punctual attendance on the external services of the church, the practice of a multitude of self-invented penitential and devotional exercises, liberal donations to the clergy, and blind submission to their authority, were all that was required, and he who was most obedient in these respects, obtained a reputation for piety, even if he indulged in the most licentious practices. During the general prevalence of these opinions and the constantly increasing exertions of the bishops after an unlimited dominion over the consciences and property of the people, it was very natural, that the spectacle of their church ceremonies was continually rendered more gorgeous, the number of the festivals larger, the taxes for sin more various, and the reigning superstition grosser and more licentious. To see the extent to which this superstition was carried, we need only look to the frantic madness of the Flaggellants, the ordeals, indulgencies, and especially the crusades. If then, in this whole period, we find nothing that could be regarded as belonging to popular morality, except wretched homilies, dry and empty moral treatises, lying legends and wonderful penitential books, we will not be surprised that all the historical records

of those centuries are full of narratives and lamentations of the beastly licentiousness and savage ferocity of the great multitude, who seemed to know scarcely any thing at all of the laws of true morality. The Waldenses alone practised a purer mode of life, but it is generally known how on that account they were treated by the reigning church.

Of the morality of the *monks*, as little good can be said, as of that of the *people* just described; all the deficiencies and corruptions, which distinguished monkery from its origin, continued to prevail during this period. But in consequence of the gradually declining state of learning and the growing authority of the monks, these deficiencies and corruptions necessarily increased, and entirely annihilated the little good that existed among them. The number of monks and monasteries incessantly increased; the consequence was that in the east, the multitude of austere fanatics, and in the west, the host of licentious idlers was wonderfully augmented; one new order after another was established, especially in the western countries, under the protection of the Roman bishops, who properly regarded the monks as the main supporters of their power; by means of the immense wealth which was hoarded up in the monasteries, these establishments became the abodes of debauchery and voluptuousness; and often as attempts were made to restore the fallen monastic discipline, yet these improvements were not of long continuance, and the consequence was very natural, that towards the end of this period, the monks became the objects of hatred to all those who held any respect for religion and virtue. The character of *monkish* morality is best ascertained from the rules of monastic life, the lives of the saints, and from the ascetic writings of the monks, many of which were published in these times.

It was the melancholy lot of christian morality during this period, either to be totally disregarded, or at least dreadfully perverted. The latter was done in a manner hitherto entirely new by the *scholastic theology*. All the faults and deficiencies, which distinguish the theoretical part of the scholastic theology, were apparent in the practical, and in the latter was proportionately less carefully elaborate than the former. The incapacity of the scholastics to interpret the scriptures, their inclination to subtle

investigations, their interminable controversies, and their total want of a knowledge of mankind, of experience, and practical judgment, which is observable in all their works,—these things taken together must naturally cause the science of christian morality in their hands to be a web of unfruitful refined speculations, and a magazine of singular, and for the most part, fictitious cases of conscience. How little they were capable of ascertaining the moral precepts of Christ from the scripture, is evident from the division of the virtues which prevails in their works, into *moral* and *theological*. In the illustration of *moral* virtues, they particularly followed Aristotle; and to these under the name of *theological*, they added something about hope, faith and charity. As for the rest, most of the *moralists* among the scholastics were expounders of Thomas Aquinas, on the other hand, most of the *casuists* among them pursued their investigations under the guidance of the penitential books, of which there was a large number, and had sole reference therein to the confessional; for the system of confession contributes in no small degree to the general cultivation of casuistry, and imparted to the investigation of the subject such a high value. Yet notwithstanding all the acuteness which both classes of writers have wasted, the discovery of genuine moral principles has been neither effected, nor facilitated.

During this whole period, the *mystical morality* contributed most to the improvement of the heart and life of the people. Its origin is lost in the darkness of antiquity, and the men who first introduced and extended it cannot be distinctly determined. But its rise is more easily comprehended, if we only look into the nature of the spirits within us. Serious men, who calmly meditate on their internal nature, cannot but know, that there is something divine in them, which elevates them above the external world, and which but too often directly opposes their inclinations. To show, in convincing clearness that this God in us is nothing more than our reason, and the moral law deeply grounded therein, demands a knowledge of our nature and all its powers, a fathoming of the profoundest mysteries of our spiritual character, which could not be expected in ancient times, when psychology was for the most part entirely overlooked. Nothing was then more natural, than

that correct, but obscure feeling of the dignity of man, which reason could not yet explain, should be seized by the imagination and led into error. And thus were developed of themselves the ideas which constitute the essence of the mystical theology and the morality connected with it, and were widely extended. The souls of men were regarded as parts and emanations of the Deity; men thought that in their connexion with a body and in the inclination to sensual enjoyment, they found proofs of their debasement and corruption, and as on account of their affinity to God, they could set their highest glory and salvation in nothing else than in their return to God, and in a complete union with the pure source of their being, it was regarded as a duty, to withdraw themselves from every thing sensual, to suppress and mortify all the propensities of the flesh, to sink themselves down into deep, silent meditation, to tear themselves away even from the allowed pursuits of life, and in noiseless seclusion to strive after that re-union with God, and that unspeakably happy rest in the lap of God, which was regarded as the highest limit of human desires. Even before the time of christianity, there were certain institutions and systems in vogue, which lie at the foundation of these sentiments. It was very easy to connect them with the doctrines of christianity, and hence it is not surprising that in the earliest ages of the christian church there were ascetics and anchorites, and in latter days, monks, who imitated them.

Dionysius ever since the fifth century contributed not a little by his writings to multiply them in the east. By means of the Latin translation, which John Erigena made of these writings in the ninth century, the mystical theology, which had already been carried into the west by the monks, gained more reputation in that section of the world, and from that time forth, there were always a number of christian teachers who wrote equally against learning and speculation, and insisted on secluded reformation of a purity of heart, and virtuous conduct and by meditation sought the way of union with God. Bernhard of Clairvaux, Hugo and Richard de Sancto Victoria, Bonaventura, Gerson, Tauler, Thomas a Kempis and Gailer of Kaisersberg, are the most distinguished writers of this class. To them and

others like them are we really indebted, for preserving in the minds of multitudes a feeling of piety and virtue, in times when every thing else contributed to suppress it, true as it is, on the other hand, that principles, which so easily lead to fanaticism, also frequently conducted to that melancholy result.

J. G. M.

On the operations of the 'non-naturals' together with observations on the injurious effects of alcohol or ardent spirits, upon the healthful Economy of the human system,

BY MAXWELL M'DOWELL M. D.

OF BALTIMORE.

A VIEW of the complex and delicate structure of the human body cannot fail, to excite no small degree of wonder that it should, in many cases, be enabled to perform its physiological actions with uninterrupted correctness for many years. For the purpose of securing so desirable an object as a perfectly healthful condition of the human body; so that the different organs may perform their functions with correctness; medical philosophers have, at different periods of the world, urged upon mankind the necessity of bestowing a prudent attention on what they have denominated the 'non-naturals'—such are aliment and drink, sleep and watching, motion and rest, which must be carefully adapted to the condition of each individual. The human constitution, in the early simplicity which was observed with respect to temperance and a strict observance of the rules of nature, was much more uniform in its action and in the effect produced upon it, by the application of a given portion of the non-naturals, than we find it to be in the present day. Mankind also enjoyed a much greater freedom from diseases, in their varied forms, when they were obedient to the temperate regulations of nature, than they have experienced in the progressive stages of civilization. This change in the healthfulness of the human family, is not chargeable, however, to civilization; but to an error in the judgment of each individual in the use of what are denominated the 'non-naturals.' Although it would perhaps be impossible, in the present condition of mankind to form a plan on the subject of hygiene, for the preservation of health, which would exactly

suit each individual; yet there are general principles worthy of being observed which may only require slight alterations in particular cases. A large portion of the diseases incident to the human family, are produced by the influence of the atmosphere, or air with which we are surrounded; so that the article which affords a principal support to animal life becomes frequently injurious and destructive to it. It is not the sudden transitions of atmospheric temperature alone that proves injurious to the healthful action of the human system. The air which we breathe and without which life could not be supported frequently holds in solution, or suspension, articles of a deleterious character. It is not easy, in our climate, to adapt the clothing to suit the very sudden changes which occur in our atmosphere. Much, however, may be done by proper vigilance to secure the system from the injurious operation of such changes. It is not the hardy husbandman, soldier or sailor, who are most liable to be injured by exposure to the sudden transitions of atmospheric temperature. The delicate female, the mechanic whose palid countenance clearly evinces that his body is secluded from the direct operation of the sun's rays, and the sedentary artist, are the persons who sustain most injury when they become exposed to the sudden and great changes of temperature to which the air is subjected. But in addition to the injury which many of the human family experience, by the unavoidable transitions of ærial temperature, they place themselves in danger by their own imprudence. Hence the votaries of the fascinating pleasures of the ball-room continue their exercise, frequently, till they have produced the extreme of exhaustion, and in that condition leave the heated room and immediately expose themselves to an atmosphere of hyperborean coldness. As it would be altogether in vain, we presume, to undertake to prevent the young and the gay from such exposures of their healthful systems, it is only left for us to point out the manner in which they may enjoy their amusement with the smallest risk to their health. Let a strict attention, therefore, be paid to the state of the body before leaving the ball-room for the external atmosphere. As it would be in a high degree hazardous to leave the room while the perspiration produced by severe exercise, was co-

piously issuing from the surface of the body; so it is equally dangerous to remain there not only until the perspiration had ceased flowing; but till the surface had become in some degree chilled. A person cannot be too warm to expose himself with safety to a cold atmosphere, provided perspiration is not issuing from him. But in addition to the attention that is requisite to be paid to the condition of the surface of the body, before exposing it to a cold atmosphere, it will be necessary to protect the lungs. This is a matter which is pretty generally neglected, though a moment's reflection, we think, is sufficient to convince any one of its importance. The delicate structure of the lungs is exposed to an atmospherical transition of more than thirty degrees most probably in passing from a heated theatre, or ball-room to a midnight freezing air. Thus while you observe many persons put two, or even three, cloaks around them to protect the surface of the body from the severity of the atmospheric cold; yet they seem totally to neglect the extensive surface of the lungs which they leave completely exposed. The neglect of these delicate organs is the more remarkable, as it is a matter of daily observation almost that in a majority of instances they are the principal sufferers by such exposures. The lungs are very easily protected against the influence of such exposure by covering the mouth with a soft woollen net-work which will permit the air to pass through it with considerable facility. The expired air from the lungs will leave so much caloric in the net-work as must very considerably moderate the temperature of the air drawn in by inspiration. The lungs will in this manner be completely secured from the injury that might result otherwise, by a sudden transition from a heated room to a freezing atmosphere. It will be of great importance for the individual thus situated to perform a brisk muscular action for the purpose of keeping up a considerable degree of animal heat while exposed to the cold atmosphere. As it is the invariable tendency of cold air to produce a determination from the surface to the centre and in a considerable degree check the process of perspiration, it would be advantageous to take a considerable draught of some warm liquid just when retiring to bed—balm tea—hyson tea, or coffee, will be much more suitable than any beverage containing

ardent spirits. The balance of the circulation will thus, in a majority of instances be completely restored and disease prevented. But the atmosphere does not prove injurious to the healthful action of the human system, by its sudden changes of temperature alone. A course of accurate observations have established the fact, that an easterly wind possesses a something, independent of its temperature, which is unfriendly to the healthful action of the animal organs. An obvious difference, therefore, is experienced, especially by the invalid, from the impression of the eastern and western winds, though they are precisely of the same temperature as tested by the thermometer. But as it will be impossible to guard the human system, at all times, against the changes of the atmosphere as indicated by the thermometer, hygrometer and barometer; especially those persons who are commonly denominated *nervous*; it will be advisable for such invalids to reside for a few years in a situation which enjoys an atmospherical temperature nearly uniform. The general observer, as well as many medical men, are prone to treat with levity or ridicule, the complaints of those whose unhinged nervous systems render them incapable of bearing, with composure, the variations in the condition of the atmosphere. Their complaint of interrupted healthful feelings are considered as altogether imaginary. Such an opinion is erroneous: as the derangement in the healthful feelings, in such cases, is a physical effect which is the result of a change in the temperature of the atmosphere as respects its different conditions of moisture and dryness, together with the pressure produced by it as measured by the barometer. So much respecting the varied operation of our atmosphere upon the human system. Medical philosophers have long entertained a difference of opinion respecting the quality of the aliment which is most conducive to the healthful condition of the human system: some contending for vegetable and others for animal nutriment. A view of the anatomical structure of the human body compared with that of the inferior animals would lead to a conclusion that man was more of an herbivorous than a carnivorous animal. Facts, however, which have become matters of established history satisfactorily prove that mankind will enjoy the most perfect state

of health from a mixture of animal and vegetable aliment. But as the human system can become accommodated to every variety of climate in our world; so it will enjoy the healthful exercise of its functions when confined to the exclusive use of either animal or vegetable food. We are warranted in concluding that the healthful action of the human system is impaired more by the quantity than quality of the aliment used. When an individual takes more food than his digestive powers are able to dispose of, a part becomes subject to a chemical process, the result of which is a substance that proves noxious to the animal economy. But admitting that the stomach and alimentary canal performed their appropriate action upon every portion of food which they have been required to receive; yet a quantity of nutritive substance, in its passage through the lungs, may not be completely assimilated. Hence a portion of unassimilated chyle will be permitted to travel the rounds of the circulation of the blood, which, as a foreign article, cannot fail to interrupt the healthful action of the system. It is not practicable to designate the quantity of food which each individual may take with safety. A strict attention to his own feelings can alone impart the necessary information upon this subject. It is very rare that the health of any person is injured by a deficiency in the *quantity* of aliment. But how frequently do we hear of the sudden death of persons, in the prime of life and apparently in the enjoyment of perfect health, after indulging in a hearty dinner or convivial supper. Such deaths, we think, must be accounted for from the excessive *quantity* of food which has been used and which has been oppressive to some of the vital organs. The long list of those afflicting maladies denominated *nervous diseases* are very frequently the offspring of the excessive indulgence in the use of food, the indigested remains of which impair the digestive organs by keeping up a perpetual irritation. But it would be perfectly nugatory to undertake to persuade mankind to diminish their quantity of food as long, at least, as their feelings instruct them to believe that their health has not sustained any injury. It is the invalid, or valetudinarian only, who will pay attention to instructions given respecting the quantity or quality of the nutriment that is pro-

per for them. We have already observed that the healthful action of the human system requires a strict attention to the drink which is used. From the habits and customs even of the most polished and refined nations, we must suppose that mankind have very generally concluded that water is not conducive to their health. Hence the variety of forms which the ingenuity of man has presented that healthful and pure liquid in each of which it is required to hold in solution an article possessing a stimulating or inebriating quality. It is quite unnecessary to enter into a minute detail of the injurious consequences resulting from the intoxicating draught. Our streets and alleys furnish abundant proof of the impaired health and degradation of character which are produced by the use of ardent spirits. Those who desire additional proof upon this subject may obtain it by visiting our almshouses, penitentiaries, and jails. Our object, at present, is to direct your attention to the use of the inebriating draught, in its various forms, in the most moderate quantity under an opinion that it is necessary to secure health. By attending to the opinions expressed on the good effects produced by ardent spirits, if we received them as correct, we must consider the article as a perfect *catholicon* or universal remedy. Hence alcohol in the form of whiskey, or brandy, will protect the human system from the injurious effects of intense cold or heat. It will make the timid brave—will give muscular strength to the laboring man enabling him to bear fatigue. It will also protect the system against the noxious operation of contagion. These opinions respecting the benefit to be derived from the use of alcohol, or ardent spirits, in their various forms of preparation, rest upon an unsound foundation, and therefore cannot be supported. The operation of *alcohol* upon the human system is that of a temporary stimulus producing an artificial strength which in a short time allows a depression below the point which existed before the stimulus was applied. Hence when the effect of the stimulus has ceased, the system is *more liable* to be injured by the effect of cold and heat and less able to bear muscular exertion than it was before it was placed under the operation of the alcoholic draught. But ardent spirits, in the opinion of their advocates, are necessary to assist the stomach in

performing the digestive process. A healthy stomach requires no such assistance in performing its function. The share of agency which that organ performs, in the process of digestion, is effected through the instrumentality of a fluid which it prepares, by an appropriate set of vessels, from the blood. The *gastric juice*, therefore, is formed by the action of the stomach itself. Alcohol in the form of brandy, or whiskey, cannot supply the place of the gastric juice nor can it assist a healthy stomach in secreting that necessary fluid. That ardent spirits are necessary to promote muscular action and enable it to bear labor better, can be very easily proved to be an erroneous opinion. Among the few cases, which have come under my notice, allow me to state one that is of unequivocal character. He was a man who from boy-hood possessed so great an aversion to whiskey that he could not bear to taste it, or permit even the smallest portion of it to be brought near his olfactory; yet this man executed the labor of the harvest field with much less fatigue than those persons experienced who made a free use of ardent spirits. His stomach performed its function, in preparing nutriment to support him under his daily labor, unaided by the stimulus of whiskey. In fact he bore the heat of the sun and the labor of the harvest field better than many athletic men who indulged freely in the use of whiskey; for he was active and alert while some of his fellow laborers *gave out*, to use the harvest phrase, having been completely disabled by the external heat of the sun, and the internal heat produced by ardent spirits. It was not during one harvest alone that I had an opportunity of witnessing the ability of this man to bear severe labor, under a vertical sun, without any other beverage to allay his thirst than simple cold water; for I witnessed a similar scene annually for at least *ten years*. But as the habits of mankind will only afford us few examples in proof that ardent spirits are not necessary to enable a man to bear the heat of the sun and labor, we can turn our attention to the inferior animals where proof is abundant in support of our doctrine. Look at that noble animal the horse whose muscles are brought into strong action when harnessed to the plough—we see him perspiring freely—his respiration hurried with expanded nostrils to inspire a large portion

^{of air} fair. Does he require alcohol in any shape to enable him to support such labor and heat? A short cessation of muscular exertion and a draught of cold water administered to him with caution are all that are necessary to enable him to continue his labor.

PELAGIANISM.

THE NEW HAVEN SEMINARY AND QUARTERLY.

ONE of the most wicked features of the infidelity of the latter day, as we learn of God, is its *wilful ignorance*. Scoffing is to be the last form of unbelief; and willing ignorance is to be its striking characteristic.

Similar to this in many respects, are, and will be, beyond question, the fatal heresies of the same period of the Church. Error, which we call heresy, and error which we call infidelity; are one, in so far as they are both error. But the forms of each, are in themselves, almost infinite in variety. Yet, it could perhaps be shown from a comparison of the forms of heresies which have desolated the church, with the forms of unbelief which have polluted the earth, that there has been a subtle, but most pervading sympathy between them. When the rank atheism that springs from the most degraded condition of instructed sin, has cursed the world; at the same moment, forms of singularly gross and disgusting error, have plagued the church. When the acute scepticism of philosophical unbelief misled the world, the errors of the church seemed tinctured with the same sophistic, self-confident, metaphysical, spirit. And so passing through the round of associated heresy and infidelity, we might anticipate for the last ages of the church's trial, some pervading form of false doctrine, that should stand in harmony with that scoffing, which in deliberate and contented ignorance, raves against God.

In our great cities, there has for some years past appeared a sect of infidels, we might perhaps truly say atheists, who are the most audacious and horrible that ever arose amongst men. Some hold to the ancient dogma, of the eternity of the present order of the universe; some have extremely absurd ideas about the identity of the Deity, with the existing universe, in its various possible conditions; some admit the

spirituality of the human soul, but contend that it will be resolved back into the Deity, or the universe, according to the Hindoo dogma on that subject: but nearly with one accord they deny future separate existence of the soul, and scoff at all notions of future, much less endless punishment. They have published tracts, issued blasphemous and most impious books, established presses, and scattered their opinions over the land. At the same time, they have hired or erected houses in several cities, where from week to week, and especially on the sabbath day, they have held meetings into which any person might gain admittance for a few cents, and hear the most sacred and awful truths of religion made the jest of the vile, and the scoff of the fool.

Simultaneously with the rise of this band of outcasts, we here behold the growth of a system of opinion and practice in the church, not less fatal to it than the open crime of those we have pointed at above, is subversive of all the temporal interests of mankind. Heresies that sap the foundation of divine truth, and whose propagation is made, in the present state of things, to subvert the best established principles of moral conduct. It is not clear perhaps, that the name by which these opinions and proceedings are becoming daily better and better known, is historically quite accurate. The system of *Pelagius*, as such, has not perhaps been held, just as he and *Celestius* held it, by any sect as such, since the great *Augustin*, in its infancy, set his face like a flint for its destruction, and by his powerful and elegant writings set the whole christian world against it. On this subject we have the advantage of having infallible authority on both sides. For Pope *Zosimus*, at one time declared *Pelagius* and *Celestius* to be sound and persecuted men; and subsequently united with the African Bishops, with the Councils in Gaul and Briton, and with the famous one at *Ephesus*, in condemning them and denouncing their errors.

Some of the worst errors of *Pelagius* that have been revived in our days, are such as these, namely: That the consequences of Adam's sin were confined to himself—so that his posterity have nothing to do with it: 2, That infants come into the world without any pollution of nature, more than Adam had be-

fore he fell, therein pollution subsequently being as really the result of their voluntary acts, as Adam's was of his: 3, That grace is not necessary for the right performance of all moral acts, nor necessary at all, except to persuade the will: 4, That we are not at all disabled, but only unwilling to love God, and do righteousness, &c. &c. The shortest and clearest summary of the kindred modern errors, at this moment within our reach, is that found in a document which has excited very great attention in one branch of the church of Christ. We allude to the act and testimony, issued first about a year ago, by about seventy persons, most of whom were members of the minority of the General Assembly of the Presbyterian church, which met in Philadelphia, in the spring of 1834; and now advocated by a very large party in that communion. The errors extracted below, have we believe been considered by the whole of that denomination, a fair statement of the opinions, in dispute. And the great difference of opinion seems to exist, as to the actual extent to which the heresy extends, and the best method of dealing with the subject, there is we understand, throughout that entire sect, so far as it retains a tolerable adherence to its own formularies, one common sentiment, that the errors amount substantially to the Pelagian heresy, (though they are indeed in some respects more absurd, and more ruinous) and that they constitute another gospel. In this view, there can be no doubt, that every renewed heart, in every evangelical sect, must substantially agree. And as for ourselves, we consider that opposition to these mad and sinful dogmas, is not only consistent with, but imperiously required, by the perfect catholic and yet evangelical complexion, which we desire to give to our own pages. The Pelagian heresy is not Protestantism, any more than the Socinian, or Arian heresies; they are all merely forms of fatal apostacy.

"We testify" says the document alluded to above, "against the following as part of the errors, which are held out and taught by many in our church."

ERRORS.

1. OUR RELATION TO ADAM.—"That we have no more to do with the first sin of Adam than with the sins of any other parent."

2. NATIVE DEPRAVITY.—“That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is somehow connected with the fall of Adam.”

3. IMPUTATION.—“That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.”

4. ABILITY.—“That the impenitent sinner is by nature, independently of the aid of the Holy spirit, in full possession of all the powers necessary to a compliance with the commands of God: and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.”

5. REGENERATION.—“That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.”

6. DIVINE INFLUENCE.—“That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.”

7. ATONEMENT.—“That Christ's sufferings were not truly and properly vicarious.”

For the present we will only add, our deep conviction of the truth and justice of the following statement, in reference to the character of these errors, which one of the parties, in the great controversy has made.

“After what has been said, it is useless to waste words in speaking of the nature of these ‘errors.’ As a system they sap the vitals of religion; they are a new Gospel; they kill all true religion in the soul; they blast every region over which they pass; they are incompatible with a saving knowledge of our own hearts—of the hatefulness of sin—of the nature of regeneration—of the way of salvation. They are such, that no man that loves his brother, ought to hesitate a moment

to subject him to discipline for holding; none who loves God, to refrain from casting immediately forth from his church; none who loves his own soul, to pause in fleeing from, as from eternal death.”

We presume it cannot be unknown to our readers, that the Theological Seminary attached to the ancient and renowned college at New-Haven in Connecticut, has the honor of being foremost on this continent, in revising, re-shaping, supporting and propagating this woeful system. Indeed the system itself, is not uncommonly denominated “Taylorism,” after one of the distinguished Professors in that school. How far other Theological Seminaries, such as that at Auburn in New York, at Cincinnati in Ohio, and perhaps others, may be committed to these errors, the churches are waiting with deep anxiety to know. That individual professors, in them, as also in other and more orthodox schools, are deeply imbued with the new Theology, as some wildly term it, is fully known; and it cannot be too speedily or explicitly stated to the public, what the patrons and boards of control of such institutions, intend to do in relation to them.

We have already intimated, that along with the progress of modern Pelagianism, there has gone a course of moral teaching, in reference to some of the great rules of conduct, which tended to uproot the foundations of virtue; and a latitude of conduct on the part of its disciples, which seemed utterly incompatible with the existence of an enlightened conscience. Here again, without committing our pages to any support of any party in any denomination, merely as such, we must be allowed to quote from the document whose statements we have used above. The following clear and precise allegations, show very strongly, the virtue of some of the delinquences in moral conduct, to which Pelagian sentiments in religion give birth.

AS REGARDS DOCTRINE.

1. “We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense different from the general sense of the Church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt our standards, are bound by candor and the simplest in-

tegrity, to hold them in their obvious, accepted sense."

2. "We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system."

3. "We testify against the reprehensible conduct of those in our communion, who hold and preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith."

4. "We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute."

The conduct which is denounced in the second of the preceding statements, has been publicly and fully avowed, defended and justified by the whole body of divinity Professors at Yale College, over their signs manual, in the face of the whole world. And they have admitted and demonstrated, that some of them could not be justly considered honest men, in view of their past conduct and present posture, unless the principle here denounced as immoral, was received as sound and true. We are well content to leave the decision of this point, to the moral sense of our readers, at least for the present,—while we proceed to state the dreadful case, which it was our more immediate object to lay before them; and to the right understanding of which—not to speak of the importance of the subject itself, the exposition we have been making seemed necessary.

One of the most constant and extraordinary efforts of the whole body of American Pelagians, has been to fasten their opinions upon the good and great, dead or alive, and so give to themselves all the sacredness to be derived, from whatever wisdom, learning, and piety had been found amongst men. In the early stages of the controversy, some persons were engaged in this work, who we hope, and have reason to believe, have since repented of it, and done their first works. The ablest and most devoted laborer in this field, however has been the CHRISTIAN SPECTA-

TOR, published quarterly at New-Haven, and known as the organ of the party, at whose head stood one or two of the Professors in the Seminary of that place.

It seems that a minister in Connecticut, named *Luther Hart*, now no more, was an occasional contributor to the pages of the New-Haven periodical, named above. After the death of that gentleman, the REV. NOAH PORTER, D. D. of Farmington in Connecticut, published in the *Christian Spectator*, for October, 1834, an article on the life and character of Rev. Luther Hart. Dr. Porter, himself a disciple of the New-Haven Theology, uses the name of Mr. Hart, and the occasion of writing the sketch of his life and character, to notice and patch up, some previous discussions, in which he, or his friends, had been endeavoring to show that DR. BELLAMY, held and taught the Pelagianism of DR. TAYLOR. It may not be known to all our readers, that *Bellamy* was one of the old fashioned divines of New England; in most things, sound and orthodox; but holding many of the peculiarities which during, and before, and after his day, distinguished many of the divines, both of this country and Britain, from the simple adherents to the Westminster formularies. They were all alike perhaps, essentially; but in many things they were not. But none of them held one single distinctive feature of the New-Haven divinity. And of all men, Bellamy was amongst the least obnoxious to such a charge.

The conductors of the *Christian Spectator*, choose however to press the good name of Bellamy into their support; and though they should demonstrate him both fool and knave in the process; that was his affair, not theirs. This attempt was elaborately made in the fall number for 1830; and now in the October number for 1834, the contest is still continued, under the pretext of writing a notice of a deceased minister.

The author of "Views of Theology," who is known to be a gentleman of great acuteness and independence, a layman, residing and engaged in business in the city of New-York, has taken up the subject, in his XV. No. for November, 1834, and discussed it with reference to Bellamy, the Spectator, the Professors of New-Haven,

the late Mr. Hart, and Dr. Porter, in a most pungent article, addressed by name to the last named person. In this article he demonstrates, past the possibility of doubt, that Dr. Porter, Dr. Taylor, and their associates, had most grossly perverted the statements of Bellamy, had done violence to his plainest declarations, imputed to him sentiments which he abhorred, and made him uphold opinions, which it had been the great object of his writings to confute. Nay, he proves, that not content with this complicated treachery, as it regarded Bellamy, they had gone so far as to draw in the name of the poor young man, whose character they were pretending to illustrate, and make his memory responsible for their tremendous iniquity. Still farther, we feel compelled to admit, that he has left it nearly impossible to doubt that all this wickedness was done knowingly and intentionally.

Let the following extracts show the opinion of the writer in the Views of Theology (and whom we may well say, is well known to be ELIEZER LORD, Esq. of New-York) of the conduct of the Pelagians named above.

"I now ask you, sir, how is it to be accounted for, that the reviewer put forth this misrepresentation? I do not inquire of you how it is to be apologized for. It does not admit of excuse or palliation. But I ask you to make known the reason of his perpetrating it. How was it, sir, that the author of that article, after having carefully perused Dr. Bellamy's Sermons and Vindication, sat down and deliberately penned this stupendous misrepresentation; not only without one solitary proof, or consideration to support him; but against a glare of evidence, which no eye, however dull, could fail to see; against the clear and unpervertible testimony of every page, of every proposition, of every sentence in the volume? Unveil to us, I pray you, sir, the reasons of this extraordinary act?—that its author, if a thoughtless trifler, may at least be disarmed of his influence, or if a deliberate falsifier, may meet the infamy that his depravity deserves.

Again. "That your representations have any pretensions to accuracy—that they are not totally and most flagrantly false—no one, I suspect, will have the courage to claim. How came it to pass, I call upon you to make known, that he

and you penned and sent them forth to the churches?—Where lay the causes? What were your reasons?

Again. "What now are the conclusions to which the impartial must find themselves carried by these passages, in respect to your and the reviewer's statements? Can any fact be clearer, than that the whole tissue of his pretences that Dr. Bellamy concurred with Dr. Taylor, is utterly unauthorized; a misrepresentation the most causeless, the most stupendous, and the most calumnious? Or, could any mass of evidence render the conviction more resistless than it was so intentionally? a falsification as deliberate and malicious as it is unequalled in magnitude and daring. What consideration have you to offer that can justly shield him from this verdict?"

But that our readers may see more clearly, at once the nature of the difference between some of Bellamy's views, and those on the same subject of the New Haven school, and thus be able to appreciate the attempt to prove their identity, and to perceive the mode of argument adopted by Mr. Lord, we will give several passages of some length. "But, sir, the artifice by which you attempt to cheat your readers into the impression that the theories occupy common ground in respect to the topics which you enumerate, is as detestable as your reasoning is weak. Dr. Bellamy's theory relative to God's eternal purpose is, that his plan embraces all the events which transpire in his empire; and the sin which his creatures commit, as well as the holiness which they exercise. But Dr. Taylor's theory is, that his 'plan consists only of what *God does*' neither including therefore the sins nor the obedience of his creatures! Dr. Bellamy's theory relative to the permission of sin is, that God voluntarily permits it by his providence, when he could have hindered it, and "caused misery to have been forever unknown in his dominions, with as much ease, as to have suffered things to take their present course." But Dr. Taylor's theory in respect to it is, that God does not voluntarily permit it by his providential administration, but that it is exerted by his creatures solely because he is unable to prevent it by any providential or spiritual influence that he can exert, without destroying their freedom! Dr. Bellamy's theory is, that

God over-rules the sin that is exerted by his creatures, in such a manner, as to produce an immeasurably greater sum of holiness and happiness, than could have existed, had not that sin been permitted. But Dr. Taylor's theory is, that God neither does, nor can so over-rule that sin, as to secure as much holiness and happiness as would have existed, had sin never been committed, but obedience been universally exerted in its place! Dr. Bellamy's theory, to say the least, does not directly deny any of the essential attributes of the divine nature, nor revealed principles of the divine government. But Dr. Taylor's theory is a direct denial of God's power to exert either such a providential or spiritual influence on a moral agent, as to prevent him from sin, or efficiently to excite him to any act: and thereby denies all the essential attributes of God's nature, and not only all the revealed principles of his government, but the reality of his government itself!

"Your intimation then, that their theories occupy common ground in relation to these great themes,—if restricted in its import to truth; must mean simply that they both actually *respect, or are theories of these subjects*; though they are exact opposites in the views they exhibit of them; and this fact you have the effrontery to offer as a reason that no surprise should be felt, that Dr. Bellamy, if he found his own theory perplexed with difficulties, unconsciously abandoned it, and adopted the other!

"If it is in your power to demonstrate, or exhibit any rational probability that such was not the fact; I have already solicited you to do it, and now repeat the invitation. In the meantime, a single example will show of what an unrighteous perversion he was guilty, in the passages by which he attempted to support his representations. Dr. Bellamy exhibits his opponent as thus objecting to his theory and arguments.

"I grant this reasoning looks plausible, and that some pious conscientious persons may have been induced to believe the wisdom of God in the permission of sin by it; but it does not convince me. For if once I should believe that it was wisest and best in God to permit sin, most for his glory and for the good of the system; I should feel myself under a necessity to look upon sin as being *in its own nature* a good thing, for the glory of God, and good of the system;

and that God delights in it as such. And that, therefore, instead of hating sin, mourning for it in ourselves, lamenting it in others, we ought rather to esteem it as really a good and virtuous thing; and as such to rejoice in it, and even to keep an everlasting jubilee in remembrance of Satan's revolt, and Adam's fall; events so infinitely glorious:—Absurdities so shocking that I never can believe them." p. 144.

To this objection Dr. Bellamy replies, "And absurdities, let me tell you, that if you did but understand the scheme you are opposing, you would know, are so far from following from it, that they are absolutely inconsistent with it.

"For the doctrine of the wisdom of God in the permission of sin, supposes sin in itself, and all its natural tendencies to be infinitely evil, infinitely contrary to the honor of God, and good of the system. For herein consists the wisdom of God in the affair—not in bringing good out of good—but in bringing infinite good out of infinite evil, and never suffering one sin to happen in all his dominions, but which, notwithstanding its infinitely evil nature and tendency, infinite wisdom can and will over-rule to greater good on the whole. So that all these objections are without weight.

"For sin in itself and its natural tendencies, being just as evil as though God never meant to, and in fact never did bring any good out of it, is as much to be hated for its evil nature and tendency, to be repented of in ourselves, and lamented in others, mourned for, watched and prayed and preached against, as if no good was ever to be brought out of it." p. 145.

"Now, sir, two of the eight arguments which the author of that review employs to verify his assertion that Dr. Bellamy decidedly discountenanced Dr. Taylor's hypothesis, that sin is not the necessary means of the greatest good, and that it is exerted by his creatures, not by his voluntary permission, but in spite of his utmost efforts to prevent it; are founded on these passages: and one is the identical argument of the objector to whose reasoning Dr. Bellamy replied; and the other is founded on his reply to that reasoning, and is nothing more nor less than a slightly varied repetition and re-assertion of that objection! The following are the passages:

"2. Dr. Bellamy uniformly exhibits

sin as taking place by God's "*permission*." Now we ask, why is he always so careful to speak of it as "*permitted*?" Does the Almighty merely "*permit*" or only not hinder the existence of that, which is really demanded by the supreme good of the universe? If the nature of sin is such, as to render it essential to an object of infinite magnitude; or if, as some maintain, [an implication that Bellamy is not of that number] it is an integral part of that system, and on the whole advantageous rather than hurtful—a good rather than an evil, why talk of its being only "*permitted*?" Is God honored by being represented as merely *permitting* or not *hindering* the best means to the best end? Surely if sin is this means, instead of supposing simply that God would not *hinder* it, we ought to believe that he made obvious and special arrangements for its introduction *into* the universe, and that he is in the strict and proper sense the author of sin. The nature of the case requires this supposition. The honor of God, and the good of the universe require it. But this is totally incompatible with the notion of mere *permission*." "No one can with the least propriety speak of permitting an evil, while he views the evil as a necessary means of the greatest good."

"The inference, we think, is unavoidable, that at times certainly, and with good reason, Dr. Bellamy regarded sin, not as the necessary means of the greatest good—but as a baneful evil, *incident* to the best system." Christian Spectator, for 1830. p. 534, 535.

"Here sir, you perceive he adopts the identical objection and reasoning of Dr. Bellamy's opponent; and yet, in the face of the fact that Dr. Bellamy pronounced both the objection and argument to be wholly without weight, and asserted the truth of his theory in contradiction to them; the reviewer boldly alleges this objection as demonstrating that Dr. Bellamy did not maintain his own theory, but held the directly opposite hypothesis now advocated by Dr. Taylor! What think you, sir, of the reviewer's honesty, in thus treating this passage?"

"But the effrontery of his logic is equal to its unfairness. Look at it, sir. He alleges the fact that Dr. Bellamy uniformly exhibits sin as permitted by the Most High, as the necessary means of the greatest good, as rendering the in-

ference unavoidable, that he did not regard it as the necessary means of the greatest good; but contemplated it as a baleful evil! And the fact that Dr. B. represented God as *voluntarily* permitting it, when he might have hindered it as easily as not; as forcing us to the conclusion, that he did not regard it as voluntarily permitted; but as an evil "*necessarily incidental* to the best system," and taking place in spite of the utmost efforts of the Most High to prevent it! Do you flatter yourself, sir, that honest men can be led to regard such reasoning as having emanated from a conscientious, upright mind? Does it not bear the most indubitable marks of intentional and malicious misrepresentation?"

This is all bad enough. That men should deliberately commit offences of this sort, on any subject, or for any purpose, is truly deplorable! But that persons bearing the name of Christians, and even pretending to be ministers of Jesus Christ, should thus set at defiance, the plainest dictates of morality, is truly shocking. But how shall we find words to express, what all ought to feel, at the corruption of such things by men, who claim peculiar favor with God the spirit, on account of their peculiar sanctity of life, and insight into his truth; at the moment that they, disregarding the first principles of virtue, and through whole years, building up a false gospel, by the most terrible system of deliberate and consummate wickedness! And yet what follows is, if possible, still more atrocious

"I have conducted the foregoing discussion as though Mr. Hart were, in fact, as you intimate, the author of the review of Bellamy. I observe, however, sir, you do not expressly declare him to have written it. Your remark is "For the June number of 1830; he prepared the review on the early history of the Congregational Churches of New England. The review of Bellamy *appeared* in the succeeding number." Your language, however, throughout the remainder of the passage, is framed precisely as though he wrote it; and must leave every reader, who has no other means of knowledge, under the fullest impression that he was its author.

"I beg leave, however, sir, to inquire of you, on what grounds you gave that 'shape' to your 'argument?'—What evidence have you that Mr. Hart was the

writer of that review? Did you ever hear him declare, or admit that he was its author? Has professor Goodrich or Dr. Taylor ever stated to you that he wrote it? Did you never hear Mr. Hart distinctly declare, that he was not responsible for its statements? or, at least, have you not heard, that, to shield himself from the odium which the report that he wrote it occasioned, he made such a declaration to others? Have you never heard the gentlemen at New Haven state, or admit that such was the fact? Is it not, sir, in one word, within your certain knowledge, that that article, at least as to all the important portions of it, was not written by Mr. Hart, but came from the pen of the Dwight professor of theology in Yale College; aided doubtless, by professor Goodrich? I call upon you, sir, for a categorical answer to these questions; and take the liberty to apprise you, that there is more than one individual whose knowledge on the subject is such as to render it unsafe for you to return any other reply than is strictly coincident with fact.

“What an edifying spectacle these transactions form for the contemplation of the churches! In what a becoming attitude they present the guileless and innocent gentlemen at New Haven, who are so averse to controversy; such assiduous lovers of truth, and cultivators of charity; and withal, so conscious of their integrity, as—though assailed by intimations that they have been guilty of the grossest deception in the management of their discussions,—to prefer to allow the attacks of their opponents to pass unrefuted, rather than indulge in an appearance of contention with brethren!

“Such, sir, are the animadversions I have to offer on your remarks on the review of Bellamy. I regret throughout the whole passage on which I have dwelt, I have not been able to find a single sentence, nor proposition—with the exception of your admission that Bellamy held his own theory!—that is not either in contradiction to fact, or at best, most essentially deficient in accuracy.”

“Of those misrepresentations and inaccuracies, to you the task now belongs, to unfold the causes, and furnish the requisite correction;—a task you will find it necessary, I cannot but think, to discharge with eminent fidelity, in or-

der to meet either your exigences, or the just demands of the public. That such a tissue of blunders—if your errors belong to that category—of mis-statements and sophistries, should have been put forth by you in the *Christian Spectator* in reference to that review of Bellamy;—itself a complication of misrepresentation and treachery;—cannot fail to strike observers as a singular and startling fact;—a fact that doubtless must have had its origin in an equally extraordinary cause. Why is it—the inquiry resistlessly presents itself—that these ministers of the gospel; these teachers of theology; who profess to be such independent and impartial inquirers after facts; such ardent lovers of truth; such disciples of charity; have deliberately written and published, in reference to Dr. Bellamy’s theory, and their controversies respecting it, such a mass of statements, that are marked with every distinctive feature of studied falsehood; and attempted to sustain them by a labored array of reasoning, that is fraught with all the usual characteristics of intentional sophistry? If assured of the truth of their theory, and of their competence to vindicate to the churches, why is it that they attempt to sustain it by such artifices? Why labor so assiduously to make out that it was decisively countenanced by Dr. Bellamy; instead of showing that it is indubitably sanctioned by the pages of revelation? If satisfied of the accuracy of the statements and reasonings of the review of Bellamy; why put forth, in the article under notice, a representation of it so totally contradictory to fact, and adapted to mislead their incautious readers? If there is nothing in it to be retracted nor regretted; why attempt to screen themselves from responsibility for it, by ascribing it to one who is no longer here to answer for his errors, or expose their injustice? How is it that a complication of mis-statements, sophistries, tergiversations, plots, underplots, gyrations, and circumgyrations, as these articles, and the transactions connected with them, exhibit, can have been the work of upright and guileless minds?—that in such a multiplicity of statements and reasonings it can have come to pass ‘unconsciously,’ and by sheer mistake, that they have not so framed their propositions, in one single instance, as to express the truth;—nor

so shaped their argument as to correspond with fact? It certainly is utterly unlike the usual experience of the intelligent and upright. It is totally at variance with the law of chances."

"But if this concatenated system of obliquities is not to be accounted for by mistake; what views are to be formed of its cause? What sort of men are its authors? What must be their sense of the condition of their theology, if it is felt to be necessary to resort to such expedients for its support and diffusion? If in these instances they are so utterly insincere and deceptive in their pretences; to what reliance are their professions entitled in any other? What assurance is there that they will not exhibit equal treachery, whenever their interests require the profession of doctrines that they reject, or the intimation of purposes which they have no design to fulfill? What qualifications have they for the station they occupy—what title to the influence they aspire to exert? What but presumption, but madness can it be to intrust to them the delicate and responsible work of training up the young for the sacred office: of moulding the faith and forming the character of the future teachers and guides of the church?"

"Such are the reflections and apprehensions, sir, which the consideration of the subject must resistlessly force on every conscientious mind; such is the position in which you and your co-laborers at New Haven have placed yourselves, in respect to truth and piety;—a position from which you are to extricate yourselves; convictions and apprehensions which you are to meet and successfully obviate; or necessarily become the objects of general distrust, and reprobation; as be assured you are, of the profound commiseration of your well-wisher,

THE AUTHOR OF
VIEWS IN THEOLOGY.
REV. N. PORTER, D. D."

What more can we say? And these men "have a name to live;"—these practices are borne with by their patrons, by the honourable men who fill their boards of control, by their brethren in the ministry, by the churches of Christ. Alas! for the day when such men are leaders in God's sacramental feast! Alas! for the world, when such as these are set to enlighten it! Alas! for Zion, when her high and her beautiful places are occupied by men like these!

A LETTER FROM ROME TO A FRIEND, SHEWING THE EXACT CONFORMITY OF
POPERY AND PAGANISM, BY CONYERS MIDDLETON, D. D.

SIR:—I am sensible, that by this time you cannot but be desirous to have some account of the entertainment, that I have met with in *Rome*; for as you have often heard me declare a very high opinion of the pleasure which a curious man might reasonably expect to find in it, so you will be impatient to hear how far my expectation has been answered, and my curiosity satisfied. You have observed, without doubt, from my former letters, that the pleasure of my travels seemed to grow upon me in proportion to the progress, which I made on my journey, and to my approach towards *Rome*; and that every place, which I had seen the last still pleased me the most. This was certainly true in my road through Lyons, Turin, Genoa, Florence; but is much more remarkably so with regard to *Rome*: which, of all the places that I have yet seen, or ever shall see is by far the most delightful: since all those very things, which had recommended any other place to me, and which I had been admiring before, single and dis-

persed in the several cities through which I passed, may be seen in *Rome*, as it were in one view, and not only in greater plenty, but in greater perfection.

I have often been thinking that this voyage to Italy might properly enough be compared to the common stages and journey of life. At our setting out through France, the pleasure that we find, like those of our youth, are of the gay flattering kind, which grow by degrees, as we advance towards Italy, more solid, manly, and rational, but attain not their full perfection till we reach *Rome*: from which point we no sooner turn homewards, than they begin again gradually to decline, and though sustained for a while in some degree of vigor, through the other stages and cities of Italy, yet dwindle at last into weariness and fatigue, and a desire to be at home; where the traveller finishes his course as the old man does his days, by a perpetual repetition of past adventures.

But to return to my story. 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 collection 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 that will at least afford matter for more particular and curious remarks, than a common traveller is capable of making, or a general collector has time to reflect on. The learned Montfaucon, speaking of the villa of Prince Borges, says, "though its antique monuments and rarities have been a hundred times described in print, that 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, I own, 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 St. 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 chappel, at the expence of our Cardinal Pool. 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 milk:" 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 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, or 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 Cataline'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 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 appeared 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 formed upon the plan of Christianity.

Many of our divines have, I know with much learning and solid reasoning charged, and effectually proved the crime of idolatry on the Church of Rome; but these controversies (in which there is still something plausible to be said, on the other side, and

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 witnesses 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 to the bottom; and to explain and demonstrate the certainty of it, by comparing together the principal and most obvious parts of each worship; which, as it was my first employment after I came to Rome, shall be the subject of my Letter. Reserving therefore to my next, the account that I design to give you of the antiquities and other curiosities of the place, I shall find matter enough for this time, to tire both you and myself, in shewing 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.[a]

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

[a] —Thuricremis cum dona impone-
rit Aris, *Virg. Æn. IV. 453. 486.*

Sæpe Jovem vidi cum jam sua mitere
vellet,

Fulmina, thure dato sustinuisse manum.

Ovid.

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 [b] the very places or houses, where it could be proved to have been done, were by a law of Theodosius confiscated to the government.

In the old *bass-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 [d]. 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, amongst the rest, the Thuribulum or vessel of incense, which the priest

[b] Maximus dixit : Thure tantum Deos,
Nicander, honorato. Nicander, dixit : Quo-
modo potest homo Christianus lapides et ligna
colere, Deo relicto immortali? &c. Vid.
Act. Martyr Nicandri, &c. apud Mabil. Iter.
Ital. T. 1. Par. 2. p. 247.

Adeo ut Christianus vere sacrificare crede-
rent, ubi fummis Digitis pululum thuris inje-
cissent Acerram, &c. Vide Durant. de
Ritib. l. I. c. 9.

Non est in eo tantem Servitus Idoli, fiquis
duobus digitalis Thura in bustum aræ jaciât.
Hieron. Oper. T. 4. Epist. ad Heliod. p. 8.

[c] Namque omnia loca, quæ Turis con-
stiterit vapore sumasse, si tamen ea fuisse in
jure thurificantium probabitur, Fisco nostro
adsocianda censemus, &c. Jac. Gothof. de
Stat. Pagnor, sub Christian. Imper leg. 12.
p. 15.

with many ridiculous motions and crossings, waves several times, as it is smoaking, 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 holy Church, to provide purifying or holy water at the entrance of their Churches"[*e*]. 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 [*f*]. The same vessel was by the Greeks called *Perirranterion*; two of which, the one of gold, the other of silver, were given by Cræsus to the temple of Apollo at Delphi [*g*]: 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 [*h*]. 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 [*i*]; and the form

[*d*] Vid. Montfauc. Antiq. Tom. 2. plate 23. 24. 25.

Da mihi Thura, Puer, Pingues facientia
Flammas. *Ovid. Trist.* 5. 5.

[*e*] Spargens rore levi, &c.
Virg. Æn. 6. 230. vid. Not.

[*f*] Vide Montfauc. Antiq. T. 2. Pt. 1. l. 3. c. 6. Eurip. Jone. v. 96.

[*g*] Herodot. l. I. 51; Clem. Alex. Strom. l. 1.

[*h*] Vide Cæschin. Orat. contra Ctesippeon. 58.

[*i*] Porro singulis diebus Dominicis sacerdos missæ facrum facturus, aquam sale adpersam, benedicendo revocare debet eaque

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 *bass-reliefs*, or ancient coins, wherever the insignia, or emblems of the Pagan priesthood are described, of which it is generally one [*j*].

Platina, in his lives of the Popes, and other authors ascribe the institution of this holy water to Pope Alexander the first: 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 [*k*]; 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 [*l*]."

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 improvements 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 [*m*]; and to crown all, producing a long roll of miracles, to attest

populum adspargere. Durant. de Rit. l. 1. c. 21.

[*j*] Vide Montfauc. Antiq. T. 2. P. 1. 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 Medaglie.

[*k*] Just. Mart. Apol. 1. p. 91. Edit. Thirlb.

Vid. Hospinion. de Orig Remplor. l. 2. c. 25.

[*m*] Durant. de Ritib. l. 1. c. 21. It Hospin ibid.

the certainty of each virtue, which they ascribe to it [n]. 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?

Ab nimium faciles, qui tristia crimina cædis
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, receives from each owner a gratuity proportionable to his zeal and ability [o]. 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 [p].

[n] Hugius aque benedictæ virtus variis iraculis illustratur, &c. Durant. ibid.

[o] Ma ogni forte d'animali a questo santo si raccomanda, e pero nel giorno della sua festa sono portate molte oferte a questa sua chiefa, ingratitude delle gratie, che diversi hanno ottenute da lui sopra de' loro bestiami. Rom. modern. Giorn. 6. c. 46. Rion de Monti.

[p] In Festo Sancti Attonii prope S. Mariam Majorem, ritus nobis insolitus visus est, ut quicquid equorum est in urbe ducantur cum suis phaleris ad portam ecclesiæ, ubi aqua lustrali ab uno e patribus omnes & singuli asperguntur, 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 [q]; 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 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 [r], the 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 [s].

Herodotus tells us of the Ægyptians, (who first introduced the use of lights or lamps into their temples) [t] that they had a famous yearly festival, called from the principal ceremony of it, the lighting up of candles; but there is scarce 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

[q] Vid Rubenii Elect. 2. 18.

[r] Ad singulas ecclesiæ aras (qui ritus in omnibus Italiæ Basilicis observatur) singulæ appensæ sunt Lampades. Mabil. It. Ital. p. 25.

[s] Placere et Lychnuchi pensiles in delubris. Plin. Hist. Nat. 1. 34. 3. Vid. Cupidinem argenteum cum Lampade.

Cic. in Verr. 2. Centum aras posuit, vigilemque sacraverat ignem. Virg. Æn. 4. 200.

[t] Clem. Alex. Strom. 1. 1. c. 16.

heathenish custom [*u*]: 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 [*x*]: 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 Loreto; as well as the vast profusion of wax candles, with which their churches are illuminated on very 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 side-board 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; viz. 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 favour or cure effected by their tutelar deity in that particular member [*w*]. but the most common of all offerings were pictures representing the history of the miraculous cure or deliverance,

[*u*] Hospin de Orig. Templor. l. 2. 22.

[*v*] Cupidines 11. cum suis Lychnuchis et Lucerna. Grut. Insc. 177. 3.

[*w*] Vid. Montfauc. Antiquit. T. 2. p. 1. l. 4. c. 4. 5. 6.

vouchsafed upon the vow of the donor.

Nunc, dea, nunc succurre mihi; nam posse Picta docet templis multa tabella tuis.

Tibul. El. I. 3.

Now goddess help, for thou canst 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 [*x*], "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 harbor?" "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 these offerings, which Livy says, were the price and pay for the cures that he had wrought for the sick [*y*]; 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 [*z*]; a remarkable fragment of one of these tables is still remaining and published in Gruter's [*a*] 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 [*b*].

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 as 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

[*x*] Cic. Nat. Deor. l. 3. 253.

[*y*] Cum donis dives erat, quæ remediorum falutarium ægri mercedem sacraverant Deo Liv. l. 45. 28.

[*z*] Strabo. T. 1. 515.

[*a*] Gruter. Inscript. p. 41.

Et Montfauc. Antiq. T. 2. p. 1. 4. c. 6.

[*b*] Ibid.

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 [c].”

The altar of St. Philip Neri, says Baronius [d], “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 favoured 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.

There is commonly so great a number of these offerings hanging up in their Churches, that instead of adding beauty, they give offence, by covering and obstructing the sight of something

[c] Pol. Virg. de Inv. Rer l. 5. 1.

[d] Baron. Ann. 1. 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 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
FVN DATVRIS
AB IPSO DORMITIONIS DIE ANNOS
QVATOR ET QVADRAGINTA
INCORRVPTVM DIVINA
VIRTUTE SERVATVM OCVLIS FIDELIVM
EXPOSITVM A DELECTIS IN CHRISTO
FILII SVB EIVSDEM S. PATRIS ALTARI
PERPETVAE SEPVLTVRAE MORE MAIORVM
COMENDATVM EST
ANNO SALVTIS. M.DC. XXXVIII.

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 [d]. For they consist chiefly, as has been said, 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 get 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 these 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 tutelar Saint, or by the notice of a dream, or some other miraculous admonition from heaven. “There can be no doubt,” say their writers [e], “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 ascribed to the imaginary help of
[To be Continued.]

[e] Ab his columnis, que incommode opposita videbantur, signa amovit, &c. Liv. l. 40. 51.

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GOOD TIDINGS OF GREAT JOY:

OR, THE

DOCTRINE OF UNIVERSAL SALVATION,

Clearly stated, incontestibly proved, and faithfully applied, in a
SERMON,

Preached and published by a Doctor of the Sect.

LUKE ii. 12.—“Fear not: for behold I bring you good tidings of great joy.”

In looking around on this promiscuous assembly, brought together by the cheering doctrine which I am about to preach, I see many who stand in need of comfort and consolation. Our mode of life, my brethren, exposes us to many evils. Our congregation, being generally composed of the looser sort of men, we meet to worship God in circumstances which call for peculiar commiseration and mercy. A praying swearer is surely a real object of compassion; an habitual sabbath breaker, or reviler of sacred things, engaged in acts of worship, stands in peculiar need of *grace*; and a universal preacher, speaking peace to the wicked and soothing the consciences of the guilty, deserves at least *some mercy*. Of all sects, ours needs consolation the most. But to all of you, my hearers, whatever your character and condition, whatever your sentiments and course of life, I come to bring you tidings of great joy. Every word of my text seems to be applicable to you. You have suffered a great deal from remorse of conscience and fear of punishment; I say unto you *fear not*. You never go to hear the gospel preached; behold, I *bring* it unto you. You have often heard in your lives a great deal of bad news, much that was fitted to awaken and alarm you; I bring you good tidings. You are an unhappy

set of people, being often troubled with law-suits, constables, executions and prisons; I speak of great joy; that is, I speak on the only religious subject that can give any joy to persons in your condition. In short, I come to tell you that all men shall be saved. Every sinner, be his character what it may, shall die and go to heaven.

I shall divide my discourse into two parts:

I. I shall prove that all will be saved, of every character and condition; whether they die in a palace, or in a state's prison; by natural death, or by the rope: and,

II. I shall shew the advantages of this doctrine.

I. Then I am to prove my doctrine. And here it is very important that we proceed with caution and build upon solid ground. For if our system should at last prove false, we should be left in a very dreadful condition. To prevent such a calamity we must *invent* such arguments in support of our doctrine as will fully *satisfy our minds* of its truth. Here then I would observe,

1. That the gospel could not be good news to such persons as we are, if it did not contain the doctrine of universal salvation. It would be a hard case indeed, if only those could be saved who repent

and renounce their sins. Such a condition could not afford *us* the least comfort. The offer of salvation on such terms would be no good tidings to us. It would rather alarm our fears and deprive us of hope. But a notable preacher of ours has often laid it down as a maxim, that whatever views of religion excite fear or make people unhappy cannot be the gospel. Indeed, what does a man want religion for, if it be not to ease his conscience, quiet his fears, and make him cheerful and contented, so often as he looks back on his past life? A man, for example, has cheated in trade, or debauched his neighbour's wife; or been rather loose and irregular in his habits; and when he sits down to reflect, he feels rather troubled in his mind; he is apt to judge himself too severely; his old superstitious prejudices rise up, and he fears sometimes that he shall be damned in the coming world. Now, how can the gospel be good tidings to such a man, if it offer him salvation only on condition of his repenting and forsaking his sins,—a condition with which he has no heart to comply? But, on the other hand, how delightful it must be for him to know that the mercy of God can extend to the vilest sinner on earth;—nay, that this very vileness only serves to show how much more merciful God can be. The more sins he has committed, the more mercy in pardoning them. This is glad tidings indeed! This is the gospel for *us*. It is just what *we* need! For unless the gates of heaven are wide enough for all, it will certainly fare ill with very many of our party.

2. Our wishes prove this doctrine true. Yes, my brethren, however paradoxical it may seem, I boldly say that our strong wishes prove this doctrine very strongly. For have you never observed the influence of men's wishes in the whole system of life; and especially in forming and establishing their sentiments? There are innumerable things, which, if you only wish them, immediately come to pass, or are readily believed to be true. For example, a man wishes to go to the tavern, he is there; a young heir wishes to spend his estate, it is gone; a merchant wishes to be dishonest, he is so; or a youth wishes to be a profligate, and he succeeds to the full extent of his hopes. Thus, you see, only wish a thing, and that thing will be. The scripture says, that heaven is bought without money and without price; that is, it is to be obtained very cheap; and what can be

cheaper than a universalist's wish? The same is true in regard to belief. A man wishes it were right to cheat his neighbour, and he soon believes it is right. Or he wishes it were right to break the sabbath, to profane the name of God, to neglect the bible and prayer, and he readily comes to believe that he may safely and innocently pursue either of these courses of conduct. It is evident then, that whatever a man wishes to be true, he easily believes, is true. Now, how strongly does every universalist wish that all men might be saved? How abhorrent to every desire of his heart, is the notion that there is a hell, where the wicked are to be punished for their sins? But he has only to *wish* a thing to be, and it comes to pass; only wish a sentiment to be true, and he fully believes it; and the scripture says, he that believeth shall be saved.

3. The goodness of God proves the doctrine true. How obvious is it, my brethren, that if God is a being of benevolence, he must delight in the happiness of his creatures? And if he delights in their happiness, will he ever make any of them miserable? "Doth not every good man love his enemies and forgive even the worst of them? Is there a man living, whose heart is filled with the love of God, that would not promote the best interests of his most inveterate foe, if it lay in his power? And has not God more love than the best of men? And are not his wisdom and his power equal to his love?" This argument, I must confess, appears to me perfectly conclusive; and I am surprised that any one can resist its force. It has sometimes been objected, I know, that the argument is opposed to facts, and must therefore be false. God, it is asserted, has inflicted great judgment on men for their sins. He drowned the old world; he destroyed Sodom and Gomorrah with fire from heaven; and at many different times, he has poured out the vials of his wrath upon the children of disobedience. And it is said, if it be consistent with the goodness of God to inflict pain and suffering on the guilty in this world, it may be consistent for him to do the same in the world to come. It is added, moreover, that God may be *good* though he make a distinction between the righteous and the wicked—rewarding the one and punishing the other according to their deserts.

Goodness in God, it is said, no more requires him to treat the righteous and

the wicked alike; or that he should save impenitent rebels from deserved punishment, than goodness in a magistrate requires him to suffer murderers to live and the guilty in general to go unpunished.

This objection, it must be confessed, seems plausible; and it might not be easy to answer it. Still we know, God is benevolent; he is good; he is merciful; he is love itself; and cannot therefore make any of his creatures miserable; and this is enough to satisfy our minds. What are facts when opposed to *our* theory?

4. If we take *certain* views of scripture, we shall find it expressly recorded, that all men shall be saved. In the third chapter of Genesis, the fourth verse, it is fully written, *ye shall not surely die*. These words are found in the book of God. In the seventy-third Psalm, seventh verse, it is recorded expressly for the consolation of the wicked, *their eyes stand out with fatness, they have more than their heart could wish*. In another Psalm, it is said, *there is no God*. Now, if *there is* no God, how can he send sinners to hell? In the gospel of Mark, it is said, *their worm dieth*. Probably, that worm is now dead. The wise king of Jerusalem says, *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes*. This is excellent; this is just what one would wish. Again, it is said, *a remnant shall be saved*. And, if even a remnant shall be saved, how plain it is that the *whole* will be saved. In innumerable pages of the bible, you may find it written, *all, all men*;—in other places, *go*;—in other places *to heaven*; which being put together, reads thus, *All men go to heaven*. This is not only scripture, but chosen scripture, selected scripture, the best part of scripture. It is only necessary to select and bring detached parts of the bible together, to make out a complete proof of our doctrine.

With this view of the subject, you must immediately see, that the whole history of scripture agrees. There were the inhabitants of the world in the time of the flood. All were wicked, except righteous Noah and his family. He built an ark, the rest were drowned. What became of them, think ye? What? They were all saved. They were swept to heaven by the besom of destruction. The antediluvians, you must know, were of our party; and a likely story indeed! that all of our side are to be sent to hell,

and none saved but a few of the Noah family; who, I suppose, were of the Calvinistic persuasion. There were the inhabitants of Sodom and Gomorrah—they did not behave quite so well as they ought; yet, as it appears, they were true universalists; I cannot but think we ought to have some charity for them. No doubt they got to heaven at last; they rose from the midst of the fire and brimstone which God in his wrath rained upon them, to the mansions of purity and bliss. There was the troop of Korah, Dathan; and Abiram. They went down into the pit. What pit? Why the pit of heaven. There was Judas Iscariot; he swung to heaven on his own halter. Thus you see, that it appears perfectly *natural*, and altogether in agreement with the history of the bible, that all should be saved. This view of the subject gives us a delightful prospect of the joys of heaven. It shews us at least, we shall have good company there. I put it to your conscience, my brethren, should you not rather spend your eternity with a set of jovial companions, of some life and spirit, than to live forever with a collection of those people who attend prayer meetings, and are always talking on the subject of religion? The *common sense* of our party, I am sure, must answer this question without a moment's hesitation.

Thus I have proved by strong and incontestible arguments, that there is no such place as hell. Behold, I bring you good tidings of great joy. Fear not, for your salvation is secure. You can do nothing to help or to hinder it. But,

II. I proceed to the second part of my subject, which is, to shew the advantages of this doctrine. *The words are sweeter than honey or the honey comb*.

1. One peculiar advantage of our system is, that it attracts the attention and interests the feelings of several classes of persons who would otherwise pay no regard to religion. You must know that the gloomy and forbidding aspect, in which Calvinists especially present religion, is very offensive to persons of free and generous sentiments. Hence, in places where none but Calvinistic preaching is enjoyed, there are many who, rather than be annoyed by its warnings and denunciations, quite the house of God, neglect the sabbath, and pay no regard to religion of any kind. For this numerous and diversified class of persons, our doctrine has peculiar charms. They rejoice to find in it just what quiets their

consciences and lulls their fears. Indeed, my brethren, it is most interesting to observe what different characters at once have their attention to religion excited, whenever the trump to universal salvation is blown in any popular place. Deists, who have for a course of years maintained violent opposition to Christianity; profane swearers and persons who have been in the habit of spending the sabbath in business or amusements; the entire class of tiplers, and gamblers, and cheats, with the whole company of such as hate missionary and bible societies, and are opposed to religious stirrs—all these will at once turn out when our standard is erected, and hear with great edification and comfort that there is no hell, and that the path of the sinner leads as directly to heaven, as the path of the just. What a glorious thing it is, that our system is so entirely adapted to the wants and wishes of these various sorts of persons; that it can gather them, literally, out of the highways, and lanes, and hedges; yea, and the grog-shop, and brothel too, and bring them together, to hear good tidings of great joy! Certain I am, that in this respect, our system of religion has the advantage over every other that has yet been published.

2. The prevalence of our doctrine must tend to make business exceedingly brisk and lively. It must have a most facilitating influence on certain kinds of conveyance of property. I have not the least doubt, could universalism prevail, that money would slide from to hand with universal ease. The traveller would be delivered from his load; the mail-carrier from the care of his leather bag.—Stages would roll under lighter burdens; postmasters be freed from every temptation to be dishonest. Look at the example of these doughty champions who some years ago attempted to rob the mail near Baltimore. Had they believed there is a hell, would they, suppose you, have so fearlessly exposed themselves to the blunderbuss and pistols of the guard? No, my brethren, they had no fear of a future state of retribution; they made the attack with the full assurance, that if they should have their brains blown out, their souls would go directly to heaven! O happy effects of the truth! Only let our sentiment prevail, and we shall see an entire revolution in human affairs; it would be the *universal millennium*. O happy age! when all remorse and fear and trembling shall be done away; when all restraints, being taken from the con-

sciences and the hands of men, joy and gladness shall every where abound; and it shall be more truly said of us, than it was of the ancient Christians—the multitude of them *that believed, were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own*. O happy age! when the chains of Calvinism shall be broken; when the gloomy doctrines of the Genevan shall no longer hold the human mind in bondage, but a *jubilee shall be proclaimed throughout the world, and universal emancipation shall take place*.

Indeed, it is owing to the moderate prevalence of our principles, that much of the present business of the world is carried on. Men are obliged to be *practical universalists*, or there would be no living. What would become of half of the poison in the apothecaries' shops, if it were not for our faith and practice? How would certain merchants subsist, who live by measuring out liquor in gills and glasses? What would become of all the distilleries from Georgia to Maine, on whose abundant and overflowing streams multitudes are every year borne to the ocean of endless bliss? What would become of courts of justice; of constables, sheriffs, and turn-keys? What would lawyers have to do? What alteration would there be in making bargains? What revolutions in customs and fashions? I am perfectly astonished at the temerity of those who wish to suppress our sentiments. Do they mean to tear up the foundations of society; discourage industry; knock the greater part of business in the head, and produce a universal stagnation? Thank heaven, they have no great prospect of succeeding. Whilst human nature is on our side, and the prince of this world continues to reign, no doubt our cause will prosper. What a happy day it will be, when all restrictions on business shall be removed; when the embargo of conscience shall be repealed; when the non-intercourse act of honesty shall be rescinded; when the commercial restrictions from hell shall be forever nullified, and every man shall be left to do what is right in his own eyes, *having none to molest or make him afraid*. Blessed age! my heart longeth for thee.

3. Another advantage to be hoped for from our religion is, the comfort it must afford to people under certain kinds of affliction. Man is born to trouble as the sparks fly upwards; and to confess the

truth, the universalist has his full share in this world, though he is to have none in the next. Our lives are very short, and many of our party *don't live out half their days*. Ah! how consoling it is to believe that they are carried quick to heaven. What a contrast must heaven be to some of our friends. Taken from New Holland, from Botany Bay, from Newgate; from all the prisons and galleys in Asia, Africa, America and Europe, and conveyed by angels to a world where there are no turn-keys, no whipping-posts, no sheriff's officers, none of our *peculiar* sorrows or cares! If reduced to difficulties, it becomes necessary for any of us to commit suicide—how delightful to think it may be done, with entire safety! Or if we wish to put an old miser out of the way, in order to inherit his property, how pleasing to believe, that we have only sent him to heaven; and if we are detected and hanged, that we shall go after him. Or if we are tired of our wife and wish to take another, or to enjoy without restraint a more agreeable mistress, how consoling to think that we can secretly dispatch her with impunity! O, my brethren, there is great joy and peace in believing.

4. Our doctrine greatly promotes the pleasures of religion;

'Religion never was design'd,
To make our pleasures less.'

The pleasures of religion according to the belief of some, are confined to a few persons, and a very few actions; whereas, we spread the pleasures of religion over all the walks of life. Our system frees us entirely from the bondage of fear and remorse; and from all that dull routine of duties to which Calvinism subjects its votaries.

The moment a man becomes a universalist, he feels no more uneasiness respecting his sins, or his future condition; his mind is filled with peace and joy in believing; he is blessed with all the privileges and hopes of the system, and floats down the stream of life unapprehensive of danger, and unsolicitous for the future. And all this, he enjoys, without having his worldly pleasures in the least interrupted; without having any thing to do with the dull business of watching over his heart, or praying in his family and closet. Our religion is perfect freedom. It may go with a man to the tavern, and the gambling table, and the brothel; and if he has pretty

most round of the ladder. *Her ways are ways of pleasantness, and all her paths are peace.*

5. Those who adopt our opinions are delivered from the fear of death. The bible says expressly,—there are no bands in their death, and this declaration entirely corresponds with facts. Look at many gentlemen of honour; see with what courage they can point the pistol and face the deadly weapon! Do you suppose that such persons believe there is a hell? No, my brethren, they are sure sons of the faith; they believe in no hell; they have exploded all such superstitious notions, and hence their fortitude and courage in attempting to kill each other.

So in other cases. When I see men calmly and fearlessly walking according to the course of this world; when I notice their freedom from the shackles of superstition and the restraint of conscience; when I hear them speak of death without concern, and of their future state without fear, I say to myself; these are true sons of the faith; they believe in no hell. This confidence while passing through life; this fearlessness of death does peculiar honour to our religion; and would to God, my brethren, that it were always carried through. But, alas! How many of our party fall from their steadfastness, and cry out for fear at the very time when they most need our doctrine for their support? What a dishonour,—what a reproach is this? They believe in a hell after all. One would think from their terrors, that in their last hour they often almost see it before their eyes. What doth it profit, my brother, if a man *say* he hath faith and have not works? Can faith save him? The faith of these men is dead, I am sure.

Lastly. Our belief is greatly calculated to make religion spread. Methinks, every body must love such a God as ours. I have always been surprised that the Apostles met with so much opposition in publishing the glad tidings of universal salvation. Probably their persecutors were Calvinists, who always have been, and are now, mortally opposed to our system of religion. But, thank heaven, their number and their influence are fast diminishing. People are beginning to get their eyes open. In this enlightened age, with so many *learned* and *able* preachers as we have, superstition must vanish, and all the advocates of Calvinism must hide their heads. Only make people universalists, and religion will re-

vive; for universalism is a reviving religion. Many will be won over to the faith, to whom you might preach the old system to all eternity, and they would not believe it. Nor would their conversion be attended with any such noise or show, as attends those religious stirs, in which people pretend they are regenerated, and made to pass from death unto life.—No; converts to universalism make no noise about their conversion; they do not pretend to any such unaccountable thing as conviction of sin, or a change of heart. They continue just what they were before; pursue the same course of life; unite with the same merry companions, and enjoy the same pleasures and amusements. Besides, our faith will be perfectly practical. Only persuade the world to embrace our creed, and I will engage for them that their faith and practice shall agree.

Thus have I presented to you the true gospel. *Behold, I bring you good tid-*

ings of great joy. I appeal to your consciences, if it has not been good news to you. Let me then, in conclusion, exhort you all to renounce your former opinions and embrace this faith. You have heard what arguments have been adduced, and what advantages presented; and now if you would not go through life, haunted with the gloomy idea that there is a hell; that God is angry with the wicked every day; and that he who dies without repentance shall perish in everlasting fire; then become universalists, and be freed from all these fearful apprehensions. I leave you then with adding this single weighty consideration; and, I beseech you to ponder it well, and to fix it deeply in your minds. If you embrace this system, and it should *happen* at last to prove true, you will certainly be saved; but if you should *reject* it, and it should at last prove true, what will become of you? O what? Why, you will be saved.

HYMN.

“WHEN seas shall waste, and skies in smoke decay,
Rocks fall to dust, and mountains melt away;
In adamant chains shall death be bound,
And hell’s grim tyrant feel the eternal wound.”
But all his children reach fair Eden’s shore,
Not e’er to see their father satan more.
The tottering drunkard shall to glory reel,
And common strumpets endless pleasure feel.
Blest are the haughty who despise the poor,
For they’re entitled to the heavenly store.
Blest all who laugh and scoff at truth divine,
For bold revilers endless comfort find.
Blest are the clamorous and contentious crew,
To them eternal rest and peace is due.
Blest all who hunger, and who thirst to find
A chance to plunder and to cheat mankind;
Such die in peace—for to them, God has given,
To be unjust on earth, and go to heaven.
Blest is the wretch whose bowels never move
With generous pity or with tender love;
He shall find mercy from the God above.
Blest all who seek to wrangle or to fight,
Such mount from seas of blood to worlds of light.
Go riot, drink, and every ill pursue,
For joys eternal are reserv’d for you.
Fear not to sin, till death shall close your eyes;
Live as you please, yours is the immortal prize.

☞ The foregoing sermon, (which has been handed to us by a friend) was published some years since. The author not being known to us, we reprint it anonymous.

M. DE PRADT'S ANCIENT AND MODERN JESUITISM.

The extracts below, are translated from the famous work of the Abbe De Pradt (a Roman Catholic, and distinguished French politician,) on *Ancient and Modern Jesuitism*—His works evince a sound mind, and accurate historic information: They abound with philosophic conclusions, and evince an ardent love of liberty. Standing connected as he did with the Romish Church, he is able to speak with understanding on all these subjects. From his work, the reader cannot fail to see, that Jesuitism is not only vitally, and from principle opposed to every thing like religious liberty. But that the *Jesuits are also a political association, wholly opposed to, and heartily devoted to the destruction of civil liberty.*

Since the revival of the order of the Jesuits, the world has had an undercurrent to contend with, which is shaking all free institutions at home and abroad.

This article has been translated by a distinguished gentleman of a sister state, and furnished to us by a friend, for publication.

“THE Jesuits have been reminded of ten enough, of the death of Henry IV—of Paschal and Escobar. It is time to go out of this trite and narrow circle. Why talk of this regicide? Is it because modern Jesuitism will kill kings? It will beware not to do that. It feels too much the need of them. Jesuitism is too well instructed by the past, to return to *molinism* and *probabilism*. Let us leave these grave nothings to repose in the dust of libraries.—That which concerns our time, is the ever living spirit of *Jesuitism*. It is the use which those who have revived it, are preparing to make of it. This, it is important for the world to know, and under this view, the question is commensurate with society itself, for it touches all its parts.”—See *Ancient and Modern Jesuitism*, by M. de Pradt, 2 ed. p. 4, 1826.

The author speaking of the scope of his book, says: “Above all it was important thoroughly to make known, the interior organization of this great body (viz. the Jesuits,) and the *play of its springs*.” Id. *ibid.* pages 4 & 5.

“Jesuitism (we may say) is organized intolerance,—it is moreover the government of the earth by religion, and by the hand of its ministers. The spirit of domination, is the foundation of Jesuitism; it has always aimed to apply this domination to the *temporal* by the *spiritual*; its lever has always been placed at that point. Now, as intolerance and the mixture of things spiritual and temporal have been the largest sources of the evils which have afflicted humanity, it is important to establish correct notions upon the subject, at a moment when that is occurring, which is most likely to bring and revive these two scourges. False

notions, forced interpretations, (or far fetched with design) have originated and sustained a part of the collisions which have taken place among men. Jesuitism is an accomplished master of this deceiving art; it has kept a school of it; we may say, it has made a trade and merchandize of it. Jesuitism, will return, such as it was. We shall have it, with all its arsenals of equivocations, restrictions and subtleties. This is not an invidious supposition, nor an allegation without foundation! For it is in its nature, and already some of the writers who serve as precursors, (as heralds of arms to Jesuitism,) have they not sowed the germs of these deceptions, by a species of argumentation adapted to create an illusion upon those who do not examine closely.”—(*Ancient and Modern Jesuitism*, pages 65, 66.)

“This mixture of *things spiritual and temporal*, has caused frightful evils: We cannot expect to be preserved from them for the future, by the return of an institution which has most fomented them—which has always acted by it—which actually resulted in an empire formed into a religious community, governed by priests, in all respects resembling a convent. That empire was Paraguay,* and

* “Paraguay, comprizes a superficial area of 50,000 miles. In 1776, it formed a province of the vice royalty of Buenos Ayres. Previously to which it had formed a sort of theocratical commonwealth under the government of the Jesuits. At the time of the abolition of their order, their state embraced above forty missions (doctrinal) comprising (besides Paraguay properly so called) Tucuman. Rio de la Plata, and the *Corrimento* of Tarja. The seat of the ruling provincial and his four counsellors was at Cordova. No European was permitted to enter their territory—forts were erected—an armed force maintained, and the commerce

those emperors of this new species were the Jesuits."—Pages 79, 107.

"Who are the Jesuits? The title of the society does not suffice for a definition. It is necessary to know the conditions of the society. Not only have the Jesuits never been willing to describe themselves, in a clear precise manner, but they have used great care to maintain the mystery of their true nature. In that; their art has equalled their perseverance. Upon this article, their language has always been indirect, evasive, ambiguous, according to circumstances.

"Equivocation, placed itself in the cradle of Jesuitism,—it accompanied it to the tomb,—it returns at its restoration—Jesuitism, will not be more definite in future than it has been during the 200, and so many years that it existed under a doubtful colour."—See De Pradt, Jes. Anc. & Mod. chap. 13.

"At all times the Jesuits have kept their constitutions secret. It was for them (to realize) what Tiberius called the mysteries of government (*arcana imperii*.)

M. de Monclar, procureur general of the Parliament of Aix, said: "There was a time when it would have been a crime of state—a species of revolt against religion to unveil the mysteries of this society." Archbishop Palafox, 8th January, 1649, wrote to Innocent X, thus: "What other religion has constitutions which are kept secret—rules that are concealed." The church loves the light—it hates only darkness. There are more among the Jesuits who know not their constitutions—the privileges and rules proper to the society, than there are, who know them. Thus their superiors conduct them by secret rules known only to themselves."

The twenty-eighth of the common rules, requires the members to keep the constitutions of the order, under an inviolable secret. They would have remained so, had it not been for an indiscretion committed by the Jesuits in a moment of danger. The constitutions

was entirely in their hands. In 1752, Spain having ceded seven of the Jesuit missions, to Portugal. The society (of Jesuits) after vainly attempting to throw every obstacle in the way of the cession, finally instigated the natives, to an armed resistance, but their forces were defeated, and their order was expelled from Paraguay."—Encyclopedia Americana at the word "Paraguay."

of the society had been printed at Prague in 1757. In the course of the procedure of father Lavaletto against the brothers Leoney, the Jesuits wished for their defence, to get the authority of these constitutions.—That gave occasion to produce them.—Then all was discovered." —, chap. 13.

But it is difficult precisely to define the nature of Jesuitism, it is impossible not to be struck with the greatness of the institution. Among all associations which the genius of man has formed, this is the strongest that has ever appeared upon the earth. In it are revealed the most profound combinations to entangle the entire world—combinations based at once on the nature of man and the knowledge of time." —page 121.

"Definition of Jesuitism.—*Empire by religion*. And here is revealed the contexture of this marvellous institution. But Jesuitism knows, that it is not from the foot of the altar alone, that the empire of the world comes.—To seize it at all points, like a skilful general, it seeks out and assigns employment to all its members. To the simple, the nearer custody of the altars and the charge of edifying by their religious zeal.—The learned, will occupy the chairs of sacred and profane learning and cultivate the vast field of literature: The adroit, approach the ear of the great—become the assessors of power and direct it. The robust in the faith, will go in conquest of unknown regions, and gain them at once to religion and Europe.

"The general of the Jesuits, is a *veritable king*. His government, is theocratic like that of the Hebrews; and, moreover, all the delegates of this superior power, are (within their sphere) absolute as he is within his own. We must add, that the cabinet of the general of the Jesuits, is better informed than that of sovereigns. Kings are informed for their money, and that is the means to be badly informed. Whereas, the cabinet of the general of the Jesuits, is served by the zeal of his own *militia*, and by an infinite number of volunteers, every where present. Thus information arrives by a thousand roads, no one of which crosses another. They place the world, under the inspection of the general of the Jesuits.

"A sovereign, who would wish to know what should be passing in his own dominions and abroad, would have only

to address the general of the Jesuits, and use the Jesuit police." ch. 15.

"The Jesuits are the product of theological times, and of religious contentions: More—(they are the product of times of absolute power, in almost all parts of Europe.) We may add, that at that time, the Indies and America were to Europe new countries. The Jesuits accomplished the work of Jama, Gabral Albuquerque, Cortes, Pizarro. Under these three relations, they entered into the necessity of the times—by their prodigious diffusion—by their unconquerable activity, they were present every where. By the height of their opposition to Protestantism, they penetrated deeply into the affections of the Catholics, who saw in them the most ardent defenders of their faith—the most bitter enemies of their own enemies.—If Rome found in them support, so did absolute thrones." —, page 161.

"Religions of state are the greatest obstacles to missions. It is singular that the states most strict upon religions of state, have most insisted upon missions." — page 181.

"Weak or wicked men think it a sufficient answer to all that can be said of the writings which have emanated from the school of the Jesuits, that the errors of some ought not to be attributed to the entire society. A pitiable argument! and one which cannot be admitted, when there is such a body of homogeneous doctrine received and approved by the superiors of the society acting in its name. Now, see what is found in the doctrine of Jesuits:

	<i>Writers.</i>
Upon probable opinions, or probabilism,	50
" philosophical sin—invincible ignorance, erroneous conscience,	33
" simony,	14
" blasphemy and sacrilege,	7
" irreligion,	35
" impudicity,	17
" perjury and false testimony,	28
" prevarication of judges,	5
" robbery, occult compensation, and concealment,	33
" homicide,	36
" high treason—regicide,	68
Total,	326

Three hundred and twenty-six publications, made without interruption from year to year, are approved by three theologians of the society, a committee for the purpose. Many of these writings besides are approved by Chateau, Blanc, Growea, Regnauld, Palavincini, De la Chaise, Ribi and others, all readers, doctors, and censors of the society—by Tollenar, Mayr, Richome, Jacquinet, Suffren, Gusman, Montbrot, De Vegas, Pimental, Lavand, Le Picard, and others, provincials and visitors of the society, and all authorized for the same approbations—by the generals. Aquaviva, Vitelleschi, Gonzales, Oliva, Piccolomini, Caraffe, and others, conformably to the requisitions of the constitutions of the society for the editions of the books of the authors of the society.

Finally, the books of these authors are inscribed with the highest eulogiums in the different catalogues which the society has successively made of the authors whose memory it intends to honor.—pages 199, 201, in note.

"The bulls of Clement XIV, and Pius VII, in the space of 39 years, contain two acts diametrically opposite. The bull of 1814, annuls what the bull of 1773 had done. (At the view of this, what sadness presses the soul!) Two Pontiffs (equally eminent for their sacred character, high qualities, &c.) in virtue of the same authority, &c. destroy and rebuild the same thing, &c. What a check to the authority which shews itself so self-contradictory! How say, that the counsels of re-establishment have been derived from the same source, from which emanated the decree of destruction! What change was there in the state of religion in 39 years? What religious necessity required the Pope of 1814, to condemn (in fact) the work of the Pope of 1773. To destroy a work, is certainly to put a seal of reprobation upon it. It is indeed to declare that there was error on the part of the workman, and injury from that work.—Every struggle with itself weakens an authority. In this view the bull of Pius VII. was an unfortunate event to Rome."—pages 217, 218. #

"We are astonished (and with just reason) when we see the same authority in contradiction with itself. Above all, when we know the value it puts upon stability and the usefulness of this quality. To explain this contradictory con-

These fellows forgot to tell their ignorant readers that de Pradt, ex-archbishop of Malines, like the writer of this note, became a free-thinker and ultimately died an atheist. Hence his arguments against the Jesuits.

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dition, we must go back to the times, and circumstances in which the authors of these acts acted. And there we may find an explanation of their conduct."

"Clement XIV. destroyed the Jesuits in the name of important interest. Pius VII. re-established them in the same name. The court of Rome generally, does not like to put itself in motion. By nature it is a quietist and expectant. Rome is a species of religious and political observatory. When it leaves this predicament for any action, it has its reasons. Clement acted before the (French) revolution. Pius after it. The revolution is the line of demarcation. A great part of the cardinals had experienced severity from Napoleon. The re-establishment of the Jesuits by Pius VII. was the work of the cardinals, denominated *black cardinals*. Pius after having suffered much by the revolution, at the end of some days from his return to Rome, without any manifest solicitation from the Catholic sovereigns, re-established the Jesuits." — chap. 21.

"Jesuitism was never entirely destroyed. Of all bodies, the most homogeneous, the most strongly bound, by the hardest cement, has certainly been that of the Jesuits. Clement XIV. destroyed them in gross. Pius VII. re-established them in detail—for Russia, in 1801—for Naples, in 1809. Thus *preluding* the general re-establishment in 1814. To attain it, Jesuitism has used various disguises. Sometimes it has appeared under the name of *Paccanarists*—sometimes under that of the *sacred heart*—of *Fathers of the faith*. Its march has always been oblique. It is thus that it learned to walk. It loves not straight ways any more than sincere words." — ch. 22.

"Jesuitism has appeared along with the baggage of all the counter revolutions of Europe, re-establishing despotism. That is sufficient to shew whence it comes and whither it goes. In fact, see if the Jesuits were not all called back by open force, as auxiliaries of power in the southern countries of Europe. In others (such as France) the Jesuits insinuated themselves. Suppleness and persistence are the essence of Jesuitism. It has always an end in view. Its march is thitherward, without being arrested by obstacles which discourage others. By *the fact*, it construes *the right*. In that its spirit consists, to be occupied only with the *matter of fact*, and to

change it afterwards into *matter of right*. In this the new Jesuitism is not inferior to the old. It introduced itself into France under various disguises, even while denying its own existence. It collected around itself all the malcontents and became the centre of them.—From this centre it braved Napoleon." pages 236, 237.

"The re-establishment of a body of men is a great matter, above all, when that body resembles the Jesuits, and an event to which people do not give sufficient attention." — page 238.

"Jesuitism and the Reformation arose about the same time, and the one as it were from the other. The faith (Catholic) was shaken. Outrage and menace were done to Rome—the Catholics were attacked in the most sacred objects of their belief. Moreover, the combat was engaged by the Reformation, under the authority of reason and with the arms of erudition,—of science.

"Jesuitism presented itself to supply all these emergencies. To Rome, she said, 'I go to fight in the foremost ranks for you, I will raise again, your beaten down standard, I will give lustre to your ancient honours.'—To the faithful she said, 'I march against the enemies of your faith.'—To sovereigns, 'I will establish your power upon the belief of the dogma of its divine emanation.' You are attacked, discussed—shaken upon the whole earth. Trust to me."—pages 245, 246.

"Jesuitism being all sagacity, the Jesuits excelled in developing the dispositions of their pupils. It is the application of the culture to the nature of the soil that produces good fruits. Among the Jesuits instruction had less pedantic asperity than elsewhere. They did not refuse to youth the relaxation which under the form of plays (elsewhere proscribed) could enlighten them. But they added nothing to the art, they created no new method, they did not enlarge the sphere."—page 198.

"How can any one think, that men who belong to no state, who are accustomed to place a religious chief, above the chiefs of their state—to put their order above their country—their institutions and constitutions above the laws, should be capable of instructing and forming the mind of youth. It is evident,

that education should be in conformity with the constitution and laws; if contrary to them, it would be radically bad." —Extracted from a work of M. de la Chatelais on Education, cited in De Pradt, page 273, a note.

"There is a common principle in the bulls of Clement XIV. abolishing the society of the Jesuits, and the bull of Pius VII. establishing the same society, and this point touches upon pretensions which Rome never forgets, we find in both bulls the action of Rome upon the temporal. Thus she takes away and restores the power of teaching, of establishing colleges. She takes under her special protection persons and goods. But the right of instruction in a state does not belong to the spiritual power; except religious instruction. Neither the Pope nor the clergy have any right of public instruction. Such a right can emanate only from public authority. So it is likewise with personal property. Both the one and the other are regulated by civil and political laws, and are entirely independent, and separate from the ecclesiastical laws."—pages 224, 225.

"Already have the Jesuits glided into England.—In Ireland, they possess in the county of Galloway two magnificent establishments."—page 269.

"We need to have lived nearer the times of ancient Jesuitism to know in what degree its despotism was exercised in the interior of families—how it took possession of the minds of females, and of servants—how it governed the youth, and how it eventuated in becoming master of the house—a family demon, which entered creeping in the dust, but ended with commanding haughtily. A domestic tyrant, which it was impossible to get rid of when once admitted. We say it boldly to all families, shut your doors to the Jesuits, or renounce the hope of peace."—pages 276, 177.

"General considerations upon the state and progress of Christianity combined with Jesuitism." (chap. 31.)

As nothing is to be neglected in a subject so grave, for its perfect elucidation, I fear not to place under the eyes of the reader, the religious statistics of the world. This table will place within the reach of judgment, the respective forces of the different kinds of worship,

and the nature of the conduct which this force requires.

Population of the terrestrial globe—
670 millions.

	Millions.
Catholicism,	120
Protestantism and dissenting worships,	40
Hebrew,	4
Mohamedans,	70
Greek worship,	36
Idolaters,	400

The actual question limits our attention to Catholicism. It counts 120 millions of followers. It cannot have less than 400,000 ministers. (That is one minister for every 255 of the faithful.) This worship and its ministers are spread every where. They have but one head. Respect for him increases with distance. Major e longinquo reverentia. The Irish and American priests are more obsequious to Rome, than the German or French priests, who are placed nearer to her. Rome viewed at a distance, is a colossus. Who is the chief of this immense family—of this militia present every where?

THE POPE.—HE COUNTS THEN MORE SUBJECTS THAN A SOVEREIGN; MORE EVEN THAN MANY SOVEREIGNS TOGETHER.—These have subjects only on their own territory. The Pope counts subjects, UPON THE TERRITORY OF ALL SOVEREIGNS. These command only the exterior—their authority teaches only externals. THE POPE PENETRATES DEEPER, HE COMMANDS THE INTERIOR. THE SEAT OF HIS EMPIRE IS PLACED IN THE CONSCIENCE ITSELF. If the whole world were Catholics, the Pope would command the world. He would be directly served by many millions of ministers of his worship. What a power! What would it leave to others? In a word, he would shake the world! He did it for ages in respect to Europe.—Not to know how to foresee, is not to know how to govern, or judge the world." Pages 295, 297.

"Catholicism is not organized like other worships. The latter have no common centre—no exclusive source from whence flows power in every religious society. They have no Rome, nor predecessor of Rome—nor pretensions of Rome—nor the deference which from all parts of the world, is paid to Rome. The exaltation, or depression of these worships is of no importance in the political order of states. Is it not so with Rome. Every thing in Catholicism tends to Rome.

How does he command Spain that has been long fighting it here since 1811? How does he command Portugal, how could things be here? He is obliged to protect him against his people & I find that he can protect himself.

She is felt and feared every where. She exercises an immense empire over her ministers; upon one part of her faithful. She has her public and concealed—her sacred and profane codes. Her representatives are first every where. The honors which she lets fall on the head of her elect are the summit of private grandeur in the eyes of the world. The system of religious restoration which during a few years has been embraced, tended of necessity to increase attention to Rome. So it has been done. Rome suffered it to be done. She accepted it. She knows that all that is done in the way of religious promotion is to her profit. PRUDENCE REQUIRES NOT TO SWELL UP A POWER, WHICH IS NOT EASILY MANAGABLE—to remember the past.” page 298.

“In Ireland, Holland, and the United States (Rome) does every thing by apostolical vicars, as in the countries of missions. The *regime* pleases Rome; for it gives her the means of being mistress every where. The clergy of the United States, like that of Ireland, is VERY DEVOTED to the Pope. It is very rigorous. IN TIME IT WILL GIVE EMBARRASSMENT TO THE UNITED STATES,* as that of Ireland does to the British government.

“There is something of the *intractable*, in the whole thing which is always found out, at length.” Page 305.

“Jesuitism will be cited before the public, examined, required to explain, be accused, convicted, if it does not defend. In this respect, the past is the guarantee of the future. You see in what numbers, and with what gravity, publications have already appeared against the Jesuits, since they have begun to reappear.

“Jesuitism knows all this, but nevertheless it continues to advance, through reproach, affront, and public clamour. Nothing affects it. It has its object, thither it tends, by all ways, as it always has done. Having determined to get there, it advances—it feels itself sustained, it will gain it. Then it will say, “Here I am, now take me away.” Thus men act who are determined to carry a measure; to realize a project; they pass over the laws; they clear them by a leap, or trample them under foot—having

* Lafayette in a letter to this country, wrote as follows: “IF EVER THE LIBERTIES OF THIS COUNTRY ARE DESTROYED, IT WILL BE BY ROMAN PRIESTS.”

glanced towards an object, they keep account only of the obtaining of it. They embarrass themselves, very little with the means—scruples are trifles.—

This is what Mirabeau termed *La grande Morale*; leaving what he disdainfully termed *La petite Morale* to the commonalty.

“Men get along a great way with these principles. Above all, they advance far towards the dissolution of society. Such cannot fail to be the *net* product of such principles; for they change society (which is a thing of good faith and sincerity) into a school of jugglery, sustained by force. Then society ceases to be a moral being, and loses its most august character.” Page 283, and note.

“It was in Paraguay that Jesuitism discovered itself fully. It is there we must read, what it would yet do. But as there are no *Paraguays* except in America. Jesuitism will in Europe labour upon simple, credulous, discontented minds. It will sow seeds of alarm; it will disturb consciences, create disgusts; it will support oppositions; infiltrate itself into the interior of families, stay itself upon the ignorant classes, seduced by its cares and paternal manners. Like those concealed assailants who undermine a rampart, which it would be dangerous to attack in front. Jesuitism will undermine the foundations of the constitutional edifice, in expectation of a general assault, projected long before in its own mind, and the minds of its patrons.” Page 283.

“At this moment, what a spectacle does the clergy of Spain offer? What cruel services it renders in its waywardness to religion? What pages it is preparing for the history of the Catholic clergy? Voltaire and Rousseau were less hurtful to it, than the actual monks of Spain, and will be in the succession of ages. A clergy infected with such a spirit offers a hideous spectacle, unknown to the world in any of the forms of worship which cover the earth.” Pages 355, 356.

“Jesuitism is re-established in Spain. There as well as elsewhere it has given itself out, as one of the columns of the temple. But what has it done against those that have endeavoured to overturn it? What reclamations has it opposed to doctrines and deeds which pollute it?

Does it not count in its ranks the authors and favourers of these wicked attempts?

"The clergy of Spain with its ultramontain and antisocial fanaticism does not perceive that it incurs for Catholicism the danger of being called in judgment before human societies. . . . The inertia of Rome, amid so many scandals, is truly inexplicable. . . . The evil has risen to a point where concealment is criminal. Charity is due only to religion, not to men who are guilty of delinquencies against it, to such a degree. That which is passing in the peninsula on the part of the clergy, is monstrous. It is worthy of the animadversion of heaven and earth." Appendix, art. iv.

"From the Journal of Rome, dated August, 1825, published under the Papal censure that of the government." Page 431, appendix.

"In our opinion, *The Journal des Debats*, is that one of the Journals which has done most evils in France within the last ten years, (i. e. since 1815.) Not that this Journal has openly erected itself into an adversary of religion, and an apologist of anarchy, as other journals have often done and yet too often do. *The Judicious Journal des Debats*, has always shewn itself on the contrary, an ardent defender of monarchy and of Christianity; but, we understand it well; of the monarchy of the Charte, and of Christianity according to the principles of Bossuet, that is to say, of monarchy such as the revolution has made it, and of Christianity such as heresy would make it. A constitutional monarchy is nothing less than monarchy, and Gallican Christianity nothing less than Christianity."

The Jesuits come from the country where such things are printed by public authority. ○

LOYOLA.

(Translated from the *DICTIONNAIRE HISTORIQUE ET CRITIQUE*, par *Monsieur Bayle*. Rotterdam edition of 1702. Vol. 2d, folio 1844—56.)

Ignace de Loyola, the founder of the Jesuits, was born in the year 1491, in the province of Guipuscoa, in Spain. He was reared at the court of Ferdinand and Isabella, and as soon as his age permitted him to bear arms, he sought opportunities to signalise himself. He gave proofs of great courage at the siege of Pampulena, and was there wounded by

a cannon shot, which fractured his right leg. Whilst he was recovering from this wound, he formed the resolution to renounce the vanities of the world, to go to Jerusalem, and afterwards to lead that kind of life, which was the most remarkable. When he recovered, he went to Our Lady of Montserrat (in Catalonia, a days journey from Barcelona); and as soon as he arrived, he placed his arms upon the altar of the Holy Virgin, and consecrated himself to her service, the night of the 24th of March, 1522. He imitated as well as he could, the laws of ancient chivalry in ranging himself under the banner of this military spiritualism. He departed before daylight, dressed like a pilgrim, and went to Manresa, where he abode, about a year among the poor of the hospital, and with every kind of mortification. It was here that he wrote his book, concerning Spiritual Exercises. Having embarked at Barcelona, on his voyage to Jerusalem, he arrived at Caiette in five days; but not being willing to continue his enterprise, until he had received the benediction of the Pope, he came to Rome, from whence, after he had paid his reverence to Adrian VI. he went to Venice. He there embarked on the 14th of July, 1523, and arrived at Joppa, the last of August, and at Jerusalem the 4th of September, of the same year. Having satisfied in that country, his devout curiosity, he returned to Venice, from whence he embarked for Geneva, to return to Barcelona, where he remained as the most convenient place of executing the design he had formed of learning the Latin language. I will not speak of the miraculous adventures of his voyage; for I could make nothing of it, if I were to copy after his historian. He acquired the rudiments of grammar in the year 1524: and finding that the reading of a work (the *Enchiridion*) of Erasmus, checked his devotion, he never afterwards liked to hear the mention of this writer, but devoted himself to Thomas a Kempis. After the lapse of two years, judging that he had made sufficient progress to be admitted to the lectures on philosophy, he went to Complutum, in the year 1526. His mendicant life, his appearance, and that of the four companions who had already attached themselves to his fortunes, and the instructions which he gave to many persons who flocked around him, obliged the Inquisition to examine into the matter. The affair ended, by their putting him

in prison, from whence he was discharged, only on the condition that he would abstain from preaching for four years. This order, by no means suited his designs, and being unwilling to submit to it, he retired to Salamanca, where he continued to discourse on devotional subjects. There the Inquisition imprisoned him afresh, and would not set him at liberty except on the same conditions as had been imposed at Complutum. It was at that period, he determined to go to Paris. He arrived there, in the beginning of February 1523, firmly resolved to study closely; but the misery to which he found himself reduced, which obliged him to beg in the streets, and go to the hospital of St. James, greatly hindered his purpose. He used many expedients, to remove these difficulties; but just as he surmounted one grievous difficulty, other embarrassments arose; for it was seen, that the correctness with which he exhorted the young men to spirituality, trained them to an extremely singular manner of life. He was denounced to the Inquisitor of the Faith; and was very near being subjected to the scourge, in the college of St. Barbe. All these embarrassments did not in the least retard him, in finishing his course of philosophy, and that of theology also; nor prevent him from attaching to himself a certain number of companions, who devoted themselves, by a vow, to a new life. This, they consummated in the church of Montmartre on the 15th of August, 1534; and twice successively, at the same place, on the same day, and with the same ceremonies, renewed their engagements. At first there were but seven of them, counting Loyola as one; but at length they counted ten. It was arranged among them, that Ignatius should return to Spain, there to regulate certain affairs, and that he should afterwards proceed to Venice, where they, having left Paris, should join him by the 25th of January, 1537. He went to Spain in 1535, and there preached repentance, and drew after him a prodigious crowd of hearers. He completed the affairs which his companions had committed to him, after which he passed by sea to Genoa, and went from thence to Venice, where they joined him on the 8th of January, 1537. Whilst he waited for them he was not idle: He gained friends, and made the acquaintance of Jean Pierre Caraffa, who was afterwards Pope. (Paul IV.) As they had vowed to go to Jerusalem, they prepared for the voyage; but they desired above all things to salute the Pope, and to obtain his blessing and his approbation. They went, therefore to Rome, and there obtained that which they desired. Returning to Venice, to embark, they could find no opportunity of doing so; for the war then existing with the Porte prevented entirely the transportation of the pilgrims. In this conjuncture, that they might not be entirely idle, they resolved to scatter themselves amongst the cities of the Venetians. There, they preached in the streets; and afterwards they went to those cities where there were academies to gain the scholars, and finally returned to Rome. It was at this time that Ignatius formed the plan of a new society, which Pope Paul III. confirmed in 1541. He remained at Rome, while his companions spread themselves over the whole world, and employed themselves in various things, such as the conversion of the Jews, the reformation of women of corrupt lives, or the protection of orphans. He saw himself exposed to the most prodigious slanders, which did not in the least arrest his labours, to the utmost, to advance the glory and the stability of his order. There were persons of the other sex, who desired to submit themselves to his discipline; but the trouble which the direction of three women had already given him, induced him to deliver his society, forever from this inconvenience. Having obtained the confirmation of his order, by Pope Julius III, in the year 1550, he desired to resign his generalship; but the Jesuits would by no means consent. He held this situation therefore, till his death, that is to say, till the last of July 1556. The author I cite, (*Ribadeneira, Vie d'Ignace de Loyola,*) having honestly admitted, that his St. Ignatius had never had the gift of miracles, and having also anticipated the objections which he might apprehend on that account, was undoubtedly admonished for having gone too far, and having been imprudent in making such confessions, before the public. For that which he had admitted, he retracted in a new work, and recounted (*in the 13th chapter of the 5th book of the life of St. Ignatius, by the Jesuit Ribadeneira.*) I know not how many miracles of the founder of his order. He has gone so far as to pretend, that in his mouth the words of Virgil had power to frighten devils, and to compel them to cry for mercy. You will find in Moreri, that Pope Paul V. beatified Ignatius, in the year 1609,

and that Gregory XV. added him to the catalogue of Saints in the year 1622. Innocent X, and Clement IX, have augmented the honours of this new Saint. But any thing they could have done for him, would have been less surprising, in its relation, concerning his subject, than the prodigious power which his order has acquired in so short a period, both in the old and new world, in defiance of the powerful opposition of their adversaries. I do not think that any other community had ever had as many enemies, both without and within, as the Jesuits have always had, and still continue to have: Yet their power which has mounted so rapidly to so high a pitch, seems rather to grow than diminish every day. The books only, which have been written against them, would form a numerous library. They could say, that many persons condemned them through prejudice; and they did not fail to avail themselves of this, that without the trouble of replying to the writers who abused them, they had a general rank, common to them all, which weakened these accusations. But it is certain that there were persons, who without apparent prejudice, maintained that many things had rendered this society justly odious. They could not have acquired such great power, it was argued, nor could they have preserved it for so long a period, without the aid of too subtle a human policy. But is it not exclusively the *Encyclopedie*, corrupt itself, that attributes to them spiritual offences? *From other quarters the Jesuits are charged; and they have pushed most ardently and to the greatest lengths the consequences of doctrines, which originated amongst themselves, and which expose governments to continual revolution, Protestants to carnage, and Christian morality to the most deplorable relaxation, in a degree scarcely credible.* But to return to Loyola, I ought to say that the house in which he was born, is now called the *Holy House (Santa Casa)*, and that the queen dowager of Spain (*Marianne d'Autriche*) has given it to the Jesuits; and that three sermons were pronounced concerning his beatification, (by Valderrama, prior of the Augustinians, at Seville; Dega, the dominican, at Valencia; and Rebullosa, the dominican, at Barcelona,) which were most severely censured by the Sorbonne, and which, without doubt redoubled, the chagrin of Etienne Pasquier. He had raised some difficulties in France concerning the day

of his festival, after Pope Urban VIII, had published his bull for his canonisation.

His life has been written by nearly twenty writers; one of whom was called Jean Eusebe de Nieremberg; his work was most harshly censured, if we can credit Pere Baron. It is not necessary that I should add, that the Jesuit Bourhours, is one of the historians of his patriarch; he is already sufficiently known. What Grotius said of Loyola and of the Jesuits, is not less applicable to his own history. His expressions are choice, grave, noble; they are admirably pointed. One can find nothing which resents invective; but every where perceives a soul which is self-possessed, and which is able perfectly to hold the scales. But the more he shows himself to be exempt, from malice and partiality, the more is he capable of persuading us of that, which to say the least, never was certain. He maintained (*Grotius, His. l. 3 p. m. 274.*) that the profession of Jesuitism did not exclude marriage, and that a man who is united to the society of Jesuits, might live where he pleased, and keep house separately with a woman. Pasquier (*Recherch, de la France, liv. 3, ch. 43, p. 323.*) had said the same thing, and it had been publicly denied. I have no where found, that he made any reply to the adversary who had treated him as an open calumniator. Grotius is to be pitied, if he had no other authority but this.

ARE THERE ANY SECTS IN THE CHURCH OF ROME?

Say the Papists, Protestantism is split up in a number of sects. We find Presbyterians, Methodists, Episcopalians, Baptists, &c. &c. this is one of the reasons they have for not becoming Protestants. And Daniel O'Connell, the Popish zealot of Ireland, when invited to make a speech in behalf of educating the Irish population; violating the courtesy of such an invitation, makes the platform from which he was expected to advocate this cause, the place from which to issue the following challenge. "Let any Protestant tell me the name of the sect to which he belongs, and I will inform the day and hour of the commencement of his religion." This has been a fruitful subject for Popish writers, and thousands of Papists who know nothing but what the priest teaches them. They can cry out, you Protestants are all divided; you

A SELECTION OF COMMENTS FROM A POPISSH NEW TESTAMENT.

'Tis well known, to all who have noticed it, that the Roman church, withholds the Bible from the common people. The laws of the church require it. The only version considered authentic by them, is the Latin Vulgate. They prohibit any version in the vulgar tongue.

Notwithstanding this law, there are many editions of the Bible published by Papists. They held out against it, as long as they possibly could, until compelled to publish an edition in self-defence. They saw the people would have the Bible, and they would rather trust them with their own edition than a Protestant version. Not that theirs was better, or more correct. Far from this. They would not even give them their own without comments upon it, to keep the people from finding the truth. Their first edition was printed at Rheims, 1582. Though from the Latin, it retains many Latin words, which they say cannot be translated into English without losing their force. (Be it remembered, the Latin version is only a translation, and not even a correct one.) This version was published with comments, a specimen of which follows below.

Of the Protestant Church.

Acts 10, 9. Peter went upon the house top to pray about the sixth hour.

Comment. "How insufficient and unlike, the pretended church service of England is, to the primitive use, &c. and therefore not only unprofitable, but also DAMNABLE."

Who are Heretics?

Acts 28, 22. As concerning this sect, &c.

Comment. "And the church of God, (Catholic of course,) calling the Protestant's doctrine heresy, in the worst part that can be, and in the worst sort that ever was, doth most rightly judge."

Protestant Bibles and Translators.

2 Tim. 2, 17. And their word (or speech) will eat, &c.

Comment. "The speeches, preachings, and writings of heretics (Protestants) be PESTIFEROUS, contagious, and creeping like a canker, therefore Christians (Catholics) must never hear their sermons, nor read their books."

Mark 3, 12. Thou art the Son of God.

Comment. "Therefore, neither heretics sermons must be heard, no, not tho' they preach the truth. So is it of their prayer and service, which being never so good, in itself, is not acceptable to God, out of their mouths; yea, it is no better than the howling of wolves."

Heb. 5, 7. Was heard, in that he feared.

Comment. "If the readers knew why Protestants translated this verse thus, THEY WOULD ABHOR THEM TO THE DEPTH OF HELL."

Acts 19, 19. And many of them which used curious arts, brought their books together and burned them, &c.

Comment. "A Christian (a Catholic) is bound to burn or deface all wicked books, of what sort soever, especially heretical books. Which though they infect not him always that keepeth them, yet being forthcoming, they may be noisome and pernicious, to others that shall have them, and read them after his death or otherwise. Therefore, the church hath taken order, for condemning all such books, and against the reading of them, where danger may ensue."

The books here intended, are all Protestant books, and the English Bible.

Of Protestant Ministers.

John 10, 1. He that entereth not by the door, &c.

Comment. "Whosoever undertakes to preach, without being ordained, &c. by a Catholic Bishop, is a thief and murdered. So came in Arius, Luther, Calvin, and all heretics, and all that succeed them in room and doctrine."

Heb. 5, 1. For every high priest taken from among men, &c.

Comment. "Protestant clergy are MINISTERS OF THE DEVIL."

Rev. 2-6, 20. This thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

Comment. "We see here, that all Christian people, especially Bishops, should have great zeal against heretics, and hate them, that is their wicked doctrine and conditions, even as God hateth them."

20 v. The woman Jezebel, &c.

Comment. "He warneth the Bishops to be zealous and stout against false prophets, and heretics, of what sort soever, by alluding covertly to the example of holy Elias, that in zeal killed 450 false prophet of Jezebel."

Zeal against Protestants.

Matt. 13, 29. But, he said, nay; lest

Did you see choice or a Rheims or Douay copy of the Son than in both good English?

It might sound strange in the ears of those who have not learned protestantism that Bede was the first translator of the scriptures into English and that he was a bloody papist.

while ye gather up the tares, ye root up also the wheat.

Comment. "The good (Catholics) must tolerate the evil, (Protestants) when it is so strong that it cannot be redressed without danger and disturbance of the whole church, and commit the matter to God's judgment in the latter day. Otherwise where ill men, be they heretics or malefactors, may be punished or suppressed, without disturbance and hazard of the good, they may and ought by public authority, either spiritual or temporal to be chastised, or EXECUTED."

2 Tim. 3, 9. But they shall proceed no further; for their folly shall be made manifest, unto all men, &c.

Comment. "All heretics in the beginning seem to have some show of truth; God for just punishment of men's sins, permitting them, for some while, in some persons, and places to prevail, but in short time God detecteth them, and openeth the eyes of men to see their deceits: inasmuch, that after the first brunt, they be maintained by force only, all wise men in manner seeing their falsehood, though for troubling the state of such commonwealths, where unluckily they have been received, THEY CANNOT BE EASILY EXTIRPATED."

Children must bear this zeal against Parents.

Gal. 1. 8. Though we or an angel from heaven, preach any other gospel, &c. let him be accursed.

Comment. "The Apostle here, gives the anathema, or curse to all false teachers, not once, but twice, to prove that the zeal of Catholic men ought to be so great towards all heretics, and their doctrines, that they should give them the anathema, though they were never so dear to them. IN WHICH CASE THEY SHOULD NOT SPARE THEIR OWN PARENTS."

Even the blood of Protestants of no account.

Rev. 17. 6. And I saw a woman drunken with the blood of Saints, and with the blood of the Martyrs of Jesus.

Comment. "The Protestants foolishly expound it of Rome, for that, there, they put heretics to death, and allow of their punishment in other countries: But their blood, is not called the blood of Saints, no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which, by order of justice, no commonwealth shall answer."

Luke 9, 55. But he turned and rebuk-

ed them, and said, ye know not what manner of spirits ye are of.

Comment. "Not justice, nor all rigorous punishment of sinners is here forbidden, nor Elias' fact reprehended, NOR THE CHURCH, NOR CHRISTIAN PRINCES (CATHOLIC) BLAMED FOR PUTTING HERETICS (PROTESTANTS) TO DEATH."

Let the English language be examined, since the translation of the Scriptures into it, and we verily believe their cannot be found, such a specimen of diabolical wickedness. It is cool, carefully, and cautiously prepared, that the Catholic reader might gradually be nurtured up to exterminate, his Protestant fellow subjects, under the impression that he was doing God's service. O

This is a Romish version of the Scriptures, one which the Pope would approve. The spirit of these notes, are the spirit of Popish Priests. The spirit that they breath towards all Protestants. For a long time, they have been endeavouring to keep it covered, but in despite of their pains, it comes out at times. We have heard the same sentiments avowed in this city; we have heard them coming from Papists, in this city, who have been living upon their Protestant neighbours. We have heard not only of their avowal, but, at times we have heard of the attempt to put them in execution.

These notes solve a problem, which many Americans have wondered over, "Why the Catholic Irish are so blood thirsty, and why they are willing to murder in cold blood, their Protestant fellow citizens, when any thing is said in relation to their religion." They are men like ourselves; but from childhood they have been under the instruction of blood thirsty priests, who have taught their parents, the doctrines, in the above comments, and from the breast, the children have drawn the same spirit.

With the Prophet, we may "wonder with great admiration." (Rev. 17, 6.) When we behold the manner in which the Priests of Rome undertake to carry on their work of blood. The Bible—the Book of God—That book which was to be a lamp to our feet and a light to our path. That blessed book is chosen by these men to send out their demonical spirit. May God in his mercy, save us from such men of blood. May the day never dawn on our land, when a Priest shall with impunity teach these doctrines.

O The "fellow subjects" shows that this comes directly from...

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That we may be saved from the hands of such men as Popish Priests; let every man do his duty. We ask not to engage with bitterness against Catholics; far from it, we pity them. They know not what their Priests are doing. The men that can issue such sentiments, and teach them to their people, are men not only to be wondered at, but watched, as you would a midnight assassin. Our language to every American would be. **REMEMBER WHAT ROME WAS.—THAT SHE DESIGNS TO BE AS SHE WAS.—THAT THESE UNITED STATES ARE CHOSEN, AS THE GROUND, ON WHICH TO REGAIN HER FORMER GLORY. Watch Her!—Watch Her!**—And the spirit of republicanism, and the spirit of the Bible will be her death!

JUDGE GASTON, OF N. CAROLINA:
Religious Liberty—Mental Reservation.

1835) **WILLIAM GASTON**, now one of the Judges of the Court of Appeals of North Carolina, has been the first within our knowledge to bring before the American people, by his conduct,—the momentous questions involved, in the nature, the sanctity, and the simple integrity of *public oaths*,—when administered by Protestants to Catholics. It is to be considered fortunate, that this whole subject has come up, in connexion with the name and conduct of a public functionary, whose public acts are open to comment,—and that too, a man, of acknowledged ability, and great private worth. We escape all charges of private malevolence; the gentleman implicated, is precluded by any pretext of ignorance or incapacity; and his private virtues, acknowledged by his countrymen, compel us to charge to his dreadful religious principles, rather than his better nature, the conduct, which it is now our purpose, freely to examine. It is now over six months since the material facts of this case, were stated publicly, before a thousand persons in Baltimore; and the wish was then expressed, which is now repeated, that Judge Gaston, might feel the necessity of publicly explaining his conduct. We shall use our best efforts, to lay this publication before his eyes.

They who have taken any interest in the past, know that Mr. Gaston, has been for many years one of the most distinguished citizens of North Carolina. Excluded, as all along supposed by the facts now to be exhibited, from holding

any civil office in that commonwealth, he has however, often been one of her representatives in congress, and long one of her most able lawyers.

In one of the numbers of a periodical work now in progress devoted to biographical sketches of distinguished Americans, there is to be found a brief notice of Mr. Gaston. From this we learn, by authority, it is to be presumed, that one of his ancestors was a French Hugonot, expelled his country along with all that was most lovely and excellent in beautiful France, at the revocation of the edict of Nantz, by Louis the XIV; that one of his ancestors was an Irish Presbyterian; that his mother was a Roman Catholic; and above all cares, deeply instilled into his young heart, the dogmas of her faith. In short, that the degenerate offspring of that noble pair of races, has been perverted into the poor gull of a system, which all his ancestors abhorred, and the humble follower of those, who shed, like water, the best blood that he inherits. Be it so. Judge Gaston,—chooses to be a Papist; he is free to be so; and all wise men will pity him.

But now comes the difficulty. By the Constitution of North Carolina, he is expressly disqualified to hold the office he occupies, precisely because he chooses to be a Catholic. In the XXXII Article it is thus written: "That no person who shall deny the being of God, or the TRUTH OF THE PROTESTANT RELIGION, or the divine authority either of the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the state, shall be capable of holding any office, or place of trust or profit, in the civil government within this state."—Now, Mr. Gaston, is at this moment a Judge of the Court of Appeals of North Carolina. Before he took his seat on the bench, he took an oath, in some usual form, to support the constitution of that state. Part of that constitution, asserts and assumes, the truth of the Protestant religion. But, Mr. Gaston is an avowed, and most decided Papist!—Now, will he do himself the justice, mankind the favour, and his religion the service, of explaining this conduct? Here he is, living in the practical daily duty, voluntarily undertaken on oath, to maintain that which involves the truth of the Protestant religion; while he daily professes, to hold and believe every word and tittle that is protested against—as also true and binding.

The Irish Catholic is a bloody rebel, but an Irish Protestant is one of a noble race.

We omit any extended notice of that part of the article quoted above, which disqualifies all persons, "*who shall hold religious principles incompatible with the freedom and safety of the state.*" The public are fully aware, that for two hundred years, all real Protestants, have believed and taught, that the essential doctrines of the Papal church were incompatible with civil and religious liberty. The altar and the throne have been welded together for a thousand years; and the oppression of the bodies and the death of the souls of men, have been compassed by the united hands of kings and priests. This discussion is now rife in our own land; and we simply invite our readers, to make themselves acquainted with its progress. It cannot be denied, that this clause in the constitution of North Carolina, was meant and supposed to exclude, the peculiar principles of the Roman faith; though the nature of the subject, renders it less proper for this occasion, than the clearer preceding enactment in the same article. It may be well to note, that this constitution is one of our very earliest American plans of free government; that it was formed in the very inception of our national revolution (being adopted in December, 1776); and that it was the work in part of the same bold, wise, and noble people, a part of whom met, at a distant point, had even before others were ready to act for freedom, as early as the spring of 1775, publicly declared themselves a free people. Neither will it be out of place, to note the prevailing temper of that period, and of the great men who illustrated it, all over America. The following extract is taken from "*An address of the Continental Congress, to the people of Great Britain, dated October 31, 1774.*" (See Journal of Continental Congress, in 4 vols. 1774 to 1778. vol. 1. p. 30.)—"And by another act, the Dominion of Canada is to be so extended, modelled, and governed, as that by being disunited from us, detached from our interests, by civil, as well as religious prejudices, BY THEIR NUMBERS DAILY SWELLING WITH CATHOLIC EMIGRANTS FROM EUROPE, and by their devotion to an administration so friendly their religion, that they might become formidable to us, and, on occasion, be fit instruments, in the hands of power, to reduce these ancient, free, PROTESTANT colonies to the same state of slavery with themselves. * * *

"Nor can we suppress our astonish-

ment, that a British Parliament should ever consent to establish in that country A RELIGION THAT HAS DELUGED YOUR ISLAND IN BLOOD, and dispersed IMPIETY, BIGOTRY, PERSECUTION, MURDER, AND REBELLION, *through every part of the world.*"—Commending this part of the subject to those who are so diligent in perverting the opinions of our fathers in relation to it; we pass to the other clause of the article.

Mr. Gaston however, has also sworn, to maintain "THE TRUTH OF THE PROTESTANT RELIGION!" He has sworn to maintain a constitution which disqualifies him, the moment he shall "*deny the truth of the Protestant religion*"—and yet he is confessedly a Papist,—a believer in all the necessary dogmas, and a member in full exercise of all the privileges, of that faith which the creed of Pope PIUS IV, pronounces to be exclusive not only, but indispensable to salvation,—that church which declares itself to be, and which all who repeat its creed, promise and swear to maintain—as, the "*mother and MISTRESS*" of all churches—and to use all diligence, by all means in their power to spread all around them! In the name of common honesty, how could Judge Gaston, assent to Pope PIUS IV. creed, which is the authorised creed of his church, and at the same assent to the provision quoted above from the Constitution of North Carolina? Can a man swear with a good conscience to opposite facts, statements and opinions?

This is a matter now widely discussed in private circles, throughout a large part of North Carolina. Many members elected to the Convention now in session at RALEIGH, to amend the Constitution of that State, are pledged to the people, not to vote any change, in regard to this subject; that is to retain the XXXII section quoted above. We are ourselves the friends of the most ample religious freedom; and although some of the most enlightened men and states in past ages, have declared that the toleration of the Roman faith is utterly incompatible with the freedom of states,—we would prefer to retain this noble feature of American liberty, and indulge to all, even the right to think wrong. If, however, the people of North Carolina, retain this feature of their present system; the Papists, and Judge Gaston in particular, have to thank themselves, and him especially, for the general indignation roused against their pernicious principles.

We have been curious to know, how it was possible for a man, who regarded the good opinion of mankind—to defend such conduct. It is one thing, to satisfy a perverted moral sense, and act accordingly; and it is quite another thing, to lay open before the world the secret rules of such conduct. In such cases, a good *pretext* is an invaluable jewel. But in this case, after much enquiry and consideration, we are unable to contrive even a tolerably decent excuse, for the conduct of Judge Gaston; and, therefore, repeat the expression of our desire, to hear him speak for himself. In the mean time, the double duty, of justice to him, and to the great interests involved in his conduct, may require of us, the suggestion of the several explanations—which have been mentioned to us, as urged by himself.

It has been repeatedly stated by persons, extenuating Judge Gaston's conduct, that although the constitution of his state was doubtless meant to exclude him; yet, in fact, the clause that was supposed to do so was a *dead letter*, and so considered. Now, this is hardly true; for his acting as he has done, is producing immense excitement; and as far as is known,—the clause in question almost perfectly accomplished its object for more than fifty years; he being amongst the very few, if not the only Papist who ever evaded it. But if true, the defence would only prove that Mr. Gaston considered a man at liberty to swear to what he neither believed, nor meant to do, merely because many had done so before, and many others connived at it. This will never do.

Again, it has been often stated, that Mr. Gaston defends himself by saying, that although the Constitution of North Carolina, might be considered as very clearly intending to exclude Papists—yet, in point of fact, as no tribunal had been erected to decide what the "*Protestant religion*" was, nor any authorised definition of it given, the constitution is necessarily inoperative, from its vagueness,—or at least no man is bound to take heed, to what it may have intended. This is simply, if true, making the usual technical distinction between perjury and false swearing; and while it might exonerate a man from the former, it is hard to see how a conscientious man could take an oath, which is sworn in a sense different from that which he knows was meant, and will be understood. The doctrine of *mental reserva-*

tion, is one ingrained, into the heart of Popery, and we may say a word of it hereafter. But surely, there are some things which, as no man knows better than Mr. Gaston,—may be taken and considered as universally known; some things which all tribunals are presumed to know, and presume all others to know, and all society proceeds on this admitted truth. Then we pass by the child-like simplicity, which left this gentleman in total ignorance of what could possibly be meant, by the Protestant religion, in a land, almost exclusively Protestant, as his state was, supposing that all who can, will believe it, out of politeness. We ask, is it a just rule of *Christian morals*, for men to swear at peradventure,—avouching they know not what? Mr. Gaston was not obliged to take this oath; he long refused to be placed in circumstances that would compel him to it; he was under no obligation to be a Judge, a thousandth as strong, as the obligation all are under to be certain as to what they swear. If a Christian, nay, if a man of honour take an oath voluntarily; it is a most futile thing for him afterwards to say, the oath was so vague it meant nothing, or so inartificial it did not force him to mean what he was understood to mean. The fact however, is all the other way. For, as lately as June 1, 1833, a pamphlet was addressed "*To the Freemen of North Carolina*," by *Wm. H. Hayward, jun., Richard M. Pearson, Romulus M. Saunders, and Thomas Dew, jun.*, the object of which was to enforce the necessity of a call of a Convention to amend the Constitution of North Carolina. These gentlemen say, (on page 11,) that they represent "a respectable body of the people and their representatives;" and one of their distinct grounds of appeal against the then existing Constitution is, as they say on page 5, the existence of "*an odious restriction on conscience*," in the XXXII Section. And so, out of IX heads of amendment proposed by them, to the people—one (the VII one) is the abolition of that XXXII Section. It would then appear to be worse than folly to pretend, that in that community, this section, be it good or bad, was not well understood, and fully and commonly admitted to contain a real, distinct, intelligible proposition; one which excluded Papists from civil office; and which Mr. Gaston, nevertheless, being and continuing a Papist, *took*, and *ought to explain*, better than this!

There is a third defence more extraordinary than both the others, which is the most commonly set up in conversation, in defence of this gentleman. "I believe," says he, as his defenders report, "I believe in the truth of the Protestant religion,—but I believe much more. I believe, all that constitutes that religion, but I also believe many things besides—which constitute the peculiarities of my own, that is, the Roman Catholic religion. The one is to the other, as seven is to twenty." These words have more than once been repeated to us, by citizens of North Carolina, as having dropped in their hearing from Mr. Gaston's lips. We do not of course vouch for this; indeed, we rather presume, there must be a great mistake; for the thing is grossly absurd, as well as totally impossible. The most superficial reader knows, that the very essence of the difference, between the Reformed religion and that of Rome, is involved in the term—Protestant. In the origin of the Reformation, the name was first given to those who in 1529, *protested* against a decree of the Diet of SPIRES, over which presided FERDINAND, brother to CHARLES V. which repealed all the concessions made to the Reformers, by the unanimous vote of the former Diet, and prohibited all change in the doctrine, discipline or worship of the church of Rome, until a general council should meet and decide the questions. Against this decree, JOHN, elector of Saxony; GEORGE, elector of Brandenburg, with four other princes, and thirteen imperial cities solemnly protested. (See *Mosheim's Ch. Hist.* vol. 1, p. 57.) Thus, the *doctrine, discipline, and worship*, with the *oppression and iniquity* practised to uphold them by the Romish church, were directly denounced by the very first Protestants. And who does not know, (except Judge Gaston,) that all the reformed, have for two hundred years, been as well known by the name Protestant, and his own brethren by the name Catholic. But, this is a most useless argument—For if Protestants may be allowed to be judged by the Bulls of Popes, and the decisions of Councils, and the standard writers of the Papal sect—we are, one and all, most gross heretics; and if Bishop ENGLAND had his way, he would, we doubt not, put Judge GASTON in the Inquisition, if he honestly held to our opinions, faith, and practice. If on the other hand, our own standards be permitted to express our own opinions, we all, of all the evangelical sects, profess to differ most radically from Rome. The Formularies, of the Westminster Assembly, held by the Presbyterian church, in a form more or less modified, wherever she exists on earth, not only repudiate the doctrines of Rome, but call the Pope Anti-Christ, and his church the Synagogue of Satan. (See chap. xxv. sect. 5 & 6 of the Const. of the Pres. Ch. in the U. S.) But, if it is preferred to resort to a prelatical church for proof, the XXXIX Articles of the Episcopal Church, are still harder on the Pope and Judge Gaston, even than all the rest. In the XIX Article they say, "*the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in MATTERS OF FAITH.*" In the XXII thus, "*the Romish doctrine concerning PURGATORY, PARDONS, WORSHIPPING and ADORATION as well of IMAGES, as of RELIQUES, and also INVOCATION of SAINTS, is a fond thing vainly invented, and grounded upon no warrant of scripture, but rather repugnant to the word of God.*" The XXIII denounces the Popish use of an unknown language in the public worship of God; the XXIV, declares, that the five extra sacraments of Rome, and the processions of the host, are false, and in part corrupt; the XXVIII, expressly denies Transubstantiation,—which the Council of TRENT expressly before-hand curse them and all others for doing; the XXXI article says, "*the sacrifice of MASSES, in which, it was commonly said, that the PRIEST did offer Christ for the quick and the dead, to have remission of pain or guilt, were BLASPHEMOUS FABLES, and DANGEROUS DECEITS.*" And so on to the end of the chapter! Now, when Judge Gaston calls to mind the fact, that the Council of Trent, the last of all the general councils of his church, explicitly anathematised all the distinctive doctrines of the Protestants, and that that famous body, actually adjourned their sessions finally after eighteen years of deliberation, amidst hearty, repeated, and unanimous execrations upon all the heretics in the world; when he remembers, that in the creed based upon the decrees of this council, all its doings are affirmed, and all persons cursed by it, distinctly damned over again, in terms,—with the solemn addition, on oath, to hold, believe, and propagate these things to the end of life;—really, we cannot see, when he considers these matters, how he could say, "he believes what the

Protestants believes,"—any more than we can understand, how he can be a candid Catholic, and yet fairly swear to support a constitution which in terms requires the belief of the truth of the Protestant religion. It seems to us, if this gentleman regards his own high reputation, he must seek better defences than these.

Judge Gaston must be aware, that there are many people in the world who know little of him, many who care nothing about him personally, and some perhaps, who may not care to exhibit dislike towards him. He may perhaps, therefore, suppose it was an enemy who said, that when he was applied to by his friends, to know, if he could take this extraordinary oath, if they procured for him the appointment which he now holds, he replied evasively, asked time for consideration, came on to this city (Baltimore,) and from this place wrote, that he would take the prescribed oath—and accordingly was appointed, and did swear.

This statement has been repeatedly heard by us; and while we do not pretend to assert its truth, it appears quite as reasonable, and as likely to solve the case to the honour of the party most concerned, as any other we have heard. This city is the seat of the Archbishop power of the Papacy in the U. States. The right to take oaths in a false sense; to break oaths when taken, to heretics especially; to swear, and then to get a dispensation not to keep what is sworn to;—to get dispensations to swear to any thing for the good of the church, or to break any thing sworn to; these, and such doctrines, privileges and powers, have for centuries, been part of the orthodox faith of the Papal church; and amongst the Jesuits who are supreme in America,—the universal practice, as well as belief. More than four hundred year ago, the Council of Constance burnt JOHN HUSS, though he had the Emperor's safe conduct, expressly to go and return from the Council. But the holy fathers, coolly laid it down as settled law and morality, that as no faith ought to be kept with heretics, the perjury would be in the keeping not the breaking of an oath. And such is the current morality of the Papacy. We mean no offence then, but the contrary, so far as Judge Gaston is personally implicated, when we say, we think it not more unlikely that he got a dispensation to take the

oath in question, than that he should attempt to defend the taking of it, on the preposterous grounds on which others have placed his justification.

In fine, what can excuse such an act? What can be said evil enough of a religion, that would not only allow, but seduce an honourable mind, into the perpetration of it?

CONVERSION, TO AND FROM, ROMANISM.

THE Papists of this country, and especially of this city, are exceedingly in the habit of boasting of the numerous conversions made by them of Protestants to their idolatrous and soul-killing heresy; and indeed of attributing these conversions rather to the extreme folly and weakness of their opponents than to any particular efforts of their own. If this latter statement be true, it is not easily to be accounted for, that the entire body of Romish Priests in this country have utterly and totally refused to meet any body in public discussion on the disputed dogmas; with the single exception of Mr. *Hughes*; and he was reluctantly and unavoidably caught in a debate, and will by his fate, we fear, keep off all his brethren; as dead crows when hung up in public, scare away live ones. As to the conversions however, we have made diligent enquiry, so far as relates to this city; and we declare, that we do not personally know of a single case, nor have we heard of more than one, from any person not a Papist—in which, during the last year, any Protestant in this vicinity has become a Papist. We heard yesterday of one; a lad raised in the family of a Quaker,—a most dreadful boy, that none but a Papist, would think of calling a Christian. On the other hand, within a year last past, we are credibly informed, and verily believe, that ABOVE FIFTY PAPISTS, *one of them a Roman Catholic Priest*, have been converted to Christ in the various Protestant churches in this city. We therefore hope, that the Archbishop, and his *immediate family*, will be able to keep cool, this hot weather; and if they choose to increase their bids to our brethren to continue their efforts, they will at least, get better information as to the fruits of our labours.

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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 Montfaucon on the Pagan priests, mentioned above, be not, in the very same case, as justly applicable to the Romish 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, [a] frequently make offerings of large vessels, lamps, and even statues of massy silver or 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.

Il. i. 404.

In the same treasury of this 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 [b]. While they were shewing 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.

Il. ζ. 293.

The mention of Loretto puts me in
mind of the surprize, that I was in, at

[a] Consul Apollino, Æsculapio, Saluti dona
vovere, & dare signa inaurata jussus: quæ
vovit, deditque. Liv. l. 40, 37.

[b] Cum ipsis etiam Idolis induantur præ-
textæ & trabæ, &c. De Idolat. p. 116. Edit
Rigalt.

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.

[c] When a man is once engaged in reflection 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, St. Jerome has determined it to the very case in question, telling us, that by idols are to be understood the images of the dead [d]: and the worshippers of such images are used always in the style of the fathers, as terms synonymous and equivalent to Heathens and Pagans. [e]

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 [f], 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 [g]: not because these images were the representations of demons, or false gods, but because they were vain, senseless idols, the work of

[c] Baruch. 6. 19, 21. Arnob. 1. 6.

[d] Idola intelligimus Imagines mortuorum.
Hier. Com. in Isa. c. xxxvii.

[e] Innumeri sunt in Græcia exterisque nationibus, qui se in discipulatum Christi traderunt, non sine ingenti odio eorum qui simulacra venerantur. Pamphili Apol. pro Orig. vid. Hieron. Op. Tom. 5. p. 233. Ed. Par.

[f] Vid. Plutar. in Vit. Num. p. 65. C.

[g] Pœnæ capitis subjugari præcipimus, quos simulacra colere constiterit. Vid. Gothof. Com. ment. de statu Pagan. sub Christian. Imperatorib. Leg. 6. p. 7.

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, viz: lighting up candles; burning incense; hanging up garlands, &c. as may be seen in the law of Theodosius before mentioned; which confiscates that house or land, where any such act of Gentile superstition had been committed [h]. These 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 prophane, damnable, impious, &c. [i]

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 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 al-

[h] In nulla urbe sensu carentibus simulacris, vel accendat lumina, imponat thura, sarta suspendat.

Si quis vero mortali opere facta, & ævum passura simulacra imposito thure venerabitur — is utpote violata religionis reus, ea domo seu possessione multabitur, in qua eum constiterit gentilitia superstitione famulatum, ibid. Leg. 12. p. 15.

[i] Ibid. Leg. 17. 20,

ways, 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 shewing their churches; and it was, I think, in that of St. Agnes, where they shewed 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 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 Roman, [j] to violate such a goddess as this; the statue of a whore?

The noblest heathen temple now remaining in the world, is the Pantheon or Rotunda; which, as the inscription [k] 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 the fourth, to the blessed Virgin and all the Saints. 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 shew, to the adoration now

[j] Hanc Deam quisquam violare audeat, imaginem meretricis? Cic. pro Dom. 43.

[k] PANTHEON, &c.

Ab Agrippa Augusti Genero
Impie Jovi, Cæterisq; Mendacibus Diis
A Bonifacio IIII. Pontifice
Deiparæ & S. S. Christi Martyribus Pie
Dicatum,
&c.

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 [l]: 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, owe all the honors now paid to them, to their vices or their errors; whose merit, like that of Demetrius in the Acts [m], 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 [n], is now possessed by the Medonna of the Sun; [o] that of Fortuna Virilis, by Mary the Egyptian; [p] that of Saturn, [q] (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; [r] that of Antonine the Godly, by Laurence the Saint [s]:

(l) Suscepit autem vita hominum, consuetudine communis, ut beneficio excellentes viros in cœlum fama, & voluntate tollerent, &c. Cit. Nat. Deor. 1. 2. 223.

Imitantem Herculem illum, quem hominum fama, beneficiorum mœmor, in concilium cœlestium collocavit. Off. 3. 299.

(m) Act. Apost. xix. 23.

(n) Carm. 1. 1. 2.

(o) Rom. Mod. Giorn. 2. Rione di Ripa. 5.

(p) Ibid. 4.

(q) Ib. Gior. 5. Rione di Campitelli. 15.

(r) Urbanus VIII. Pont. Max. Templum Geminis

Urbis Conditoribus Superstiose dicatum

A Felice III. S. S. Cosmæ & Damiano

Fratribus

Pie Consecratum, vetustate Labefactum

In splendidiorem Formam Redegit

Ann. Sal. M,DCXXXIII.

Ibid. 16.

but for my part, I should sooner be tempted, to prostrate myself before the statue of 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 of Halycarnassus, 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 [t]; which is thought by many to be the same, which is still preserved and shewn 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 [u]; 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 these celebrated statues, that Virgil, as Servius assures us, alludes in that elegant description:

— *Geminos huic ubera circum
Ludere pendentes pueros & lambr ematrem
Impavidos: Illam tereti cervice reflexam
Mulcere alternos, & 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 reclines her head
To lick their tender limbs, and form them as they fed.

But to return to my story: 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 propi-

(t) Dion. Hal. 1. 1. 64. Edit. Hudson.

(u) Tactus est etiam ill, qui hanc urbem condidit, Romulus, quem inauratum in Capitolio parvum atque lactantem, uberibus lupinis inhiantem fuisse meministis. Orat. in Catil. 3,

tious 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 [v], in confidence of a cure or relief by his favor: 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 [w]) 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 these 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, [x]

(v) Giornato 2da. c. 36. Rione di Ripa.

(w) 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 Vergine un Tempio, ch'era della bona Dea—Rom. Mod. Gior. 2 Rion. di Ripa 10.

(x) La Chiesa di S. Apollinari fu fabbricata in questo luogo d'Christiani; affinche il profano

nome d'Apolline fusse convertito nel santo nome di questo glorioso Martire. Ibid. 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, Tempa 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 [y]; and in their stories of their saints, have observed the names of Quirinus, Romula and Redempta, Concordia, Nympha, Mercurius [z]: 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 [a] in sight of Rome) has, according to Mr. Addison, added one Saint to the Roman Calendar; being now softened, [b] 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 protection 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

(y) Ibid. Gior. 6. 37.

(z) Aringh. Rom. Subter. 1. 2. 21. 1. 3. 12. 1. 4. 16, 22. 1. 5. 4.

(a) Carm. 1. 1. 9.

(b) Addison's Travels from Pesaro, &c. to Rome.

grossest forgeries both of saints and reliques, which, to the scandal of many even among themselves [c], have been imposed for genuine on the poor ignorant people. 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 [d]. 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 [e.]

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 colour, which they call [f] blood, and look upon as a certain proof of martyrdom, this 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 Barbary library, giving a pleasant account of a negotiation between the Spaniards

(c) Utinam hanc religionem imitarentur, qui sanctorum recens absque certis nominibus inventorum fictas historias comminiscuntur ad confusionem verarum historiarum, imo & qui Paganorum Inscriptiones aliquando pro Christianis vulgant, &c. Mabill. Iter. Ital. p. 225.

(d) Ab immanibus enim & pervetustis superstitionibus urbis constructionibus atque sepulchris ad suos obtigendos tumulos Christiani lapides non raro auferre consueverant. Aringh. Rom. Subt. 1. 3. c. 22.

(e) Vid. Mabill. Ibid.

(f) Si forte rubore quodam in imo tincta vitrea ampulla fuerit, pro argumento Martyrii habetur. Mont. Diar. It. p. 118.

and Pope Urban the VIIIth, in relation to this very subject [g]. 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 indulgencies 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 *Præfectus VIARum*, or overseer of 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 Arch. Bish. Usher has given good reasons to convince us, that he owes the honor of his saintship to a mistaken passage in the old acts or legends of St. Alban [h]: 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 shew us here at Rome, two original impressions of our Saviour'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 honor of this sacred relique, there is a fine altar

(e) Alterum notatu dignum, quod Urbanus ad 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. Vid. Mabill. Iter. Ital. p. 145.

(f) Usser. de Britan. Eccles. primord. c. 14, p. 539. 4to.

It. Bp. Floyd's Histor. Acc. of Ch. Govern. in Gr. Brit. c. 7. p. 151.

built by Pope Urban the VIIIth, with the statue of Veronica herself, with the following inscription [i]:

SALVATORIS IMAGINEM VERONICÆ
SVDARIO EXCEPTAM
VT LOCI MAIESTAS DECENTER
CVSTODIRET URBANVS VIII.
PONT. MAX.
MARMOREVM SIGNVM
ET ALTARE ADDIDIT CONDI-
TORIVM
EXTRVXIT ET ORNAVIT.

But notwithstanding the authority of this Pope, and his inscription, this VERONICA, as one of their best authors has shewn [j], 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.

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. [k].

I shall add nothing more on this article, than that whatever worship was

(i) Vid. Aringh. Rom. Subterr. Tom. 2. p. 453.

There is a prayer in their books 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.'—See Conform. of Anc. & Mod. Ceremonies. p. 158.

(j) Hæc Christi Imago a recentioribus VERONICAE dicitur: imaginem ipsam veteres VERONICAM appellabant, &c. Mabill. Iter. Ital. p. 88.

(k) Imaginem hanc ab Edessenorum civitate translata, condigno ad hæc usque tempora venerationis cultu in D. Silvestri exlesia, veluti divinum quid & perenne sacrarum imaginum monumentum, prariter ac propugnaculum adversus insanos Iconoclastas asservari, & suspiciendam fidelibus adorandamque proponi.

Sacrosancta autem Redemptoris Imago, gemmarum Thesauris quibusque longe anteserenda, in Vaticana Basilica, quo par est venerationis cultu asservatur. Aring. Rom. Subt. T. 2 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 & degli huomini. Rom. Mod. Gior. 1. Rion. di Bor.

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:

*Ut Martem Latii, sic nos Te, Dive
Georgi
Nunc colimus, &c. Mantuan.*

As Mars our fathers once ador'd, 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 Inscription. Pagan Inscriptions.

[l]	Mercvrio et Minervæ
Maria et Franciscæ	Diis tvtelarib.[m]
Tutelares mei.	
Divo Evstorgio	Dii qui hvic templo
Qvi hvic templo	Præsident.
Præsident.	
Nvmini	Nvmini
Divi Georgii.	Mercvrii sacr.
Pollentis. Potentis	Herevli. Victori.
Invicti.	Pollentis. Potenti
	Invicto.
	Præstiti Iovi
	S.
Divis	
Præstitibvs ivvantibus	Diis
Georgio. Stephanoque	Deabvs
Cum deo opt. max.	Qve. cvm.
	Iove.

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

(l) Vid. Boldonii Epigraphica, p. 439. It. p. 348. It. p. 422. It. 649.

(m) 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.

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 this 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 [n]? 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 overtacts 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 St. Paul did in Athens [o] 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*, *Semitaes*, *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 these rural shrines, and beg a prosperous journey and safety in their travels [p]. 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

(n) Sed equem tam amentem esse putas, qui illud, quò vescatur Deum credat esse? Cic. de Nat. Deor. 3.

(o) Act. Apost. xvii. 17.

(p) Ut religiosus vianum moris est, cum aliquis lucus, aut aliquis lucus sanctus in via oblatus est, votum postulare, domum apponere, paulisper assidere.

Neque justius religiosam moram viatori objecerit aut ara floribus redimita—aut truncus dolamine effigatus, &c.—Apulei. Florid. 1.

Invoco vos, Lares viales, ut me bene juvetis.—Plaut. Merc. 5. 2.

of the Deity, and christening as it were the old *Hecate in trivis*, by the new name of *Maria in trivio*; by which title, I have observed one of their churches dedicated in this city [q]: and as the heathens used to paint over the ordinary statues of their gods, with red or some such gay colour [r], so I have oft observed the coarse images of these saints so daubed over with a gaudy red, as to resemble exactly the description of the God Pan in Virgil.

Sanguines ebuli baccis mintoque 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 postilions used to look back upon us, to see how we behaved on such occasions, and seemed surprized 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 [s], 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 highways, which they held sacred, [t] or of that venerable oak in Ovid, covered with garlands and votive offerings.

Stabat in his ingens annoso robore quercus;

Una nemus: Vittæ mediam, memoresque tabellæ

Sertaq; cingebant, voti argumenta potentis. Met. 8.

(q) Rom. Modern. Gior. Rion. di Colonna. c. 11.

(r) Fictilem fuisse & ideo miniari solitum. Plin. Hist. N. l. 35. 12. & a Censoribus Jovem miniandum locari. Ibid. l. 33. 7. It. Pausan. 2. 2.

[s] Sanctæ Imagines & Cruces in viis publicis eriguntur, & nos propter Deum, & puram erga sanctos ejus fidem, sancta ejusmodi ubique erecta adoramus & salutamus. Durant. de Ritib. l. 1. c. 6.

[t] Nam veneror, seu stipes habet desertus in agris

Seu vetus in Trivio floridaserta Lapis. Tibul. El. 1. 11.

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, viz. 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 St. Mary of the Oak [u].

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 [v]; 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 [w]: 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 crucifix 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;

[u] Essendo egli divotissimo della Modona, fece dipingere l'immagine di lei, e l'appese ad una Quercia—dove cominciò a manifestarsi con molti miracoli, intanto che sino dall'Africa, e da Constantinopoli Perano mandati voti in tanta quantita, che vi si fece una gran Chiesa—Rom. Modern. Gior. 3. c. 30. Rion. della Reg.

[v] Lucus and Ara Dianæ. Hor.

[w] Tuque ex tuo edito Monte Latiali, sancte Jupiter.—Cic. pro Mill.

being famous, it seems, for a miracle of a singular kind, (viz.) 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 shew 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 honor 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 [x]."

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 BE CONTINUED.)

x) Deuteron. xii. 2, 3.

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THE
DOCTRINE OF JUSTIFICATION BY FAITH,
VINDICATED FROM THE CHARGE OF PROMOTING
LICENTIOUSNESS.
A SERMON,

BY THE REV. HENRY A. BOARDMAN,
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Rom. 5: 20, 21; & 6: 12. *"Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?"*

THE most specious and formidable objection which has ever been advanced against the doctrine of *justification by faith*, is, that it is *unfriendly to practical morality, and tends to licentiousness*. This objection so often and so confidently urged, is brought before us in the passage of scripture just recited; and I propose, with the aid of the Holy Spirit, to devote the present discourse to a candid examination of it. That the discussion may be conducted with perfect fairness, let us before entering upon it, state distinctly what the doctrine itself, and the objection to it are.

The doctrine is this:—The sole ground of a sinner's justification before God, is the righteousness of Jesus Christ imputed to him and received by faith alone. It is implied in this definition, that we are all sinners in the sight of God; that no works or merit of our own can entitle us to the forgiveness of our sins and restoration to the Divine favor; that if these blessings are conferred upon us at all, it must be exclusively through the imputation of the Redeemer's righteousness to us; and that all to whom this

righteousness is imputed or reckoned, are thereby and from thenceforth released from the curse of the law and made heirs of eternal life.

The objection may be stated in this form:—The doctrine before us impairs the obligations to holiness of life, because it represents our justification as depending wholly upon the merits of another being. Excluding entirely, as it does, personal or inherent righteousness from the ground of our acceptance with God, while at the same time it cancels in respect to every believing sinner the penalty of the law, its tendency must be to encourage men in the indulgence of corrupt passions, and in the formation of debasing habits.

I shall attempt, after making a few preliminary observations, to prove that this objection is unfounded; and that the doctrine of justification by faith guards the interests of morality more effectually than any other scheme of justification, and tends more powerfully to promote purity of heart and life. I remark,

1st. *That the doctrine in question appears to be very clearly taught in the*

Scriptures.—There are many significant intimations respecting it in the Old Testament; and we learn from the 11th ch. of the Ep. to Hebrews, that the saints under that dispensation were justified by faith, and not by works. The New Testament is filled with the subject. Expressions like these abound throughout the Epistles:—"We are justified freely by his grace through the redemption that is in Christ Jesus." "Christ is made unto us righteousness." "A man is justified by faith without the deeds of the law." "Christ is the end of the law for righteousness to every one that believeth." These passages, and many others like them, seem most explicitly to teach the doctrine under examination. But if the objection before us be valid, our interpretation of them must be altogether erroneous; for, however simple and obvious that interpretation may be, nothing is more certain than that the word of God inculcates no doctrine which is unfavorable to practical holiness.

2dly. The preaching of this doctrine, has at various times been prominently connected with successful efforts for the elevation and extension of the church; and the neglect of it has marked the seasons of her decline in spirituality and purity. To notice one decisive illustration:—In the centuries which preceded the Reformation, while the church of Rome held undisputed sway over the temporal and eternal interests of the civilized world, this doctrine, though not actually expunged from the public creeds and confessions, was corrupted and perverted, as to retain little or nothing of its true nature. While justification was nominally ascribed to Christ, it was really (as in that church it still is) founded upon the sinner's own merits—upon his prayers, and penances, and confessions, and more than all, upon the pecuniary favors which he bestowed upon a profligate priesthood. And the very period at which this ruinous heresy was the most diligently fostered and diffused, is by common consent designated as the "dark ages." On the other hand, when Luther arose, no means which he employed was more potent in the refutation of error and the renovation of the church, than the faithful and continued exhibition of the doctrine of free justification through the imputed righteousness of Christ. Enlightened from above, he discovered this doctrine beneath the rubbish of Popish ceremonies and superstitions—tore from it all its contaminating appen-

dages—and boldly proclaimed in every sermon, discussion, and tract, that the exclusive ground on which a sinner could be justified was the righteousness of Jesus Christ. With the conquest which he by this instrument achieved over heresy and sin, your are all familiar. Other kindred facts might be cited, would the time permit.

3rdly. *If the doctrine itself can lay claim to high antiquity, so may the objection.*—The language of the text seems to imply, that this very argument was urged against the Apostle, in the early publication of the Gospel. "What shall we say then?" He asks; shall we continue in sin, that grace may abound?—Because, "where sin abounded, grace did much more abound." Shall we therefore cast off all restraint, in order that grace may be more gloriously magnified in the pardon of our aggravated crimes?

Without dwelling at present upon the Apostle's answer, it may be well to observe, that the very statement of the objection in this passage, evinces that the doctrine of justification by faith is actually taught here: For the objection lies only against the view of the doctrine for which we contend; and there, as will be shown hereafter, it is without any foundation.

4thly. Once more, it is obviously right that on reasoning on this subject, *we should have an exclusive reference to those persons who receive or defend the doctrine of justification by faith, as it is really taught in the Bible.*

It would be easy to sustain the most formidable objections to the doctrine if, in stating it, its very nature should be changed; or if the arguments against it were founded on the conduct of those who while embracing it in name, deny it in fact. That this or any other fundamental doctrine of the scriptures may be perverted and abused, no intelligent Christian will deny. That this has actually been done in the case before us, is evident from the Epistle of the Apostle Jude, in which he says: "It was needful for me to write to you, and to exhort you to contend earnestly for the faith once delivered to the saints; for there are certain men crept in unawares, who were before ordained to this condemnation, ungodly men, *turning the grace of God into lasciviousness.*" And the history of the church, as well as personal observation show, that this sin was not peculiar to the early days of Christianity.

But in order to found an argument on these facts, it is necessary to prove that the individuals chargeable with this conduct did sincerely hold the precise doctrine of justification as laid down by the sacred writers. For, it is self-evident, that where a doctrine or system is not clearly apprehended and heartily embraced, the life or practice of an individual furnishes no test of its excellence.

With these preliminary observations, I proceed now to show *that the doctrine of free justification through the imputed righteousness of Jesus Christ, tends not to encourage licentiousness, but to promote personal holiness.*

1. *I appeal confidently to facts in support of this proposition.*

It has been already intimated that a faithful exhibition of this doctrine and the culpable neglect of it, have respectively characterized periods of purity and corruption, of prosperity and decay, in the history of the church. This circumstance, without being decisive in regard to the question at issue, affords strong presumptive evidence in support of the ground which we have taken.

If, again, we appeal to the Biographical Sketches of eminent Christians—persons admitted on all hands to have made rare attainments in holiness—we shall be led to the same result. When, for example, has the world beheld a more illustrious exhibition of the spirit and principles of the Gospel, than is to be found in the life and character of the Apostle Paul? When has an individual devoted himself so unreservedly to the cause of pure religion—made so many sacrifices for the welfare of his fellow-men—and toiled with such unwearied assiduity to build up the church and advance the Redeemer's kingdom? When has a man, in the temper of his mind and in his habitual conduct, in his public and private capacity, and in all his personal and relative duties, approached more nearly to that model of perfect excellence which is placed before us in the scriptures? And yet, if ever a man renounced all dependence upon his own works, and expected salvation solely through the imputed righteousness of Christ, that man was this distinguished Apostle. Listen to his language: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who

loved me and gave himself for me."* "God forbid that I should glory save in the cross of our Lord Jesus Christ."† That I "may be found in Christ, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."‡—Those who are familiar with the lives of eminent saints, will recognize in these expressions a brief epitome of the testimony of them all.

And if from these records of the heart; these published details of private religious experience—we advert to living witnesses, we shall only find a confirmation of the position which we are aiming to establish. Conceding that there are unsound professors in every church, and that no Christian comes fully up to the standard of excellence at which he aims, we may safely inquire, whether the individuals, as a body, who rest their hope of eternal life entirely on the merits of the Redeemer, and utterly disclaim all personal holiness as the ground of their acceptance with God, are not as circumspect in their deportment, as honest in their business, as attentive to their public and domestic duties, and as useful in society, as any class of men whatever? Do they not, as a general thing, take a more active part than others, in devising and promoting plans for the benefit of mankind, in sustaining the means of grace, in causing the scriptures to be circulated, and in aiding by the contributions, efforts, and prayers, to evangelize the heathen world? In every controversy between virtue and vice, or holiness and sin, are they not found arrayed on the right side—the efficient friends of social order and moral purity, the decided opposers of licentiousness in all its forms?

Satisfied that these questions admit of but a single reply, the advocates of the doctrine of justification as presented in the standards of our church, might here rest their cause; But it may not be unprofitable to meet and repel the objection before us in another way—by appealing, not as has now been done, to the actual effects of the doctrine, but to *its own nature*. It will not be difficult to show from this source, that its appropriate tendency is not, and cannot be

* Gal. 2. 20.

† Gal. 6. 14.

‡ Phil. 3. 9.

unfavorable to virtue. I remark, therefore,

2dly. That so far is this method of justification from relaxing the bonds of moral obligation, *that it is the declared purpose of God in thus justifying men to establish and confirm them in personal holiness.*—This is implied in the words of the text. It is there stated, that “where sin abounded, grace did much more abound,” but that while “grace reigned,” it “reigned *through righteousness*, unto eternal life.” Although a remedial system has been introduced in order to counteract the debasing influences of sin, it harmonizes perfectly with the requisitions of the law. One jot or tittle of it is not suspended or annulled. However disarmed of its penalty as respects the believing sinner, it retains and must ever retain its entire supremacy as a rule of duty. But the text is still more explicit on this point. “What shall we say, then?” Asks the inspired writer. What inference are we to draw from this doctrine? “Shall we continue in sin, that grace may abound?” His reply to this presumed objection, is very pointed and very instructive. God forbid. How shall we, that are dead to sin, live any longer therein?” He alludes here to a fact, which, if generally known and admitted, would forever silence the objection to which he was replying, and which is now under consideration. Those who ascribe to the doctrine of justification by faith a demoralizing tendency, must either be ignorant of the fact here referred to, or else they very disingenuously overlook it. That fact is this; that although men are justified solely on account of imputed righteousness, yet *regeneration does in every instance accompany justification.* They are so closely connected, that we can only separate them in thought; the history of the whole world would not furnish a single case in which they have been dissociated in fact. “Whom He justified, them He also sanctified.” Every human being who is made legally righteous, becomes at the same time inherently righteous or holy; but his inherent holiness constitutes in no degree the meritorious cause of his justification.

To this important fact the Apostle alludes, when he asks with so much emphasis, “How *shall* we that are dead unto sin, live any longer therein?” The believer is emancipated from the thralldom of sin; it no longer has dominion

over him; his corrupt passions and lusts are in a measure crucified; so that he may fitly be said to be *dead* unto sin. And how it is possible for one who is thus dead to sin, to live in the practice of it? The very idea involves an absurdity; for the language of the Apostle implies, that if a man be not “dead unto sin,” he is not justified.

Another testimony to this point may be found in

“*Eph. 1. 3, 4.*”

It is here asserted, that the express object for which men are ordained to eternal life (and of course for which they are justified) is, that they “*may be holy*, and without blame before God in love.”

Another striking passage on this subject may be found in

“*Titus 2: 11, 14.*”

These various statements show, that the very purpose which the Almighty proposes to accomplish by the method of justification through the imputed righteousness of Christ, is to secure the personal holiness of all who are thus pardoned and saved.

3. The futility of the objection under consideration may be further seen, *by adverting to the feelings and views of the sinner at the time of his justification.*

It is assumed in the objection, that no change takes place in the believer’s character; that pardon is freely extended to all who express a speculative assent to the doctrines of the Bible; and that an individual is just as strongly disposed to sin subsequently, as he was prior to his justification. These errors will be rectified by a little attention to the state of mind invariably connected with this transaction.

(1.) The person who relies upon the merits of Christ for justification, *must be convinced of the guilt and danger of sin.* This is evident from the fact, that nothing but such a conviction can lead men to acquiesce in this method of salvation. They will not consent to be saved through the mere mercy of another Being, and that Being the God whom they have grossly offended, until fully persuaded that they must do this or perish. And this persuasion is forced upon their minds by a discovery of the holiness and spirituality of that law, which they have daily and hourly violated; for “by the law is the knowledge of sin.” As the law is the rule of duty, it is of course the test by which all our actions are to be tried. While men are ignorant of the extent and excellence of

its requirements, it is natural that they should disregard its claims and despise its threatenings. And on this account it is, that the great mass of men are so composed in the practice of sin, and so heedless of their immortal interests. But when the Holy Spirit reveals to them the true nature of the Divine law, and holds it before them, until like a mirror it reflects all the dark features of their characters, and the deep depravity of their hearts; the false peace in which they had been reposing, yields to salutary alarm, and self-complacence is succeeded by self-condemnation. They discover that the record of their lives is only a record of sin; that they have broken a most wise, equitable, and righteous law; that they have insulted and provoked a God, as well of infinite purity and benevolence, as of unbending rectitude and truth; that they have persisted in sin in contempt of the most powerful and affecting motives; that all the sins of all their past years are remembered on high, and unless the guilt of them be removed, must inevitably sink them to a state of remediless misery; and that this doom, however terrible, would be but the just desert of their conduct. They are ready to confess themselves as unclean, guilty, lost. The sentence which the law passes upon them, is ratified by the decisions of their own consciences; and they have no hope of pardon, except through the unmerited mercy of God.

Now, it is rational to suppose, that if the Almighty should condescend to forgive the sins of a person in this state of mind, and to receive him into his friendship, by imputing to him the righteousness of Christ, it would have the effect to encourage him in sin and to make him more unmindful than ever of the claims of virtue? In order to maintain this view, it must be proved that all his confessions of guilt are mere hypocrisy; that he is not humbled on account of his sins, and has no desire to be released from their control. But it is utterly impossible that these things should be proved; for, however the hypocrite may impose on man, his whole heart is searched by the eye of Omniscience, and no hypocrite can be justified in his sight. It is only the really convinced and penitent sinner who is "justified through the redemption that is in Christ Jesus:" and every such sinner seeks to be pardoned, not that he may continue in sin, but that he may be delivered from sin, both as

to its condemning and its polluting power. Look for example at the case of the jailer of Philippi. This man, says the narrative, sprang into the prison, "and came trembling, and fell down before Paul and Silas, and brought them out and said, 'Sirs, what must I do to be saved?'" Would any one infer from this account, that this man would be disposed on receiving a gratuitous pardon, to return at once to the course of life which he had just *abandoned*? It is to be remembered that when men seek to be saved, it is to be saved from sin: It is sin alone which exposes them to the wrath of God, and which jeopardizes their immortal interests; and the Bible instructs them, that "he that committeth sin [i. e. habitually] is of the devil," and has no right to consider himself as an heir of salvation. It is utterly unreasonable, therefore to affirm, that those who have obtained forgiveness through the merits of Christ, will again voluntarily expose themselves to the tremendous perils from which they have once escaped—not to add as another adequate reason why this will not happen, that the grace of God will, according to His promise, effectually prevent such an apostasy.

(2.) Again, the individual who is justified through the merits of the Lord Jesus Christ, *has at the time a distinct apprehension of the Redeemer's character and offices.*

Without this, he cannot intelligently rely upon Him for salvation; and with it, he cannot easily continue in the practice of sin. For he sees in the work of redemption an unrivalled *display of the Divine love and mercy.* Although the heavens are garnished with beauty and the earth is filled with blessings, although every hour comes to us laden with the bounties of Providence, and every year is crowned with the tokens of his loving kindness, the cross of Christ alone gives form and substance to the sublime truth that "God is love."

There too the returning sinner beholds a most impressive exhibition of the *holiness and justice of the Almighty.* All the inspired representations concerning the purity of the Divine nature, and the inflexible purpose of the Deity to execute in every case the penalty of his righteous law, assume a solemn and significant import in the light of this great transaction. For if God "spared not his only begotten Son," but freely offered Him up as an atoning sacrifice in our

stead, where at the last day "shall the ungodly and the sinner appear?"

Again, the believer contemplates in the death of Christ, *an unequalled manifestation of the condescension, tenderness, and compassion of God.*

That the Creator of all things should stoop to enter a world which he had made, and whose inhabitants had rebelled against Him; that he should enter it, not as a law-giver and sovereign, but as one of the humblest of its people; that he should consent for more than thirty years to dwell there; that he should devote Himself with untiring diligence, and at great sacrifice of personal comfort and enjoyment to the promotion of human happiness; that he should persevere in this work, in opposition to the most bitter hatred, and the most malignant persecution on the part of the very nation for whose benefit He toiled, and prayed, and suffered; and that he should at length close his career of pain and trial, but of unbounded beneficence and love, by submitting to an ignominious death:—Is it not strange? Is it not wonderful? And is the sinner who has just sat beneath the cross and gazed upon the agonized countenance, and listened to the piercing groans of his expiring Lord; is he the impious wretch to plait again the crown of thorns and to shout, "Crucify Him," "Crucify Him."

Once more this scene reveals to the forgiven offender, *the infinite evil of sin.* The scene itself, overwhelming as it is in interest, derives nearly all its interest from this fact. Does the Son of God enter our world? Is it because sin had entered it before him. Does he find it a world in ruins? Sin has transformed an Eden into a desert. Is he received with cold indifference or bitter enmity? Is he reviled, insulted, scourged? Is he apprehended on false charges, accused by perjured witnesses, condemned by a judge who in the very same breath asserts his innocence, invested with the robes of mock-royalty, and finally led forth to crucifixion, and taunted, and jeered even in his dying hour? Sin alone is the cause of this daring insolence, this gross impiety, this fiendish cruelty. And it is not sin as a mere abstraction—it was not the sin of angels—it was not the sin of Adam, or of former generations, merely—but it is our sins, in their proportion, which have crucified the Lord of glory. And this truth the pardoned sinner feels, even though pardoned. For it is not till then that he sees how base

and ruinous a thing is sin; how vile is his own heart; how aggravated are his offences; how deeply he needs to be sprinkled with the atoning blood of Christ.

Now the question before us is, whether an individual thus situated, with these views of the cross of Christ, as exhibiting the love of mercy, the holiness and justice of God; the unlimited compassion and condescension of the Redeemer, and the infinite evil of sin, will be disposed to regard the pardon which he receives through this very sacrifice, as a license for sinful indulgence? Surely, the affirmative of this question cannot be maintained by any man who is not utterly ignorant of the power of motives as influencing human feeling and conduct. But in order to place the subject in a still clearer light, let us notice another characteristic of the sinner's state at the time of his justification.

(3.) An individual in the circumstances mentioned, has not only a conviction of the guilt and danger of sin, and a distinct apprehension of the character and sufferings of Christ, with the truths exhibited therein, but it is necessarily included in his justification, *that he renounces every other dependence, and relies exclusively upon the merits of the Saviour for acceptance with God.*

The exercise of faith is indispensable in every case of justification. But it is impossible for men to exercise faith in Christ as long as they depend for salvation upon any merits or deeds of their own: Nay, such is the depravity of the heart, that they will not fly to their Redeemer until the sole alternative is vividly presented to their minds of doing that or losing their souls. The very act therefore of relying upon Christ, presupposes in every instance a solemn conviction on the part of the individual concerned, of his guilty and ruined condition. He comes as a suppliant to implore mercy. He comes as a criminal to sue for pardon. He comes as a rebel to lay down his arms, and submit implicitly to the will of his sovereign. He comes, realizing in a painful degree, that he has destroyed himself, and that it would be just in God to consign him to the fearful retributions of his righteous law. Surely, there is nothing in this state of mind which is likely to lead to licentious conduct.

In this very state of mind, the Saviour condescends to receive him. On the part of God, the penitent and believ-

ing sinner is freely justified and admitted to the endless enjoyment of his favour: On the part of the individual, there is the exercise of strong confidence in Christ, accompanied with ardent gratitude for his mercies, supreme love for his character, and an entire consecration to his service. Will the gratuitous forgiveness of a person under these circumstances tend to encourage him in sin, and to diminish his sense of moral obligation? Is it so, that the appropriate tendency of the bestowment of great favors upon an individual, is to arouse his hostility towards his patron? It is not doubted, that this result has sometimes followed such an act, but is this its tendency—is this its legitimate fruit? But even if the reply to this inquiry were different from what it must be, the argument before us would be equally valid. For it will be perceived, that there are inseparably connected with the justification of an individual, *certain feelings and affections* which, as long as Divine grace shall enable him to keep them in exercise, render it morally impossible that he should be disposed to live in sin. Can he whose heart is swelling with *gratitude* in the recollection of unnumbered mercies, deliberately resist the authority and abuse the compassion of his benefactor? Can he who loves the Lord Jesus Christ with a supreme, undying affection, voluntarily pursue a course which will crucify his Master afresh, and put Him to an open shame? Can he who in dependence upon his covenant-keeping God, *resolves to live* for the single purpose of promoting His glory and benefiting his fellow-men, find delight in violating the laws of his Maker, and in setting the salutary rules and arrangements of society at defiance? Yet, these extraordinary opinions must be maintained by those who affirm that the doctrine of justification through the imputed righteousness of Christ, is unfriendly to practical morality.

The truth is, that this doctrine as exhibited in the word of God, is the most efficient friend and ally of virtue and piety. It lays the axe at the very root of human pride; by teaching man that he is utterly unable to save himself, and can only be pardoned through the merits of another Being. It annihilates the self-righteousness of the deceived formalist; by declaring to him, that "by the works of the law no flesh shall be justified." It rebukes licentiousness; by saying to the sinner, that "there shall in no

wise enter into the New Jerusalem any thing that defileth or a maketh a lie." It purifies and elevates the affections; by presenting before them the most exalted and glorious objects in the universe. It opens in the heart a well-spring of gratitude; by revealing the adorable Son of God as the atoning sacrifice by which pardon and blessedness are purchased for the guilty. It calls into exercise every noble and generous feeling of the soul; by disclosing the worth and magnitude of those imperishable treasures which the Saviour is reserving for those that love him. And it secures the personal holiness and faithful obedience of the forgiven sinner; by making works of piety and grace the evidence and the test of a justifying faith.—Who, then, shall maintain that this doctrine is not according to godliness? Who shall ascribe to it a demoralizing tendency? Not he who has diligently perused the Scriptures? Not he who has read the history of the Church? Not he who has wept in penitential sorrow at the foot of the cross? Not he who, casting away the defaced and tattered garments of his own righteousness, has cast himself an unworthy sinner upon the mercy of God in Jesus Christ. No; if you will search the records of antiquity, and find the man who more than all others of his race, has felt the utter depravity of his heart, and his absolute dependence upon the blood of Christ for pardon; you will have found the man who, more than all others has been conscientious, humble, diligent, and holy, in all the duties and relations of life. For the direct and appropriate influence of the doctrine is to eradicate all immorality from the life; to adorn the character with those gifts and graces which bloom in perfection in the Paradise of God; and so to assimilate man to the pure image of his Maker, that though a dweller upon earth, he shall seem to every eye to be a denizen of heaven.

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THE CELIBACY OF THE ROMISH CLERGY.

(FROM THE GERMAN.)

WHEN the Lord and maker of the world created one man and one woman, he designed that they should live in social union for the propagation of the human family. If, for his own honor and service, or for any other object, he had designed to have beings, which should

not propagate, he would have created eunuchs and prevented increase. As he did not do that, it is sufficient proof, that he is not a friend of such unnatural things. The principal argument, which the defenders of the celibacy of the Romish clergy employ, is this; that by the command of chastity the Priests are better qualified for the performance of the church service, and being on that account, unincumbered with the anxieties of the world, they can devote themselves more exclusively to the duties of their office. Collateral arguments are, that no person could confess to married priests, that they would be too much engaged in the business of ordinary life, &c. &c. That all these arguments are founded on prejudice, ambition and selfishness, need scarcely be mentioned. But we will for once grant, that by inviolable chastity, a clergyman receives true dignity and respect in the eyes of God and man; yet, now we will ask: How many Priests really are there, and have there been, who have strictly obeyed this command of chastity so directly opposed to nature? How many have not by abominable concubinage, by licentiousness of every kind, by the most unnatural lewdness, presented a most shameful and execrable spectacle before God and man? How many have not already mounted the scaffold, for murdering the wretches they seduced, and the fruits of their illicit intercourse? Have not most monasteries been the places of the most loathsome licentiousness and hot-beds of most filthy sensuality? He who has the slightest acquaintance with the history of monachism knows the truth of these assertions; and Spain, Portugal, and a part of Italy, where frequently the offender and the absolving Priest are one and the same person, afford sufficient proof of what is so generally known, that allusions to it are sung without fear in the songs of the common people. Gregory VII, (Hildebrand,) whose only aim it was to extend the dominion of the Romish church, or rather that of the Pope's, and his own as far as possible over the whole world, and to make the church and her servants not only free from all influence of worldly governments, but to make the latter as much as possible dependent on the government of the church,—it was this ambitious, crowned Priest who introduced the celibacy of the Romish clergy, and for this purpose he often employed the most cruel severity. He did this to render the clergy

more independent of all governments, and thus more dependent on the chair of St. Peter, to which he paved the way by that celebrated decree, which he issued in 1075, and in which he forbid the laity of whatever character on pain of excommunication, to grant an investiture to the Priests, and forbid the latter on pain of ejection from office, to accept of it.

It is true, that the celibacy of Priests and Monks was introduced before Gregory, and partly from tradition and partly from superstition, was regarded in many countries as more holy than matrimony, but yet it was the ambitious Gregory who first made celibacy a *conditio sine qua non* for a Romish Priest, inasmuch as at the council of 1074, he ordered that all married Priests, of whom until that time, there was a great number, who would read mass, hear confession, or perform other official services, as well as the laymen who attended them, should be excommunicated. This order was most violently opposed by many of the clergy, and it was often carried to such an extent, that Bishops who were to publish the decree, were frequently in danger of being stoned by the clergy themselves. This command was often violated, and in the 15th century many Priests were married, and after Luther said, that he was not made either of wood or of stone, and entered the matrimonial state in 1525, most of the evangelical clergy imitated his example.—Even in 1521 another monk, the Provost of Kermberg, set the example. It is indeed ridiculous to believe, that celibacy, which with few exceptions is not maintained inviolable, bestows a higher dignity on men, and is an evidence of virtue; on the other hand, an upright father of a family, who in his children is raising up useful citizens for the state, is a thousand times more worthy of respect, than an idle, voluptuous so called *cosh-bitair*, who at the same time is necessarily a man of most intolerable selfishness. The supreme head of the Romish church should rather abolish that unnatural condition of the Romish clergy; because, at the present day, besides the ostensible reason, that the unmarried Priest is better qualified for his office—the true reason, which is, to make the Priest altogether dependent on the chair of Peter, and to establish more firmly the temporal dominion of the Pope, is no longer in force, inasmuch as the governments themselves, as the Spanish and Portu-

guese, make no scruple, in apprehending and punishing Priests, who rather favour the Romish government than their own; thus giving them practical evidence, that they must conform to the law of the land. Besides this, it would be the means of upholding the sinking power of the Vatican a little longer, for the time is not far distant, when the Romish clergy in many countries will enter the holy state of matrimony, which the law of Christ does not forbid, and which they can be authorized to do by the government, and by which at the same time the last weak bond which yet holds them to Rome, will be dissolved. Every thing in its time. There is a fearful abyss between Gregory VII. and Gregory XVI., and what was then plausible, is now untenable and unreasonable in every respect, and the most uncultivated countryman despises and satirizes the Priest who eats at the same table with his cook, instead of supporting an honest housewife, and ridicules the ponderous paunch of the sacerdotal voluptuary. Celibacy in our day, is only calculated to exert an evil influence on religion, and to awaken and promote every species of irreligion. Hence, it is highly necessary, that it be abolished as soon as possible.

We quote the following from a little work of Dr. Hurlebusch, entitled "The right and duty of a monarch to abolish the Papal prohibition of priestly matrimony."

Matrimony was established by God; "to avoid fornication, says Paul, let every man have his own wife, and let every woman have her own husband." It is the only means appointed by God for the propagation of the human family, the most powerful support of morality, of order and peace in the state; it unites the citizen to his country, stronger than any other bond, and decides his domestic peace, the happiness and prosperity of his life; it is the basis of the welfare both of the earth and of heaven; it is the most honorable that can take place upon earth; in the bible, the happiness of that man is praised, to whom God has given a virtuous wife. Every one, whose health and circumstances allow it, has a right to matrimony.

1. Priests are not excluded; because, God has *no where* made them an exception, but has expressly allowed them to marry. For when Moses directs what kinds of persons the Priests shall marry;—when, according to Paul, *every man* (of course the Priest,) to avoid fornication,

shall have his own wife; when it is said, that a Bishop shall be the husband of one wife, and have obedient children; when, finally, the *prohibition* to marry, is called a doctrine of devils; who can doubt, that marriage is allowed to Priests.

2. The Prophets Isaiah, Ezekiel, and Moses were married,—Peter, whose successor the Pope pretends to be, was married; and Paul claims for himself and the other apostles, the right of leading about with them a Christian wife.

3. To this let it be added, that their vocation did not hinder them from being married, for the labours of an apostle with respect to extent and difficulties, are not to be compared with the office of a Christian teacher of the present day. And is it enough that they *taught* one thing and *practised* another. Or did they not rather operate more successfully by *example* than by doctrine, and show by their example, that a man could faithfully perform the duties of his office, and yet be a good husband and a good father, manage his domestic affairs well, and bring up obedient children. Does matrimony degrade them? How can any thing degrade a man, which he has been commanded to do by his Creator?—

Is not a Priest a *man* who is entitled to every domestic felicity like other men? Is he not subject to sickness, in which he needs faithful and tender nursing? Is he not subject to all human faults, infirmities and inclinations? Why *force* him to have all his domestic concerns superintended by hirelings, to have none but such around him in his sickness, and in the hour of death? And is it possible for him to pursue his official duties uninterruptedly? Does he not require recreation? But where does a man find the purest and most dignified recreation? No where, but in his library, *and in his family*, where exhausted by labour, he can recover his energies by innocent amusement, or paternal instruction.—Why deny this *christian, beneficial* recreation to the teacher of religion? Why *force* him to employ other means far less becoming the man and the Christian? Why harden his heart against all the tender endearments and sympathies of life?"

How much sin and licentiousness does not the compulsory celibacy of the clergy occasion? I pass over what is said in the Augsburg Confession and other writings on this subject, but will only remind the reader how very severe the condem-

Every one -
 Paul, etc. of things -
 his own wife -
 m. in wife -

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nation of the scriptures are of lewdness, and adultery. Why then lead the teachers of religion into temptation? Why give occasion to the practice of these abominable vices? and that too, by a church which claims to be the only one in which men can be saved!

He who considers these things, cannot possibly sanction the forced celibacy of the clergy. He who confesses with Paul, "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin"—and with John, "if we say that we have no sin, we deceive ourselves, and the truth is not in us,"—who would choose a condition of life, in which he would be so fiercely assailed by temptation. How many an excellent teacher must not the church be deprived of on this account!

J. G. M.

THE QUESTION STATED:

POLITICAL AND RELIGIOUS ROMANISM.

THIS country has never witnessed any impression so extensive and so profound, produced in so short a space of time, as that which, within two years, has been made upon the public mind respecting the dangers of Romanism to the nation. No men have ever had more reason to rejoice in the manly and firm discharge of duty, than those, who so recently, and so few in number, undertook to sound an alarm to the American people on this subject. The writings that denounced them are scarcely dry,—before half the country is moved by the voice of their appeal. The calumnies heaped upon them, are yet trembling on the lips of guilty men, and struggling from a dying press,—while the words of a whole awakened population, and the voices of innumerable books, pamphlets, and papers, and the echoes of hundreds of pulpits, declare that there was need of effort, and that it has been made, with the utmost promise of complete success.

It would be the height of folly to pretend, that this result has been produced entirely by the direct efforts, made to awaken the country to the great and increasing evils, threatened by the Papal superstition to this land. Very much has been done, however directly in that way—and the result demonstrates, that there exists in our country a real and deep seated, *religious public sentiment*, which is capable of being reached, roused, and concentrated, for the safety of our faith, and the advancement of our

Master's cause. And Christians should learn to cherish this noble sentiment, to understand its mighty power, and to sustain and extend every instrument that is fit to foster and wield it; and amongst the chiefest of them all, a free, pure, able, extended religious periodical press. What political newspapers are to the transient movements of parties around us, so might the periodical religious press be to the world, and the enduring interests of man. It needs indeed, a better support and a wider diffusion; and requires purgation—as to its own end, as well as its common means. But, it is a mighty instrument, whose power and value, the world has yet to learn.

Exterior events and circumstances, thrown together in rapid succession; foreign agitations, and movements,—extraordinary domestic developements,—the operation of the social elements of our great cities,—the progress of higher education in schools and colleges,—the contact of religious sects, and many causes have developed this whole Papal subject, with amazing rapidity and effect. The people understand in part—and the demand for more light is urgent and insatiable. We suppose it may be profitable therefore, to take a bird's-eye view of the real state of the question, up to the present moment.

The Roman Catholic and Apostolical Church, as she vainly calls herself, from the beginning of her apostacy, has been totally exclusive. Hence, the foundation of her claims to infallibility; hence, her universal spirit of persecution; hence, the Inquisition, and the Jesuits; hence, the dreadful immorality of her code, and the unsparring brutality of her long course of crime. *The mother and mistress of all churches*, says the creed of PIVS IV: hence, inferred the RHEIMS annotators, all heretics are at once disobedient children and rebellious subjects—and their punishment is to be considered like that of traitors and thieves;—and hence, judged the Dominican, whose first duty it was to be a spy on such impious rebels, that sincerity, and honour, and faith, were idle words towards them; and hence, argued the Holy Tribunal of the Inquisition, that the double good of the reformation of heretics and the spread of the church's pure influence might justify their temporal death; and last and just as truly from the premises, hence, concludes the reckless Jesuit, that the only service worth performing on earth, is to reduce it back again to that

prevalence over the whole earth, in order that Christ shall not be an impostor. In other words, the Protestants must do what the Catholics are attempting to do. Hence retrograde reform is the only way to remain for the world to become Protestant—or to extirpate Protestantism from off the face of the earth, or to resist in a ceaseless conflict.

subjection to the Vicar of Christ, which he who made it, ordained that it should bear. The very formularies of the Roman faith, make two parties of the universe; the hierarchy, with the Pope at its head, on one side;—on the other, all mankind, that will not be their slaves. Their very creed, draws a line, deep and broad as the impassable gulph, between the world within, and the world without the Romish faith. All must hold that faith, be it what it may,—or else says the substitute of God, all the earth must die; this is the first, and is a *religious proposition*. They add the second to it, all the world must be seduced or conquered into this faith, or be cut off; this is a *political proposition, commensurate with the human race*. Other religions, may assert the first—in some qualified sense; but as they leave the election of their faith, or hell, to the free choice of men, states may safely listen to them all. This *superstition alone*, with inextinguishable ardour, labours with a faith in its divine truth, practically to enforce the second proposition; therefore, it only remains for mankind to become Papists—or to extirpate Papism from off the face of the earth, or to exist in a state of ceaseless conflict. Such is the real state of the case. © As a *religious question*, every man is as deeply interested in it, as he is in the question of being saved or damned hereafter; for the Papists assert their faith to be indispensable to salvation; while all else believe their practices to be preclusive of it. As a *political question*, every man has the same interest in it, that he has, in being free,—being at peace—being the father of his own children—the husband of his own wife—the master of his own house—the owner of his own estates; for all that exists of the history of this religio-political heresy, proves it to be the most horrible of all tyrannies, and the most corrupt of all social conditions, compatible with organised society.

The faith of Rome admits of no change that can make any mitigation of this question. An infallible being cannot admit that he has erred. He is the same forever, if he be pure. Be what he may, what he has once done, he must forever defend, or cease to claim infallibility. If he be evil,—and what man is not?—to set up such a pretension, is simply to make it sure, that he will defend most tenaciously, the very worst parts of his conduct. If there be any infallibility about Rome, it lies just here; the infalli-

ble certainty that being men her Popes and Councils would egregiously err, in a long period of time; and that having set up a contrary pretension, she would be certain to cleave the closest to her worst practices, and defend most intemperately her wildest absurdities. And so it has been continually. Even when the reformation might have been arrested, by timely reform—when the Pope himself, strange to say, admitted that reform to be indispensable, and the most steadfast friends of Rome urged it,—the spirit of the hierarchy, and the deep seated power of the principles here stated, defeated the good intentions of ADRIAN VI. and precipitated the crisis, so fatal to Rome. That Pope, the preceptor of the Emperor CHARLES V, and a native of Germany, directed CHEREGATO, his legate to the Diet of Nuremberg, in 1522, to admit that extraordinary and manifold corruptions had crept into the church. ‘Many abominable things’—say his instructions to his legate, ‘have been committed in this holy chair for several years past.—Abuses in spiritual things, excesses in the mandates given, and in fine every thing changed for the worse. No wonder, therefore, that sickness should descend from the head to the members, from the elevated pontiffs to inferior prelates. In what relates to you will therefore promise, that we shall do our endeavours; that our court, from which perhaps all this evil has proceeded, undergo a speedy reform. If corruption has of late flowed from it, sound doctrine and reformation shall now proceed from the same source. To this we shall account ourselves the more obliged to attend, as the whole world appears most ardently to desire the accomplishment of such a reform. I have accepted the Pontificate, that I might reform the spouse of Christ, assist the neglected and oppressed, and appropriate to the learned and virtuous, the money which has of late been squandered on grooms and stage-players.’—About a year after these instructions were written, a proposition was made to the Diet from a quarter friendly to the Church of Rome, and seriously recommended, that *Priests should be prohibited from meddling in traffic, FROM FREQUENTING TAVERNS, AND FROM KEEPING CONCUBINES.*” Indeed, this very Diet of Nuremberg, whilst it declared in favour of the edict of that of Worms, virtually silencing all discussion, till the call of a general council, and provisionally sus-

pending even the functions of the reformed preachers, at the same moment issued the famous *Centum Gravamina*, containing one hundred ecclesiastical grievances under which they laboured, and exhibiting the most terrible corruptions, both of faith and practice in the Popish church. (See *Seckendorf* p. 225. *Sleid.* l. iv. *Jac. Frid. Georgii Gravamina Germanorum*, &c. l. ii. p. 327. *Bower's Life of Luther*, p. 210—17 & 342.) Of course all these admissions, promises and recommendations came to nothing. The worst evils then complained of still continue, in countries where the Catholic is the only religion; the worst dogmas of the church still being those most steadily enforced. There have been more people burnt at the stake, for denying the doctrine of transubstantiation, than for any other pretended heresy: A doctrine which contradicts every sense a man has, all the reason he can command,—the principles of three or four sciences, and those amongst the most exact—and is at the same moment, against the word of God, and the honor of Jesus Christ. A dogma in short, which is simply incapable of belief, as a truth; and if true, would be so stupendously horrible and brutal, that a man might almost be justified in refusing credence to his senses, his reason, and his very consciousness, backed by the best proofs of science, rather than credit the amazing impiety, involved in the supposition, that he could create and swallow a hundred millions of Gods! Matter is infinitely divisible; and the Council of TRENT has decided that *Christ* exists whole and entire, soul, body, blood and divinity, in every particle of both sacraments!

In truth the Church of Rome, as she cannot, does not pretend to be capable, any more than needful of reform. She is unalterable. Therefore, we find at this moment, school books printed and put in circulation in Catholic countries, filled with intructions, absolutely at war with all sense of shame; and books of devotion printed in the United States for common use, that shock all decency, by the utter beastliness of their allusions. Thus too, the most extravagant fooleries of the darkest ages are enacted, amid the light of the nineteenth century, and enlightened men pretend to believe that the Holy Ghost inspired ignorant and barbarous ecclesiastics, who pronounced the original tongues in which God spoke to his Prophets, recent inven-

tions of the devil; and free citizens of the United States, expect to merit heaven, by regulating their diet after the prescriptions of an unhappy and silly old man at Rome! Nay, the highest toned doctrines of the trans-alpine party, in Popish politics, are held and taught, and practised all over the world, where Jesuits exist, with reference to the power and influence of the Pope,—as fully as they were declared by LAINEZ, the second general of their order, at the Council of Trent two centuries ago.

A concatenation of circumstances, has exposed, and will continue to expose this nation to more than a common share of the danger to which all are subject, from the intrigues of this superstition. Every distinctive feature of our social system, encourages attempts against us; and every movement in the elements of the decaying and renovating systems of the old world, has a tendency to throw off upon us the worst portions of their population. The suppression of the monasteries in Portugal and Spain, and the expulsion of the Jesuits from the latter, all occurring under the new and more liberal order of things in both states; the free toleration of the Protestant religion in France, since the revolution of 1830, for the first time, in the same degree, since the revocation of the edict of Nantz,—thus raising up a practical exposure of Papism, and restraining its absurdities by an open contempt, all over France, and in the same degree making the Priests uneasy, and disposed to find new abodes;—the very reform bill of England, which restraining suffrage to a point, above the reach of most Papists, out of Ireland, and the still more momentous act to Papists, namely, the one for Catholic emancipation, drawn by Sir Robert Peel himself, in which, there is an express clause, excepting the Jesuits from all participation in the benefits of the act, and excluding them from Britain; a thousand contingencies abroad, are driving them upon us. On the other hand, every thing here invites them. Our public improvements, give them immediate and constant employment, at very high wages, while the Priests from the regular levies on such as live, and the constant plunder of such as die, live in luxury and project extensive churches, with inquisitions under them, and nunneries beside them—for the joint exercise of their malevolence, and sensuality, the leading passions,—which their rules cherish. Our commer-

cial treaties open a direct trade in German and Irish Catholics, which lands nothing short of one hundred thousand every year on our coasts. In Baltimore alone, about ten thousand Germans, most of them Papists, are brought annually from the free cities, in the north of Germany,—in vessels, returning laden with tobacco, at rates so low as to drive our own ships from exporting our own products. Our naturalization laws, allow all these people, to become American citizens in three years. And, nearly every state in the Union allows every such person, over twenty-one years of age, to vote at all our elections, as soon as he is naturalised: A right they never had at home, and are unfit to have any where; ruinous to us, and of no personal advantage to them. Because, the most of them, are not only entirely ignorant of our condition, our system, and our policy, but are the most degraded and brutal white population in the world, and appear to be utterly insensible that public order is a good, that obedience to law is a virtue as well as a benefit, or that human blood is more precious than that of unclean beasts. And whether wise or stupid, good or bad, their Priests control their votes, direct their combinations, encourage their violence, attempt to shield them from punishment,—extenuate their ill conduct, and are, their absolute directors. It is settled truth in all our great cities, that the word of the Priest, is more powerful than the cord of the hangman; and hundreds of people have seen mobs quelled by the voice of a foreign Priest, when the whole power of our sacred laws was defied. Indeed, the famous father McIlvoy, of Frederick city, in Maryland, has received, if we are rightly informed, a vote of thanks, and a present perhaps of plate, from the Baltimore and Ohio Rail Road Company, for quelling a riot which the laws of Maryland could not arrest, among a gang of ruffians, that the citizens of two of our counties, in mere defence, were forced to resolve in public meeting, to drive forever from their viscinage, with arms in their hands. In Michigan, in New York, in the West, in the South, every where, the Priests secretly control the foreign Catholic vote; and that vote decides our elections! By the way, our old friend BISHOP ENGLAND, will oblige us, by letting us know, what he did with Priest O'NEAL, whom he removed from Columbia, S. C., as was supposed, for

disagreeing with and thrawing his lordship in his political schemes?

Now, if our Priests were men of reasonable intelligence and attainments, which commonly they are not; if they really understood and loved our system, which ordinarily they do not; if they were Americans, instead of being generally foreigners; if they held a pure and moral system of religion, instead of a most depraved and monstrous one; if they were the very best, instead of amongst the very worst men, in the land: it must be perfectly clear to every thinking man, that it would be eminently wrong in a social state resembling ours, to permit them to hold, and exert the enormous and irresponsible powers, which reside in their hands. But the fact is, every Priest is in abject and sworn subjection and fidelity to a foreign authority; a prince absolutely represented, by diplomatic agents in our own country, (the Pope has a Consul now residing in this city;) a sovereign, whose states are as really his, as those of any other prince are his,—and who besides, his local sovereignty, which is most despotic over his own kingdom,—and his universal supremacy claimed over all the citizens of all countries on earth, and his direct power as the Vicar of Christ, over every thing, that Christ could control, if he were personally present;—besides all these, he has ever claimed and exercised the most insolent power over all the kingdoms of the world,—dethroning princes,—releasing subjects from oaths of allegiance,—taking crowns from one head and placing them on another,—extirpating whole states by cruel wars—dashing nations against each other in furious conflict—parcelling out whole continents, as gifts to his vassals,—and emptying one quarter of the earth, in exterminating crusades upon another! These Priests that exercise this power over the destinies of this great nation, are as many of them as are Jesuits, sworn to unquestioning obedience to a foreign subject of a foreign prince, and still farther sworn to unlimited devotion to the Pope of Rome, to whom their general is devoted by oath; and every one of them that is a Bishop, has taken a solemn oath at his consecration, to the head of the Roman state, the terrible power, indicated above, more specific and more minute than any oath of allegiance to any other state, ever administered. They receive their offices from this foreign sovereign, di-

rectly and universally, although the constitution of the United States expressly discountenances any obligation from its citizens to any "king, or foreign state"—positively prohibiting that portion of the people in its service, from receiving in that way, either "present, emolument, office or title, of any kind whatever," (sec. ix. 7.) How does SIR CHARLES CONSTANTINE PISE get over the direct force of this article, who being in the exercise of titles, if not emoluments received from Rome, was at the same moment in the service of Congress? And what have the Senators to say who elected him? And what have all the Bishops to say, against the spirit of this article? And what have our Courts and District Attorneys to say, that they do not require all Priests, Jesuits and Bishops of this sect, to renounce the Pope of Rome, when they take the oath of allegiance? And what has Bishop England to say, as to his being legate from the Pope to Hayti, and still pretending to be a republican and an American citizen?

This is the spirit of Papacy to day, as much as it was, when the Popes caused the Albigenes to be butchered, or the Bohemians to be pursued like beasts of the chase in the thirteenth and fifteenth centuries. Since we commenced writing this article, the news has been received in this country, that all the toils and sacrifices of twenty years of revolution are to be thrown away through the intrigues of the same Priests, that have caused so many calamities already to MEXICO. The constitution of that unfortunate people, is to be set aside, for the sake of the Priests and their servile banditti, who call themselves soldiers of the republic; and under the dictation of SANTA ANNA, as tool of the ecclesiastics, all civilization, all freedom, and all religion must be crushed! The plan of TOLUCA, settled already by the Priests and the armed mob, converts a representative republic like our own, into a great central system; and the very second article of the projet declares, "that the constitution to be established, must be based on the acknowledgment EXCLUSIVELY, of the CATHOLIC APOSTOLIC ROMAN RELIGION!!" This bears date May 29, 1835. Preparatory to this, on the 25th of April preceding, the Mexican government issued a decree annulling the laws of the states of COAHUILLA and TEXAS, relative to emigration, thus throwing insuperable obstacles in the way of the settlement of North Ameri-

cans in those states. And now in GUATIMALA, the same devotion of the Priests, the Jesuits, and the Bishops to Rome, and the same submission of the people to the ecclesiastics, which have desolated so many lands, are breaking all the bands of society insunder. Formerly, the Priests ruled with absolute power in Guatemala; then the revolution succeeded, and nature and common sense had the sway for a brief space. During this interval of light the supreme power declared it lawful for Priests to marry. God and nature, and morality and the world had said the same always. So, many Priests married,—and became moral and decent men. But, by and by, Rome ordered the law to be repealed; the state of Guatemala obeys: and the Priests have the option of returning to their former state of concubinary relationship, under pretence of chastity, or of ceasing to be Priests. The state is Catholic like Mexico; in both cases, Rome and Romish emissaries dictate the fundamental laws.—Shall they do the same here?

If it be possible, they will effect it. Their religious doctrines and practices are peculiar, and constitute a system which they assert to be different from every other in so high a degree, that theirs is indispensable to salvation; and which all else, whether Christian, Jew, Mahomedan, Pagan or Atheist, pronounce to be both false and dangerous. To establish the universal and exclusive sway of this system, is their avowed, sworn, concerted, ceaseless object. In pursuing this object, every tie of nature, every principle of virtue, every dictate of reason, every command of God has been in succession, and still is treated, as altogether of secondary importance. As the means of success—they have, as they boast, two hundred millions of the human race,—the most stupendous ecclesiastical organizations, the absolute control over the minds, bodies, and goods of their followers; the support and aid of many kings and states; the certain promise of God; and the abiding presence of his vicar amongst the confiding hosts. As the reward of their success, they look for universal indulgence, unlimited power, absolute supremacy on earth, and endless glory in heaven! What a mixture of power, and enthusiasm, and passion, and gigantic superstition! What a force—what a prize!

On the other hand, their spirit is adverse to the spirit of the age; their sys-

tem is contrary to the common sense of men; their tyranny is odious to every impulse of nature; every motive that stops on this side the grave, impels their own people, every one—every moment, to forsake them, and every motive that looks into that dark future beyond death, impels every being, unsubdued to their superstitions, to release the world from their degrading chains. With us, are freedom, light, the whole force of movement, the power of knowledge and the consolations of eternal hope! God and the right, are ours;—and we already see the sure approach of that blessed day, when this “synagogue of satan,” will be rased; and the “mother of harlots,” who has ruled in it, will be “fallen;” and all the “kings of the earth” whom she has made “drunk with the wine of her fornication” will cast her off forever; and all the saints of God, whose blood has been so long “found in her,” will unite in one solemn thanksgiving to him who hath overcome her “by the spirit of his mouth,” and delivered them and the world from her hands, like a bird escaped out of the fowler’s snare!

All that is worth contending for upon earth, is directly staked on this contest. It must be vehement; it may be protracted. It is joined already; it can end only in the perfect triumph of one or the other interest. As a religious question, the great body of the most active, enlightened, and devoted servants of God all over the world, are already engaged in its investigation, or have before this made themselves acquainted with it. As a political question, every nation having or desiring freedom, contemplates it with profound attention. Mexico and Guatimala, in South America; France, Spain, Portugal, Greece, and England, in Europe; Canada, New England, New York, Pennsylvania, in North America, are at this moment agitated with this overwhelming discussion. Lord JOHN RUSSEL, lost his election in one of the most enlightened counties in England, where his family influence had long been supreme, and his own popularity irresistible, by being suspected of throwing the patronage of the Irish government into the hands of O’CONNEL. At this moment, in the great state of PENNSYLVANIA this controversy is about to decide in part, all her elections; and the indications are not obscure, that it must enter largely into others still more important!

Away then with all fear, and all indifference! They who *dread* to meet this

question, are in effect subdued already. They who are *indifferent to it*, are either profoundly ignorant, or criminally remiss, concerning the most stupendous and induring interests of man. They who *fancy themselves superior* to it,—should remember that Roman pro consul who pronounced the Christian system, even when Paul was before him to be unworthy of his august consideration, as being merely a question of names, and words,—or that savage chief, who naked, and illiterate in his distant and unknown village, demanded of a traveller who chanced to find his hut,—what Europe thought of him? The cold skepticism of the learned, no less than the ludicrous self-complacency of the unenlightened barbarian, sprung from a vanity, alike ignorant and childish. But let us take courage. For the religion of Jesus swept over the beautiful regions of ACHÆIA, even though the brother SENECA despised it; and the wave of civilization will yet pass its fertilizing stream over the grave of that nameless savage, who did not know what civilization meant.

PAPAL OATHS:

Anti-Social, and Anti-Christian.

IN our No. for February last, on pages 33–5 of the present volume, is the oath of fealty sworn by every Papist in the world, to the head of his religion, and to the faith which constituting him a member of a great politico-ecclesiastical state, renders him at once the victim of a false system of religion, and the tool of a designing hierarchy, who disguise their personal, selfish, and temporal aims, under the sanctity and the name of a religious system. That oath, is called the creed of Pius IV. It is received without restriction or qualification by every Catholic in the world; and sworn to without reservation or equivocation, by every convert on embracing that superstition. In the 13th section of the creed, (see page 35, of No. 2,) the “*holy Roman Catholic and Apostolic Church*” is pronounced to be “THE MOTHER AND MISTRESS OF ALL CHURCHES”!!! And the person repeating the creed, proceeds to “PROMISE AND SWEAR, TRUE OBEDIENCE TO THE BISHOP OF ROME”—who is, as the poor Papist asserts, “THE VICAR OF JESUS CHRIST,” as well as “the successor of holy Peter, who was Prince of the Apostles.” This is simply promising to whoever may happen to be Pope of Rome, who is, and has long been, a real

monarch of a foreign country—the very same obedience that the person swearing would render to Jesus Christ, if he were on earth; and reigning instead of his Vicar, (that is substitute,) over the Roman state.

By the decree of the Council of CONSTANCE, at its 39th session, and another of the Council of BASIL at its 37th session; all Popes of Rome are obliged to swear that they will uphold and enforce the Catholic faith to the least tittle, even to the shedding of their blood. And by the decree of the Council of TRENT at its 25th session, all the teachers and professors of Catholic Colleges in the world, are obliged to swear once every year, to receive, hold, teach, and interpret all things relating to faith, in exact conformity with its own decrees. (See pages 249 & 256 of Ousley's Short Defence, &c.) What all are sworn to hold; all, from the Pope down, are sworn to teach, and to enforce, at the risk of their blood! Here is food for reflection to parents, who send their children to be instructed by Papists; and to American freemen who love the liberty, civil and religious, which by God's mercy they yet enjoy. "TEACH and ENFORCE"!!

On the 159th page of our present volume, (in the No. of our Magazine for May 1835,) is the oath taken by every Romish Bishop on earth, at his ordination or consecration as a Bishop. Oaths of similar purport, if not identical in phraseology, are repeatedly sworn by all classes of Romish ecclesiastics, on a variety of occasions. This is a mere oath of allegiance, taken by an officer to the sovereign that appoints him. The Pope appoints the Bishop without any intervention, even of an advisory power on the part of the people the Bishop is placed over. When the late Archbishop of Baltimore died,—behold, a mandate ready prepared from Rome, appointing Mr. ECCLESTON, an American citizen, to a dignity within the gift of the See of Rome, a foreign power, vacant within the territorial limits of this nation. And, thereupon, Mr. ECCLESTON, unmindful of his duty to his own country, and of his fealty to his own government, proceeded to swear, faith and obedience "to the Holy Roman Church, AND TO OUR LORD THE POPE, and to his successors canonically coming in." He is sworn, through all the categories, to help, aid and assist; to comfort, defend, counsel and uphold, in all things, through all time, against all men,—such an oath as

no man ought ever to swear to any creature, and such as is *per se*, treason in every country, but this, if sworn to any creature but the Pope. We aver, that any man who honestly keeps the Bishop's oath, is the Pope's slave; and that the idea of its being consistent with allegiance, to any other authority, human or divine, is perfectly absurd. We pray the reader to peruse and consider attentively that oath again, and then remember, that Bishop DUBOIS who rules the mobs in New York; and Bishop FENWICK who has "20,000 brave Irish," at his back in Boston; and Bishop ENGLAND, legate to the negroes in Hayti, and missionary to the slaves in Carolina, and Grand Inquisitor for America to boot; and all the rest, with the Archbishop in our midst, in some respects, over all, have sworn this anti-American; anti-republican; anti-social; and anti-Christian oath.

But, as if this double and triple binding of the soul to the car of Rome were insufficient, other and more specific oaths are contrived, and uttered, on a great variety of occasions, by multitudes of persons; so that on the whole, the greater part of the active members, and nearly all the official members of that church, are thus bound down by a re-duplicated congeries of these terrible bonds. All the religious orders especially, of which there are such multitudes, male and female, are uniformly under oaths of peculiar force and point, to the holy See; and withdrawn, in great measure from any special control, even of their own Bishop, and totally repudiating all obedience to the laws of all countries relating to their duties as citizens, they stand under the direct protection of the Pope, and render to him in return direct obedience. Amongst these orders, that of the Jesuits, stands conspicuous, for its activity, power, corruption, and devotion to the Bishop of Rome. We give at large, the JESUITS OATH OF SECRECY. It is given as it remains matter of public record at Paris, and is taken from page 256 of the 2d vol. of M'GAVIN'S PROTESTANT; who drew it from Archbishop USHER'S Collection, called "Foxes and Firebrands."

THE 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 Saviour 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, HUGUENOTS, AND OF OTHER OF THE NAME 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 propagating of the mother church's interest, to keep secret and private all her agents' councils 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 re-

ceive, 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, 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 this day of An. Dom. &c.

Here is an oath for a Christian to take! All of us, Calvinists Huguenots, and Prelatists *are and ought to be damned!* Or for an honest man to take. Though '*dispensed,*' though the Bishop give him leave to pretend to be Protestant—he will be at once hypocrite, spy, and traitor! Or for a freeman; or a citizen; or a patriot; or a gentleman; or a man!

Now, most of the Priests, and perhaps every Bishop of this Papal sect, now and heretofore in the United States, are, and have been Jesuits. This is part only, of their secret oaths! And yet, our credulous countrymen believe it possible for such men, whose whole existence constitutes one living falsehood, to be worthy of credit in what they say; worthy of trust in what they do; worthy of confidence in what they promise! Well, it is not wonderful, that they who cheat us before our eyes, should despise us to our teeth.

We have said, this is part only of the Jesuits oaths. The usual monastic vows of *chastity*, (save the mark!) *poverty*, (but their revenues exceed those of princes;) and *monastic obedience*, to their rules and their superiors—taken by all orders, are also taken by them. But to this they add, an additional vow, binding them to the Pope of Rome, as his bondmen, to do his will, at their own cost, without reserve or enquiry! Not even content with absolute subjection to his holiness; they force other oaths upon their own members, on every important contingency, the object of all which is, to make the Jesuits themselves supreme over all the affairs of men—the Pope alone, being supreme over them.

In the XIV CHAP. and 8th sect. of the *Secreta Monita Societatis Jesu* (a work, which every American should carefully examine, as it contains the super-extract of Jesuitism,) it is thus written: "*If any of our members should have a sure prospect of obtaining a Bishopric, or other ecclesiastical dignity, he should be compelled in addition to the accustomed vow of the society, to take another, that*

he will always esteem and commend our institution, that he will use no confessor who is not one of us, in short, that he will determine nothing in any important matter, but in accordance with the judgment of the society, &c." In the XVII chap. and 7th section of the same *Secret Consels*, while their members are directed to seek for cures, canonries, abacies, and prelacies, and the judgment declared, that the church would be exceedingly benefitted, if every Bishopric, and even the *Holy See*, were in their hands; and the command issued, to enlarge by every method, the temporal power and wealth of the order; the secret is let out, why all these oaths are taken, and all these labours encountered, and all these crimes committed. The golden age will return; in that age, the church will be supreme; over that church will stand in proud eminence, the illustrious society of Jesus! The church they plainly tell us, is a monarchy; the Pope is its head; the world is its theatre; the Prelates are in the place of the Pope, who is himself in the place of Christ; and Pope and Prelates ought to be of their order! From which consummation, may God deliver the world.

A LETTER

TO THE

MOST REV. SAMUEL ECCLESTON,
D. D.

ARCHBISHOP OF THE ROMAN
CHURCH IN THE UNITED
STATES.

THE office which you hold, by appointment of Gregory XVI, is one of the highest, in his gift, in the United States. The character which you bore, as we are informed, before entering on the duties of that office, was exemplary in the eyes of your people. You were then, as time has shown, a favored son of the Holy Mother Church. Having been honored by her, and by his majesty, the Roman Pontiff, it is becoming that you should exercise yourself for the prosperity of your church. And it is as little as could be expected that you should stand ready, to ward off the blows which are inflicted upon her, or manfully to meet her assailants, in an open, public and manful contest.

'Tis supremely ridiculous for you, or your people, if you will keep in remembrance the past three hundred years, of the world and of your church, to boast

of her being infallible, and therefore, impervious to attacks upon her. And at this present time, by looking abroad, even to old Catholic countries, you will see, that the very foundations of the church are beginning to shake—the Pope himself fears it so much "that he thinks it, portentous of the downfall of the most powerful and flourishing empires." And in the same letter, he calls upon his "venerable brethren, the Archbishops, Bishops," and you certainly among the number, "to preserve, protect, and defend, by all such means as the sacred canons afford, that most holy branch of discipline, THE CELIBACY OF THE CLERGY, against that most foul conspiracy, which is extending its influence against it. The number of which is swelled by unfaithful ecclesiastics. And all are unitedly, soliciting the intervention of their princes, and repeating these solicitations for the abrogation thereof."

You have not by coming out like Peter, (your pretended first Pope, whose successor you profess to be and taking a wife, numbered yourself among those who are desirous for the abrogation of this "most holy branch of discipline." Unto you then, is the call of your master.—Come forth, and defend this precious doctrine of celibacy. Shew yourself a man, and a faithful servant of him, to whom you are bound by oath. Shew yourself faithful to the church over which you preside, and do not suffer her to be wounded, and scandalized in the face of this community, without one of all her ministers to stand up in her defence. Do not forsake her in the time of trial. Do not confirm the conviction of the great mass of the community, that her dogmas are incapable of defence, and above all things, do not compel us to believe that you are aware of this fact. And by remaining in the station which you hold, evidence to all around, that you do not believe what you teach, and that you hold them for the sake of the gain.

'Twas once said of those at Rome:

"We sell the temples, altars, priests, and all incense and fires, which we most sacred call, Crowns, vows, and zealous prayers, we spare them not, Heaven with his lights, and God himself to boot."

This was once the state of Rome, and if better now, it is more than we know. Of our city clergy, and you our respect-

ed Archbishop, we expect and hope better things. We cannot but hope you are sincere in your attachments to your church; and we might say in the belief of her doctrines, but we believe it absolutely impossible for any man to receive the doctrine of transubstantiation. Allowing however the best, that you are sincere, that you love your church, obey your Pope, and receive the doctrines of your church. Why is it, that no one of all your number stands ready to expose publicly, the falsity of the attacks made upon your church? And defend that which you do believe?

We have waited in expectation of hearing from you in relation to a matter, which we in common with many of your people, consider of great importance. We allude to the account published in the *May* number of this Magazine, of a supposed outrage in the Carmelite Convent. Publicly and officially, you have been silent, though the account was sent to you by mail. Yet, you certainly cannot be ignorant of the labored attempt of a great many of your followers in this city, to spread the report far and wide, even to other cities; that the publishers of this journal were desirous of inflaming the anti-popish community to burn down the said building. Better than *three* months have elapsed, and the building still stands. The guard appointed, we are in hope will continue to discharge his duty, keeping off all suspicious characters (even those who are supposed to make regular nightly visits there, for some other purpose than to destroy the Convent.)

It does seem a little strange, that you, the head of the Roman Church in this place, after being called upon publicly, and hearing as you must doubtless have done, of the great excitement among your people, have not put yourself to the trouble of examining into the affair, and after finding out the particulars, making them known, to this waiting community. Three months, surely, was time enough. The subject, one of such importance, as to demand examination! We waited to hear, but have not heard from you. And now take upon us to address you publicly in relation not to this affair, but in relation to the doctrines out of which such things necessarily grow.

By Pius the IVth's creed, "Every Papist, vows and swears to believe and receive all things that the church does," &c. Ninety-nine out of a hundred of

your people who profess this, have never heard, of one ten thousandth part of what your church has believed. But of you, the head of this branch of the church, we cannot thus speak. You have held offices, and had opportunities which guarantee your knowledge of many things, which the others have never heard of; and in relation to some of these things, it is our purpose to call your special attention.

I. Is not the Inquisition, an institution of importance to, well received by, and essential to your Church?

II. Is not the Inquisitorial practice of *Heresy Hunting*, incumbent on every Priest and Bishop, but especially *every Archbishop*? And is it not carried on in your diocese?

III. Are not the buildings of the Inquisitions, erected with cells underneath them for the reception of the victims of inquisitorial vengeance, where they carry on their hellish cruelty, under the guise of religion?

IV. ARE THERE NOT CELLS, AND TWO TIERS OF THEM, ONE ABOVE ANOTHER, UNDER THE CATHEDRAL IN THIS CITY, ADJOINING YOUR DWELLING HOUSE. *Are not these cells, fit places of confinement for heretics, or disobedient Papists?*

Is it not a fact, that Morris (or Patrick) Foley, late of Belle-Air, in this state, was sent by his Priest, (who we believe was Roger Smith, or Timothy O'Brien,) with a letter to the late Archbishop, that after delivering the letter, he was confined in one of these cells, until he had given the Archbishop every assurance, that he would not turn from the church? Foley, it appears, was verging to heresy, attending Methodist camp meetings, and reading Protestant books. If report be true, this remedy was effectual, for he never was worth any thing after his liberation.

V. Are there not cells under Nunneries, or places of confinement for disobedient nuns?

VI. Is not the desire to leave the Convent, considered disobedience? And are not the nuns liable to punishment for it?

Hear what that orthodox Papal Council of Trent says:*

* Sess. XXV. Chap. 19.—"Quicumque regularis præterdat se per vim et metum ingressum esse religionem, aut etiam dicat ante ætatem debitam professum fuisse, aut quid simile, velitque habitum dimittere, quacumque de causa, aut etiam cum habitu discedere sine licentia superiorum, non audiatur, nisi intra quinquennium tantum, a die professionis, et tunc, non aliter nisi causas quas præterderit

"Whatever regular (monk or nun) pretends, to have taken the vow under the influence of FORCE, OR FEAR, or before the age appointed by law, or any like cause; shall not be heard, unless within five years of their professing, and then not unless, the causes which they pretend have induced them, have been brought before the superior or ordinary. AND IF THEY LAID ASIDE THE HABIT OF THEIR OWN ACCORD, THEY SHALL NOT BE PERMITTED TO COMPLAIN, BUT BE COMPELLED TO RETURN (*cogatur redire*) TO THE CONVENT, & PUNISHED AS APOSTATES, AND ALSO DEPRIVED OF ALL THE PRIVILEGES OF THEIR ORDER."

VII. Is not the punishment for disobedience; by imprisonment and flogging?

As all these questions concern you, and your church, it is very desirable that facts, or even reports, illustrative of doctrines should be brought to your notice, that you may find out particulars, and correct false reports. We give you this report as we have repeatedly heard it. "That a man, standing near, and in sight of one of the windows of the Carmelite Convent, heard a noise, like the lashings of a whip, when turning his eyes toward the window; he saw a man dressed in black, flogging a female, with what he supposed was a cowskin."—Whether this be true or false, we do not say, we would fain hope it was false. We call your attention to it, as well as the case of Foley above, for the purpose of shewing their conformity to the doctrine of your church, which is to be found in your standard works.

"*Johannis De Voti*," a Roman theologian, whose works were printed at Rome; in the 4th vol. 13th page of his Canonical Institutes, mentions five modes of punishment; two of which are (*carceribus*) by imprisonment, and (*verberibus*) by lashes. And in the explanatory note on the words (*severe puniantur*)† "severely punished." In the 14th ch. of the XXV Sess. of the Council of Trent, we

deduxerit coram superiore suo et ordinario. Quod si antea habitum sponte dimiserit, nullatenus ad allegandum quamcumque causam admittatur; sed ad monasterium redire cogatur, et tamquam apostata puniatur; interim nullo privilegio suæ religionis juretur."

† ('Severe puniantur.'). In posterum nemo Regularium ejiciatur e Monasterio, etiamsi sit incorrigibilis, sed precantes a superioribus ignominia carceris castigentur, et acrius etiam (si opus fuerit) pro modo delictorum puniantur.

find the following: "Let no one of the Regulars (Monks or Nuns) be cast out of the convent, although he may be incorrigible; but let the offenders be corrected with the disgrace (*carceris*) of imprisonment, and more sharply let them be punished if there is need, in proportion to their fault."

These two are enough to call your attention to the doctrine.

VIII. Do not your Priests, with your approbation, endeavour to get young women and girls into these convents, under the pretence, that they will be better able to live a religious life?

Do you not teach through your Priests, "That virginity is highly exalted, and strongly recommended in scripture, as superior to marriage and as a state of greater perfection and holiness." (Page 305, of Cat. of Coun. Trent.) And in the 24th Sess. 10 Can. Do you not pronounce accursed "whoever shall affirm, that the conjugal state is to be preferred to a life of virginity or celibacy."

IX. Is it not a doctrine of your church, that no nun shall leave off the life of a nun? Was not this evinced in the case of Miss Reed? And is it not a universally received opinion? Do not your standard writers teach, that it is a greater sin, for a nun to renounce her life of seclusion, and become the wife of one man, than continually to commit fornication?

X. Do not your Priests and the Superiors, prohibit the nuns, from leaving the institution, no matter how willing, or desirous they may be; or how anxious their friends may be to have them liberated?

Restraint is necessary to keep back those who are disposed to go away. But your writers, Bishops, &c. tell us, that they are so happy that, unless their minds are affected with insanity, they will not desire to go. So say your writers, and perhaps so says our Archbishop. Before we give our opinion on this, let us hear the decree of the Council of Trent.* "The holy council, renewing

*Sess. XXV. Cap. 5. De Regularibus, et Monialibus.

'Bonifacii octavi constitutionem, quæ incipit: Periculoso, renovans sancta synodus, universis episcopis, sub obtestatione divini judicii, et interminatione maledictionis æternæ, præcipit, ut in omnibus monasteriis sibi subjectis, ordinaria, in aliis vero, sedis apostolica auctoritate, clausuram sanctimonialium, ubi violata fuerit, diligenter restitui, et ubi inviolata est, conservari maxime procurent: inobedientes atque

the constitution of Boniface VIII, which begins *Periculoso*, commands all Bishops, under pain of Divine judgment and the dread of eternal wrath, by the ordinary authority over all monasteries subject to them, and by the authority of the Apostolic See over others, to take especial care for the cloistering of the nunneries where it is inviolate, and, where it has been violated, diligently to restore it: the disobedient and gainsayers being restrained by ecclesiastical censures and other punishments, all appeal whatever being laid aside, and the aid of the secular arm being called in for this purpose, if necessary. *Which aid the holy council exhorts all Christian princes, and enjoins all secular magistrates to afford, under pain of excommunication, to be ipso facto incurred. And it shall not be lawful for any one of the nuns, after profession, to leave the monastery, even for a short time, upon any pretext whatever.*"

We see here, Sir, that it is a point long since settled, that they are not to come out under any pretext. By a special license they may possibly for a season under guard, be permitted to go out; but there is no such thing as leaving. If they will not return they are to be put back by force. For the effecting of this, the civil power where it can be used, is to be called in, *and Catholic magistrates, under pain of excommunication and Bishops under dread of eternal wrath, are to afford aid.* Will you tell us, if this be the case here? If that oath which you have taken, to believe, and perform every thing the church requires; leads you to act in such matters, as the above? If so, let us know, who are the magistrates, that give you aid, and how they do it?

But where do we find evidence of contentment, of happiness, in the inmates of these convents? The church in holy council met, makes provision sufficient for rebels. We know of nothing more binding upon our magistrates in respect to prisoners who have escaped from our jail. And surely to read this,

contradictores per censuras ecclesiasticas, aliasque poenas, quacumque appellatione postposita, compescentes, invocato ad hoc, si opus fuerit, auxilio brachii sæcularis. Quod auxilium ut præbeat, omnes Christianos principes hortatur sancta synodus, et sub pœna excommunicationis, ipso facto incurrenda, omnibus magistratibus sæcularibus injungit.—Nemini autem sanctimonialium liceat post professionem exire a monasterio etiam ad breve tempus, quocumque prætextu.

one would conclude it was to arrest and reimprison culprits who were escaping with their lives. And, why is it, that the buildings of convents are so much like prisons?—Why have they high fences and walls?—Why, grated windows?—And what means the iron grate?—What does all this parade of fixtures mean in such places, if there be not a consciousness of the misery of the victims, and the certainty of their escape whenever there is an opportunity?

The case bears on the very face of it, the wickedness of the institution, and the wretchedness of the inmates. It is literally, imprisonment—a jail—and the jail of females, under the control of Priests.

Should one of these ever escape, what is her case? Does not every Priest follow her with the rapacity of a harpy? Is not every means used to destroy her character in the eyes of the public, and of her former friends? And how well many succeed, the day of judgment alone will reveal! Oh! how many innocent youth, beguiled, by Priests and Nuns, have been ruined forever, by the cruel treatment they have received at the hands of your Priesthood!! How many parents hearts have been broken, by the robbery and ruin of their daughters! And are not facts testifying daily, that such is the case in this land?*

XI. Are not these convents, in this country, under your control, and that of your clergy? And do you approve of them?

Hear what a reformed Priest has to say on this subject:

* To what paltry shifts and quibbles will not Roman Catholic writers resort to disguise the cruelty of this practice! Nuns are described as super-human beings, as angels on earth, without a thought or wish beyond the walls of their convents. The effects of habit, of religious fear, of decorum, which prevented many of the French nuns from casting off the veil, at a period when the revolutionary storm had struck awe into every breast; are construed into a proof of the invariableness of purpose which follows the religious profession. Are nuns, indeed, so invariably happy? Why, then, are they insulted by their spiritual rulers by keeping them under the very guards and precautions, which magistrates employ to secure external good behaviour among the female inmates of prisons and penitentiaries?—Would the nuns continue, during their lives, under the same privations, were they at liberty to resume the laical state? Why, then, are they bound fast with awful vows? Why are they not allowed to offer up, day by day, the free-will offering of their souls and bodies?

(J. Blanco White, p. 147, Georgetown, D. C. edit. 1826.)

XII. Why is it, that these two run so closely together, *celibacy of your clergy, and nunneries*? Is it not the fact, that the only defenders they have, are found among your clergy? And is this not singular? or rather is it not very evident?

We have thus far called your attention to one point, of doctrine and discipline; one point, we say; for, in our opinion, these nunneries are but the embryo of that mighty machine, known by the name of the Inquisition. And it is our desire, that you will rise like a man and defend these institutions, or acknowledge that they are iniquitous beyond the conception of man. That they are the private prisons of your priesthood, and that the inmates are your subjects and slaves. Let us hear no more from your people about an institution being in danger of destruction, when such according to your own doctrines is its character. If there be in your laity, the least spark of independence; if there be in them the least feeling of compassion for their fellow-beings, and these helpless females; let it be exhibited by going to you, and demanding of you the opening of the prison doors; and let them bid the oppressed and enslaved go free. No longer let it be said, that in this land of freedom where men's rights are respected; that innocent and virtuous females are seduced into captivity, by your cruel and unrelenting Priests.

Is it not enough, we say, that your church, or your priesthood, have robbed thousands of families in Catholic countries, and immured their daughters in the private chambers, and secret dungeons of your holy inquisition? Will you never be satisfied, with your deeds of darkness! Must this land become the receptacle of those very men (Priests,) who have been guilty of these outrages in Europe! God forbid!—Let every American Catholic, shew himself opposed to these institutions! Let him show these hordes of foreign Priests, who have beggared their people by their exactions, and have been compelled to flee from their own land for iniquitous doings, that they shall find no place here for the carrying out of their abominable principles.

We call upon you, Sir, to relieve public opinion on this subject. Answer us whether these are not *your prisons, your inquisitions*? And if they be, interpose your authority for having them opened.

What you shall have to say in reply to this, we shall be glad to hear. Should you not consider the subject worthy of your attention, we may in a future number call your attention, and that of your people, to the doctrines which respect the morals of your clergy, in connexion with nunneries and their celibacy.

Yours, &c.

SPECIMEN OF THE FORM OF PAPAL EXCOMMUNICATION.

CHRIST teaches his followers to "bless them that curse you." (Matt. v. 44.) And Paul following his Master's doctrine, teaches the Christians that dwell at Rome, "To bless them that persecuted them; to bless, and curse not."—Rom. 12. 14.

If there is one feature more than others peculiar and marked, in the spirit of Popery, it is that of cursing; beginning at the Pope, the head of the church, it runs down through its members. They have a regular day appointed for cursing heretics.* And one of the most famous documents in the history of the Papacy, is a collection of bulls on this subject, which have been issued at different times by different Popes, and finally united in one, which will ever remain, as one of the strongest and most incontrovertible evidences, that the Pope of Rome and the people over which he presides, is that great Anti-Christian power, of which such awful predictions are on record in the word of God, and fast advancing to their fulfillment. The above-mentioned Bull, we shall shortly present to our readers. That which we now give, is a Form of Excommunication issued in Hungary. The spirit of it, is that of Anti-Christ. The language is that of men accustomed to curse. No Christian could ever have prepared such a document, much less have issued it against his fellow-men, though they did differ from him. Its language is, *curse, —but bless not.*

* Maundy, or Holy Thursday.

[We publish this form, from the London Protestant Journal of September 1831.]

Formula Excommunicationis

Pastorum viginti quatuor Regalium in Scepusio, auctoritate Petri Pazmanni, Archiepiscopi Strigoniensis, anno 1632 confectæ.

Ex auctoritate Dei Omnipotentis Patris et Filii et Spiritus Sancti et Sanctæ Mariæ Virginis matris Domini nostri Jesu Christi, et sanctorum angelorum et Archangelorum et St. Michaelis et St. Baptistæ, et ex vice B. Petri Apostoli et aliorum apostolorum, et St. Stephani et omnium martyrum, Sylvestri et D. Adalberti et omnium confessorum, et S. Adelgundis et S. Virginum et omnium Sanctorum, qui sunt in cælo et in terra, quibus data est potestas ligandi et solvendi: Excommunicamus, damnamus, maledicimus, vinculo anathematis, et a liminibus sanctæ matris Ecclesiæ segregamus illos fures, sacrilegas, raptores, consiliarios, adjuutores, adjutrices, qui hoc furtum sive hoc malum perpetrarunt, sive sibi inde aliquid usurpaverunt. Sit pars eorum cum Core, Datan, et Abiram, quos terra propter eorum peccata deglutivit; sit etiam pars illorum cum Juda traditore, qui Dominum pretio vendidit. Amen. Et cum Pontia Pilato et cum iis qui Domino dixerunt, 'Recede a nobis, scientiam nolumus tuam.' Fiant filii eorum orphani; sint maledicti in civitate, maledicti in agro, in campo, in sylva, in domibus; maledicti in horreis, in lectulis, in cubiculis; maledicti in curia, in via, in villa; maledicti in castro, in flumine; maledicti in Ecclesia, in cœmenterio, in tribunalibus iudicii; maledicti in foro, in bello; maledicti in orando, loquendo, tacendo, manducando, vigilando, dormiendo, bibendo, palpando, sedendo, jacendo, stando; maledicti in otio; maledicti omni tempore. Maledicti in toto corpore, in tota anima, et in quinque sensibus corporis; maledictus fructus ventris eorum; maledictus fructus terræ eorum; maledicta sint omnia eorum; maledictum caput eorum, ora, nares, nasus, labia, fauces, dentes, oculi, pupillæ, cerebrum, palatum, linguæ, guttura, pectus, corda, venter, jecur, viscera omnia; maledictus stomachus, splen, umbilicus, vesica; maledicta sint crura, tibiæ, pedes, et pollices eorum; maledicta colla, scapulæ, dorsum, brachia, cubitus; maledicta manus et digitus; maledicti ungues in manibus et in pedibus; maledicta costa, genitura, genua, caro, ossa; maledictus sanguis eo-

The Form of Excommunication of twenty-four royal pastors in Czepuss, drawn up in 1632, by the authority of Peter Pazmann, Archbishop of Strigonium.

By the authority of God Almighty the Father and the Son and the Holy Spirit, and of the Holy Virgin Mary, the mother of our Lord Jesus Christ, and of the Angels and Archangels, and of St. Michael, and of St. [John the] Baptist, and in the place of St. Peter and the other Apostles, and of St. Stephen and all the martyrs, of Sylvester and St. Adalbert and all the confessors, and of St. Adelgunde and of all the holy virgins and saints, who are in heaven and on earth, to whom is given the power of binding and loosing: We excommunicate, damn, curse, anathematize, and separate from the threshold of the church those thieves, sacrilegious persons, robbers, counsellors, helpers whether male or female, who have committed this theft or evil, or have hence usurped any thing to themselves. Let their portion be with Korah, Dathan and Abiram, whom the earth swallowed up on account of their sins; let their portion be with Judas the traitor, who sold the Lord for a price. Amen. And with Pontius Pilate, and with those who said unto the Lord, 'Depart from us for we desire not the knowledge of thee.' Let their children be orphans; let them be cursed in the city, cursed in the field, in the open field, in the wood, at home; cursed in their barns, on their couches, in their bed chambers; cursed in the court, on the road, in the city; cursed in the camp, on the river; cursed in the church, in the burial ground, in the courts of justice; cursed in the market place, in war; cursed in praying, in speaking, in holding their tongues, in eating, awake, in sleeping, drinking, touching, sitting, lying down, standing; cursed when at leisure; cursed always. Cursed in the whole of their body and soul, and in the five senses of their body; cursed be the fruit of the womb; cursed, the fruit of their land; cursed be all their goods; cursed their head, mouth, nostrils, nose, lips, jaws, teeth, eyes, pupils of the eye, brain, palate, tongue, throats, breast, hearts, belly, liver, all [their] entrails; cursed, the stomach, spleen, naval, bladder; cursed be [their] legs, thighs, feet, and toes; cursed, [their] necks, shoulders, back, arms, elbows; cursed,

rum; maledicta pellis; maledicta sit medulla in ossibus eorum; quicquid interest eorum; maledicantur in Christi passione et cum quinque vulneribus Christi, et cum effusione sanguinis Christi, et cum lacte Virginis Mariæ.

Adjuro te, Lucifer! cum omnibus satellitibus tuis, item cum Patre et Filio, et cum Spiritu Sancto, et cum humanitate et nativitate Domini, et cum virtute omnium Santorum, ut nullam habeas quietem diebus ac noctibus, donec perduxeris eos ad interitum; sive in fluminibus mergantur, sive suspendantur, vel devorentur bestiis, sive comburantur, sive interficiantur ab inimicis, idio hibeantur ab omnibus viventibus, vel solum manes eorum. Et sicut Dominus Petro et ejus successoribus, quorum vices tenemus, et nobis, quamvis indignis, potestatem contulit ut, quodcunque ligaverimus in terris, ligetur etiam in cælis, et quodcunque solverimus in terris, solveretur et in cælo, sic illis cælum claudimus, et terram ad sepulturam negamus, sed sepulturam negamus, sed sepeliantur in pascuis asinorum. Insuper sit terra maledicta, in qua fit sepultura eorum; pereant in futuro judicio; conversationem cum christianis non habeant, neque corpus Domini, cum in mortis articulo sunt, suscipiant: fiant tanquam pulvis ante faciem venti; et sicuti Lucifer dejectus est de cælo, et sicuti Adam et Eva e Paradiso ejecti sunt, sic expellantur de quotidiana luce. Item consociati sint cum illis quibus Dominus dicet in die judicii—'Ite, maledicti, in ignem æternum, qui paratus est Diabolo et Angelis ejus, ubi vermis eorum non morietur, nec ignis extinguetur.' Et sicut candela hæc de manibus meis ejecta extinguitur, sic corpora eorum et animæ eorum in fœtore baratri extinguantur, nisi reddant, quod furati sunt, intra certum terminum. Dicunt omnes, Amen. (Historie Ecclesiæ Evangelicæ in Hungaria, pp. 302—304. Halberstadt, 1830.)

the hands and finger [s]; cursed, [their] finger and toe nails; cursed [their] ribs, conception, knees, flesh, bones; cursed [be] their blood; cursed, [their] skin; cursed be the marrow in the bones; [and] whatever concerns them; cursed be they in the passion of Christ, and with the shedding of Christ's blood, and with the milk of the Virgin Mary.

I adjure thee, O Lucifer! with all thy imps, also with the Father and the Son, and with the Holy Spirit, and with the human nature and nativity of the Lord, and with the virtue of all the saints, that thou rest not night and day, until thou hast brought them to destruction; whether they be drowned in rivers, or be hung, or be devoured by beasts, or be burnt, or be slain by enemies, let them be hated by every person living, or even their Ghosts. And as the Lord conferred on Peter and his successors whose places we hold, and on ourselves, although unworthy, the power, that whatsoever we shall bind on earth be also bound in heaven, and whatsoever we shall loose on earth shall be loosened also in heaven, so we shut heaven against them, and deny them earth for burial, but let them be buried in the feeding grounds of asses. Moreover, let the earth be cursed in which they are buried; let them perish in the future judgment; let them not have any conversation with Christians, nor, when they are in the article of death, let them receive the Lord's body: let them be as the dust before the wind; and as Lucifer was cast down from heaven, and as Adam and Eve were cast out of Paradise, so let them be expelled from the light of every day. Let them also be associated with those to whom the Lord will say at the day of judgment,—'Depart ye cursed into the everlasting fire prepared for the devil and his angels, where their worm shall not die nor their fire be extinguished.' And as this candle, being thrown out of my hands, is extinguished, so let their bodies and souls be extinguished in the stink of hell, unless they restore what they have stolen within a certain limit. Let every one say, Amen.

We have various forms of excommunication issued at different times as late as 1814. But all seem to have come from one furnace, and are dressed to suit circumstances.

(Concluded from page 224.)

to the descriptions of the ancient writers; [b] and to what Tertullian reproaches the heathens with, that their streets, their markets, their baths were not without an idol [c]. But above all, in the pomp and solemnity of their holidays, 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 [d], "by the institution of supplications and processions to the gods, which inspire reverence, whilst they give 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 these Popish ones to be still regulated by the old ceremonial of Pagan Rome. At these solemnities the chief magistrate 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 honor 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 [e]: The reflection is full as applicable to his

[b] *Omnibus vicis Statuæ, ad eas Thus & Cerei. Cic. Off. 3. 26.*

[c] *De Spectac. c. 8.*

[d] *Plutar. in Numa.*

[e] *Tournefort. Lit. 3. 44.*

own, as it is to the Greek church, and the practice itself so far from giving scandal in Italy, that the learned publisher of the Florentine Inscriptions takes occasion to shew 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. [f]

In one of these processions, made lately to St. Peter's in the time of Lent, I saw that ridiculous penance of the flagellantes of 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 these self-tormentors; 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

[f] *Cui non abludunt si (sacra cum profanis conferre fas est) pictæ tabulæ Sanctorum Imaginibus exornatæ, quæ, &c. Inscript. Antiq. Flor. p. 377.*

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." [g] 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. [h]

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, [i] 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 shewn, we find, in Cicero's time, the mark of the horses hoofs on a rock at Regillum, where they first appeared. [j]

Now this miracle, with many others,

[g] Seneca Fragm. apud Lipsii Elect. 1. 2. 18.

[h] Bellonæ servientes vere execrare brachium præcepit, studio crudelitatis. Lamprid. in Commodo, 9.

[i] Quæ quo magis credebant simplices & religiosi homines, eo plura nunciabantur. Liv. 1. 24. 10.

[j] Cic. de Nat. Deor. 1. 3. 5. ib. 2. 2. vid. de Div. 1. 34.

that I could mention of the same kind, [k] 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], 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; [m] and seem so extravagant to us now, that we wonder, 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? Nor 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. [n] They shew 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's feet was shewn of old on a stone in Scythia, [o] exactly resembling the footsteps of a man. And they have also many churches and public monuments [p] erected, in testimony of such

(k) Cic. Nat. D. 2. 2. Plutar. in vita P. Æmil. Val. Max. c. 8. 1. L. Flor. 1. 11. 1. 12.

(l) Dion. Halic. 1. 6. p. 337. Edit. Hudson.

(m) Aut si hoc fieri potuisse dicis, doceas oportet quomodo, nec fabellas aniles preferas. Cic. ibid. 3. 5.

(n) Vid. Bell. Sac. Hist. in Mabill. Iter. Ital. T. 1. Par. 2. p. 1h8, 155.

(o) Herodot. 1. 4. p. 4. 251. Edit. Lond.

(p) 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 victo-

miracles, viz: 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. [q]

“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 miraculus images, which we see in every great town, said to be made by angels, and sent to them from heaven, [r] but mere copies of the ancient fables of the *Διοσκουρις Αγγελουσα*, or image of Diana dropt from the clouds; [s] or the Palladium of Troy, which, according to old authors, [t] was a wooden statue three cubits long, which fell from heaven.

In one of their churches here, they shew a picture of the Virgin, which, as their writers affirm, [u] was brought down from heaven with great pomp, and after having hung a while with surprizing 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

rious army, in order to pillage it, was frighted and driven back by the apparition of an angel, in time of Pope Leo the first.

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. Rom. Moder. Giorn. 1. Rion. di Borgo 1.

(q) Boldonii Epigraph. l. 2. p. 349.

(r) Aring Rom. Subter. l. 5. c. 5. Mont-fauc. Diar. ibid. 137.

[s] Act. Apost. c. xix. 35.

(t) Vid. Pitisci Lexic. Antiquitat.

(u) Vid. Rom. Modern. Giorn. 2 Rion di Ripa, c. 43.

the First, who marched out in solemn procession, in order to receive this 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? [v] 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 shewn 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: [w] 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: [x] 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 St. 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,

(v) Ov. Fast. l. 3.

(w) Plutar. in Camil. 145. D.

(x) Valer. Max. c. 8. 10. It. Cic. de Divin. 1. 17. Plut. in Rom.

in not recording, so particularly as they ought, the very words and other circumstances of such conversations. They shew 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.[y] Durantus mentions another Madonna, which spoke to the sexton, in commendation of the piety of one of her votaries.[z] 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.[a]

They have a church here dedicated to St. Mary the Weeper, or to a Madonna famous for shedding tears:[b] They shew 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 all 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?(c) They have another church built in honor of an image, which bled very plentifully, from a blow given to it by a blasphemer. 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? [d]

All which prodigies, as well modern as ancient, are derived from the same source, viz: The contrivance of priests or governors, in order to draw some gain or advantage out of the poor people, whom they thus impose upon.

Xenophon, though himself much ad-

(y) Ad sanctum Paulum, ubi vidimus ligneam Crucifixi Imaginem, quem sancta Brigida sibi loquentem audiisse perhibetur. Mabill. D. Italic. p. 133.

(z) Imaginem Sanctæ Mariæ custodem Ecclesiæ allocutam & Alexii singularem pietatem commendasse. Rurant. de Rit. l. 1. c. 5.

[a] Fortunæ item muliebris simulacrum, simulacrum, quod est in via Latina, non semel, sed bis locutum constitit, hispæne verbis, bene me matronæ vidistis, riteque dedicastis. Valer. Max. l. 8.

(b) S. Maria del Pianto. Rom. Mod. Gior. 3. Rion. della Regosa 5.

[c] Apollō triduum & tres noctes lacrymavit. Liv. l. 43. 13.

[d] Signa ad Junonis sospitæ sudore manere. Liv. 23. 31.

Ad Lucum Feroniæ sanguine sudarunt. Ib. 27. 4.

dicted 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 all as forged and contrived by the magistrates,[e] 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 hungling forgeries.

I have observed a story in Herodotus,[f] 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 Delus. But this imposture of the holy house might be suggested rather, as Mr. Addison has observed, [g] 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.[h] It was turned also, I find, 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: [i] But what makes the similitude still more remarkable is, that this pretended cottage of Romulus was shewn on the Capitoline Hill; [j] whereas it is certain, that Romulus himself lived on Mount Palatin: [k] 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

(e) Xenoph. Ellen. l. 6.

[f] Herodot. l. 4. p. 235. Edit. Lond.

(g) Addison's Travels from Pesaro to Rome.

[h] Dion. Halicar. l. 1.

(i) Dio. l. 48. p. 437.

[j] Per Romuli casam, perque veteris Capitolii humilia tecta juro. Val. Max. l. 4. c. 11.

(k) Plutarch. in Rom. p. 30. Dion. Hal. l. 2. p. 110. Ed. Huds.

shewn in St. 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, [l] "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. Januarius's blood at Naples, whenever it is brought to his head, which is done with great solemnity on the day of his festival, [m] whilst at all other times it continues dried and congealed in a glass phial, is one of the standing and most authentic miracles of Italy. Yet, Mr. 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. [n]

Mabillon's account of the fact seems to solve it very naturally, without the help of a miracle: [o] 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 in his journey to Brundisium; telling us, how the Priests would have imposed upon him and his friends, at a town called Gnathia; by persuading them, that the frankincense in the temple used to dissolve and melt miraculously of itself, without the help of fire. [p]

In the Cathedral church of Ravenna, I saw in Mosaic work the pictures of those Archbishops of the place, who, as

[l] Vid. Baron. An. 1. Christi 5. It. Aring. Rom. Subt. l. 6. 1.

[m] Aringh. Rom. Subt. l. 1. 16.

[n] Addison's Trav at Naples.

[o] Mabill. Iter. Ital. p. 106.

[p] Hor. Sat. l. 5. v. 93.

all their historians affirm, [q] 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. [r] 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. [s]

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 scarce 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, is, one would think, 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, viz: 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. [t]

The fable of the harpies, those furies or winged monsters, who were so troublesome to Æneas and his companions, [u] 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

[q] Hist. Raven, &c. Aring. Rom. Subt. l. 6. c. 48.

[r] A Gell. Noct. Att. l. 10. 12.

[s] Vid. Gronovii Not. in Gell. Ibid.

[t] Quos Judex submersos in mare necavit; sed Delphinorem obsequio Corpora eorum ad littus delata sunt: Sed de Obsequio Delphinorum martyribus impenso plura infra suo loco. Aringh. Rom. Subterr. l. 1. c. 9, 10.

[u] Virg. Æn. 3. 211.

there is an altar with a public inscription, signifying, that it was built by Pope Paschal the Second, 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.[v] 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 countenanced at least, by their Priests for some gain and temporal advantage.(w) 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.(x)

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 inclosed it round in such a manner, as to hinder all access to it:(y) 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:(z)

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:(a) 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 shewn 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, one would think, 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 St: 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 (b) 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 presage of that priestly majesty, by which Rome was once again to reign as universally, as it had

[v] S. Martinus Altare, quod in honorem Martyric exstructum fuerat, cum ossa & reliquias cujusdam latronis esse deprehendisset, submoventi jussit. Durant. de Ritib. l. 1. c. 25.

[w] Aliquando fit in Ecclesia maxima deceptio populi in miraculis fictis a sacerdotibus, vel eis adhæreatibus propter lucrum temporale, &c. Vid. Nic. Lyr. in Dan. c. 14.

(x) Romulus, ut saxo lucum circumdedit alto Quilibet huc, inquit, confuge tutus eris.

Ov. Fast. 3.

(y) Dio. l. 47. p. 385.

[z] Matt. xxi. 13.

[a] Neque Homicidis, neque Adulteris, neque virginum raptoribus, &c. terminorum custodias; cautelam sed etiam inde extrahes, & supplicium eis inferes. Justin. Novel. 17. c. 7.

(b) Cic. pro Dom. 1. Fest. l. 11. in voce Max. Id. in Ordo Sacerdotem. Vell. Pater. l. 2. 128.

done before by the force of its arms." Priest of Dodonæan Jove, a self-mortifying race. (e)

(c) 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 insolence, but vanity; and for the sake of shewing 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. (d) 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, Salli, 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

[c] Certum portestatum quo est significatum, Urbem Romam postremo perinde Pontificia Majestate, qua nunc late patet, gentibus moderaturam, atque olim potentia imperasset. Pol. Vir. In. rer. l. 4. 14.

(d) Absoluto & gratias agenti porrexit osculandum sinistram pedem—qui excusant, negant id insolentia causa factum; aiunt Soccum auratum, imo aureum, margaritis distinctum ostendere eum voluisse—natus in hoc, ut mores civitatis Persica servitute mutaret, &c. Senec. de Benef. l. 2. 12.

(e) From the character of these 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 chusing the richest part of every country for the place of their settlement. Vld. Sophoc. Trachin. p. 340. v. 1175. Edit. Turneb. & Schol. Triclin.

Il. 17. 234.

Whose groves the Selli, race austere, surround;
Their feet unwash'd, their slumbers on the ground. Mr. Pope.

But above all, in the old descriptions of the lazy mendicant Priests among the heathens, who used to travel (f) from house to house, with sacks on the 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 street 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.

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, [g] it propagates superstition, and impoverishes families. Which, by the way, may let us see the policy of the church of Rome, in the great care, that they have taken to multiply their begging orders.

I could easily carry on this parallel, through many more instances of the Pagan and Popish ceremonies, if I had not already said enough, to shew 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 these 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

(f) Stipes areas immo vero & argenteas multis certatim offerentibus sinu recipere patullo; nec non & vini cadum & lactis & caseos avidis animis corradentis & in sacculos huic quæstui de industria preparatos farcientes, &c. Apuleius Metam. l. 8. p. 262.

(g) Stipem sustulimus, nisi eam quam ad paucos dies propriam Idææ matris excepimus: implet enim superstitione animos, exhaurit domos. Cic. de Legib. l. 2. 9, 16,

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, [h] "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 these converts, convinced 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."

It is by the same principles, that the Jesuits defend the concessions, which

(h) *Ac maximi subinde Pontifices quam plurima prima quidem facie dissimulanda duxere, optimum videlicet rati temporis deferendum esse; suadebant quippe sibi, haud ullam adversus gentiliot ritus vim, utpote qui mordicus a fidelibus retinebantur, adhibendam esse; neque ullatenus enitendum, ut quicquid profanos saperet mores, omnino tolleretur, quinimo quam maxima utendum lenitate, sacrarumque legum ex parte intermittendum imperium arbitrabantur, &c. Vid. Aring. Rom. Subter. Tom. 1. l. 1. c. 21.*

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.

But it is high time for me to conclude, being persuaded, if I do not flatter myself too much, that I have sufficiently made good, what I first undertook to prove; an exact conformity, or uniformity rather of worship, between Popery and Paganism: For since, as I have shewn above, 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; they must have more charity, as well as skill in distinguishing, than I pretend to have, who can absolve them from the same superstition and idolatry, of which we condemn their Pagan ancestors.

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SERMON,

BY THE REV. WILLIAM COLLIER, OF THE PROTESTANT METHODIST CHURCH,

Superintendent of the Pitt street Station, Baltimore.

Rev. ii. chap. 4 and 5.—“Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

THIS Epistle, of which the text is a part, was directed to the church at Ephesus, and contains terms of great commendation for what still remained amongst them of piety, or good works. “I know thy works, and thy labour, thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: And hast borne, and hast patience, and for my name sake hast laboured, and hast not fainted.” He who holds in his right hand the angels, or pastors of his flocks, and walks in the midst of his churches, with eyes like flames of fire, to give direction to his ministers, to inspect their works, to consider their ways, to protect and govern them; has a good right to know their works. Jesus Christ as the great head of the church, possesses all the attributes necessary to such a glorious character. He walks in the midst of his golden candlesticks, he is ever present with his churches, he knows their wants, he is familiar with every particular of their state, he sees every transaction however small it may be,—is acquainted with the spirit of every member, with the manner they receive and improve the doctrines of the cross; he knows who are hypocrites, and who are faithful; and lastly, he takes cognizance of all who are present at, and all

who are absent from the religious assemblies. If these things be true, how careful ought we to be in all holy conversation? How uniform in our attendance upon the means of grace, as found in the church of Christ? What! Shall Christ be ever present in the midst of his churches, and we his disciples be absent? God forbid! And when we are assembled together in the house of God, should not the knowledge of the fact that he is in our midst, beholding the evil and the good, stimulate us to be devout, and persevering in our application to Him, seeing one great design of his presence is to supply our wants? Can we believe him in our midst, and yet not offer up a prayer to him for grace, and light, and love? Impossible! The Son of God is ever present with his churches, and while he beholds and approves that which is good, he sees and censures what is amiss. One would suppose, after such a description of their zeal, as is given in the second and third verses of this chapter, that no fault could be found with the church at Ephesus, and if we are to judge from outward appearances, there is nothing but what is praise-worthy. Who would not have said, with such a view, of any church? All's well! All's well! But, my brethren, Jesus Christ judges not with man's judgment, but judges righteously, because he sees

the heart; therefore, he discovered and complained of their declension in love. I have somewhat against thee, because thou hast left thy first love.

I. They left their *first* love. Some might be disposed to say, that this was a very small matter. Small as it was, it called forth a sharp rebuke from the head of the church; and when he has aught against us, it become us, as wise men, to examine into the cause. The ground of complaint is, not that they left the *object* of their love, but that they had lost the fervent degree of that love which first appeared amongst the followers of Christ,—they had fallen from that simplicity, for which they had been distinguished, when warm in their first love. The love of the primitive Christians, which extended to God, to the brethren, and to all mankind; was the soul of their religion, it is the substance of all religion, without it there is no genuine religion. Their *first* love was *pure* and *ardent*,—it was without dissimulation,—without partiality. To God it was supreme, it was with all the heart, soul, mind, and thought; the whole soul and body was a living sacrifice to God. But now their love had become mixed with selfishness,—it mingled too much with worldly interests. In regard to the brethren, the harmony that prevailed amongst them, and which was the result of an unmixed affection, which they professed for each other; excited the astonishment of the heathen world. In the first century of the church, there was a perfect equality among the Christians, which was exemplified by the feast of charity, which was instituted in those days. Here all, indiscriminately met together, the rich, the poor, the learned, and unlearned; and saluted each other by the name of brother and sister. There was no distinction among brethren, but whoever received Jesus Christ as the Saviour of the world, was received into church fellowship, and when thus received, he was embraced by the warmest affections of every follower of the Son of God. Yes, my brethren, this was without exception, the uniform practice of the first Christians. Take an example, Onesimus, Philemon's runaway slave, is converted to Christ, Paul declares, that he loves him as he does his own soul, and directs Philemon to receive him as his own bowels. This is a specimen of ancient love. But, alas! about the period in which this Epistle was written, the church began to decline, distinctions

were made between brethren, and the rulers of the church began to be honoured for the titles which they bore; the number, power, wealth, and influence of the church increased very rapidly: This had a tendency to corrupt their love, which was *pure* under adverse circumstances. Thus we see it possible for us to leave our first love. How prayerful and vigilant ought we to be? Particularly when we are called upon in the

II. Place to "remember whence we have fallen, and repent and do our first work."

1. Those who have left their first love, must *remember* whence they have fallen. They must "remember that they *have* fallen:" Unless persons can be prevailed upon to call up to their minds the fact that they have declined, there is but little hope to be entertained that they will be restored. But does not this intimate very strongly, that, it is a possible case for Christians to be insensible of their real condition? "Remember:" But why? Is it not likely that every Christian will be fully aware of his standing before God? It seems not from the case under consideration. The minister and the members of the church at Ephesus, with all their works and labour, and patience, forgot that they had fallen; so much so, that they had to be informed of it by a particular revelation from Jesus Christ, through the Apostle John, who had retained his first love, with all its ardour, and who had previously exhorted them to love, not in word only, but in deed and in truth. But,

2. They must "remember *whence* they have fallen"—this would have a very happy effect in leading them to make the necessary preparation to return. "Remember *whence* thou art fallen," compare thy present, with thy former state, and consider how much better it was with thee then, than it is now,—how much peace, strength, purity, and pleasure, thou hast lost, by thy declension in love. They should remember how much more comfortably they should have been situated had they not fallen. Then they could lie down to rest at night in peace, they could arise in the morning with cheerfulness, and could bear afflictions without a murmur. Then they endured with becoming resignation, the various providences of God, the thoughts of death were entertained without fear; in short the desires and hopes of heaven were stronger then, than now. How appropriate are the words of the Poet

to one who is awakened, to see his fallen condition?

O that I were as heretofore!
When warm in my first love,
I only lived my God to adore,
And seek the things above!

Where am I now! from what a height
Of happiness cast down!
The glory swallowed up in night,
And faded is the crown.

The Prophet Hosea has illustrated a departure from first love by a very familiar figure: he represents the church under the idea of a treacherous wife, leaving an affectionate husband; thereby cutting asunder the cord of reciprocal affection, and severing the bonds that harmonized their mutual interests. It is plain, that such a state of things could not exist long without an entire separation; and the difficulty of returning under such circumstances, renders it highly probable that an eternal separation will be the result of their folly. The Almighty will, however leave his people without excuses, and himself without blame; as in the case above-mentioned. He declares of the church, that he will hedge up her way with thorns, and if that would not have the desired effect, he would make a wall that she should not find her path. What a bewildered condition to be in? This is just such a judgment as fell upon the people of Sodom, when they were smitten with blindness, and wearied themselves in finding the door into Lot's house. God will send his judgments upon his revolting people; he will meet them in the way, like he did Balaam, when he was going astray to curse the people of God, and was met by the angel who stood in the way, to prevent his going forward. God declares that he walks contrary to them that walk contrary to him. So their pleasure or happiness must be at an end; for God will cross their path at every turn, he will curse their doings; when they go contrary, he will go contrary, and thus he will perplex their minds, and sting their consciences. And all this is done, to bring up to their recollection whence they have fallen. Thus, God will pursue a church, until they stop to remember their condition, retrace their steps; or he has effected their ruin. Start not at the expression,—this was emphatically the case with the Jewish people, they were warned by the prophets, pursued by the judgments of God

from time to time, and still would not repent. Jehovah sent his messengers, "rising up early and sending them," yet they returned not unto the Lord; finally, God declared, that there was no remedy; and sent the Chaldeans upon them, who destroyed their temple,—threw down their walls,—and seizing them, forced them away from the home of their fathers, from their vineyards and oliveyards, and carried them as captives to a strange and enemies land. This was certainly the case with the church under consideration, as we shall see in the proper place. As already observed, the object of God's visitation is to bring about a reformation, if it has not that tendency, it must have a contrary effect. The Ephesians and all who are similarly circumstanced, are called upon to remember how brilliant their star once shone; and with what a dazzling lustre their candlestick appeared, when it was called the light of the world. They are to remember, with what warmth and animation they both preached and heard the word of life, how all their actions spoke zeal, charity, faith, and unwavering perseverance; how their labours were blessed in the conversion of souls: And then compare it with their present state of mind, and usefulness in the church. This is the only successful way to bring about that state of mind which will lead us to repentance. This brings us to the

3. Thing to be considered:—Which is, that they must repent and do their first works. They must be inwardly grieved, and ashamed of their deviation from their first love; they must blame themselves for, and humble themselves on account, of their aberrations from the path of holiness; they must confess it in the sight of God, and condemn themselves as backsliders in heart, and as so seen and known in the sight of the head of the church. Not only so, but as a manifestation of the sincerity of their repentance, they are required to do their first works; that is, go back where they left off, or to the place where they made the first mis-step, and begin again, begin at the place where their works ceased to flow from their first love. The Ephesians then are called back to their "first love" and "first works." The question might be asked, why is it that they are required to do their first works, when they are commended for doing works worthy of the highest praise? How much more could they do, than what they have done? I apprehend an an-

swer to these questions will be found in a departure from the *motive* of action. Formerly, their works were but the streams of the fountain of pure love, which filled their souls; but now they began to be mixed with self-interest. Under feelings of that kind they might have continued their labours,—they might have preached as ministers of the gospel; but if their object was only to increase the number, power, wealth and influence of the church, they have most shamefully missed the mark, and mistaken their calling. Ministers may be urged on to a laborious course of ministerial duty, to increase their popularity or their salary. Members of the church may be active and zealous, only to increase the *number* and *respectability* of their church; so that they may compare with those of other denominations. In either of the cases mentioned, there is an alarming departure from the original motive; which was sincere love to God, and pure benevolence to man, and an ardent desire for the salvation of sinners *alone*. Then, if they would be useful, as formerly, they must go back to first principles, and abandon those that led them astray. They must take another direction, one that will lead them to more glorious results, than that which they are now pursuing; they must become just as affectionate, as tender, as serious, and as prayerful as they were when they first set out to serve God. This brings us in the

4. Place, to a consideration of the motives, by which the exhortation is enforced, which is expressed in these words, "or else I will come unto thee quickly, and I will remove thy candlestick out of his place; except thou repent." This is a severe threatening; how alarming? Should it not penetrate into the inmost soul,—run through each avenue, and lead us to speedy repentance? My heart sickens while I think of the church, who situated as above described, will not return, and repent. O the tremendous curse that awaits such a community! What! to be unchurched,—to have their candlestick removed!—The gospel and ordinances of Christianity taken away from them, and themselves compelled to fly for their lives, as their fathers have had to do before them. The time may not be far distant, when the Protestants of America may be driven to seek shelter in some foreign land, or submit to the most cruel persecutions, and perhaps be butchered in cold blood, or give up their religion. Do you ask, how can these things take place? *How* can these things take place? Might not the church at Ephesus have asked the same question? For aught you or I know, they did ask it; and asked it repeatedly, without believing that the threatening of God would be fulfilled, until the head of the church came suddenly and surprisingly upon them, by their enemies and destroyed them,—removed their candlestick. The light of Christian knowledge has since been almost entirely extinguished in all those places in the East where the first churches flourished. Mahometanism prevails throughout those countries, which were once the glory of Christendom; their churches turned into Mosques, and their worship into superstition. Thus ruined and overthrown, by heresies and divisions within, and by the arms of their enemies from without; they remain a sad monument of the displeasure of God against *apostacy*. Do you ask how these things can come upon us? All religion is tolerated here. Where are the enemies that have such a design upon us, that could take away our liberties? God has always had a scourge at hand, to punish his lukewarm people. Look around you, see the enemies of your country, and your religion—the enemies of your civil and religious institutions, crowding your shores; enemies, who are not only so from the natural depravity of the human heart, but are compelled to be so by the most solemn and binding obligation. Yes, thousands are sworn to support the claims of a foreign prince, to universal dominion over the *church* and the *world*. You have thousands in the very bosom of your country, who are bound to exterminate Protestantism from the face of the whole globe, and give the Holy Father uncontrolled authority over all the nations of the earth. And now let me ask, how can you contend against such an accumulation of *systematic* power and influence, as is already presenting its gaping and horrible jaws of destruction, with no law to protect you from its ravages? For let us learn from the history of the past, that, so soon as *such* enemies get the ascendancy in this country; that we must bid farewell to liberty, and farewell to religion. But again, how can we expect to be able to contend with a power so tremendous, when by our apostacy we are shorn of our strength, declined in our love, inanimate in our zeal, forsaken of

God, and left to contend alone? Why, we shall not be able; we shall fall into their merciless hands, and share the fate of all who have left their first love, and have not repented. May our heavenly Father incline our hearts to a speedy repentance,—to a thorough reformation; so that we may preach, pray, and live down, the abominations of Popery.

THE ANTIQUITY OF THE PROTESTANT FAITH.

No question is more frequently or more triumphantly put to Protestants, by ignorant Papists than this: *Where was your religion before Luther?* To which it was no bad answer, where was your face before you washed it?

But the truth is, that there are several methods of showing that the principles now professed by Protestants as a body, are not only as old as the days of Christ, but that they are the very same which he taught, and which he came into the world to make known, for the salvation of men.

First, Catholics themselves being judges, the entire word of God, as contained in the scriptures of the Old and New Testaments, were inspired by the Holy Ghost. Therefore, he who holds and teaches the very same things which the Bible holds and teaches, must hold and teach doctrines as old as the days of our Saviour; and which can be no younger, than the day when the canon of scripture was completed. Whenever therefore, a Protestant is asked how old his religion is, he has only to prove by some portion of holy writ, the disputed doctrine, and then he can confidently say, it is as old as the times of our blessed Saviour.

Now, whether we really have the word of God or not,—and whether we really understand that which we have or not, are questions which we are always ready to discuss with Infidels and Papists;—and the affirmative of which, can be demonstrated past the possibility of a reasonable doubt; and is certain beyond all dispute, by the indwelling influences of the word and spirit, in every regenerate heart. Therefore, let the heathen rage, and the Priests imagine vanity; our hope is sure.

But secondly, besides this accurate and venerable evidence, we have other and most ample proofs, of an external kind, of the long continued, uninterrupted, and pure existence of our faith on earth.

The fact is, if the Roman Catholic church had never existed in the world,—we would have had abundantly more proof of the pure succession of the church of God on earth than we now have. Because, the chief objects of her existence have been to banish the scriptures, to corrupt the church, to degrade the human race, to kill the saints of God, and to cover the earth with palpable darkness. How vast, and how glorious, would have been the living monuments to God, erected in whole nations which that church has butchered—that would now stand forth to bless our eyes, if she had never existed. Alas! our hearts sink within us, when we contemplate the evil she has done—and dwell on the probable condition of the human race, at this moment, but for the dire influence of the Latin church. Yet the very breadth of her errors and crimes, affords us evidence of the continued existence of the truth, in the hearts and lives of those who resisted her sway, or died beneath her strokes. The African churches of the early ages,—the various Asiatic churches, especially the Nestorians—the Greek church,—the Culdees in Ireland—the Waldenses in the south of Europe—the Moravians and Bohemians, in the east of Europe,—the writings of the early Greek and Latin Fathers,—the army of martyrs—have handed down to us evidences of the constant existence of those who did not bow the knee to Baal. Although we cannot vouch for all the dogmas of all those who have been better taught than Rome, any more than all the Protestant sects of our own day, would be willing to subscribe to every peculiarity of each; yet as now, we all rejoice to acknowledge that each of the evangelical denominations *holds the head*,—against the apostate Bishop of Rome, who holds in unrighteousness what little truth he knows,—so also it must fill our hearts with unfeigned joy, to receive new and clear evidences, that the true followers of our Master, through the long course of ages, have held essentially the very same views of divine truth which we now call Protestantism, and that the same faith with they died for, is that which we are comforted in, of God, to-day.

We have hoped before this to give to our readers, from several able hands, brief and lucid sketches, of these several anti-papal churches, which have existed before the Reformation in the sixteenth century. It is still our purpose, to look

largely into that most striking department of the controversy, into which God has led us, with the powers of darkness. In the mean time, we ask attention to the following striking facts, concerning one of these early and persecuted sects, whose blood proved the seed of the church of Christ.

The *Vaudois*, were found at a very early day, in *Languedoc*,—from the city of *Albi* in which department, they were said by some to be called *Albigenses*; while others derive their name from *Peter Waldo*, a merchant of *Lyons* in the south of France. It is certain that they gave great uneasiness to Rome, many centuries ago. For as early as the year 1179, ALEXANDER III, after eighteen years of bloodshed, in contests with half of Europe, about his own right to be Pope, which was contested successively by VICTOR IV, PASCHAL III, and CALIXTUS III,—found time to call a great council in the Lateran, and condemn and excommunicate the *Vaudois*. How natural! that when the opposing tyrants agreed, they should celebrate their orgies, by the sacrifice of the most excellent of mankind! How appropriate! that the very council which settled the details, of the proper mode of investing with all the powers of earth and heaven, him who, in God's temple, exalts himself above God himself—should signalize the event by an edict for the extirpation of all the real followers of God, then known to them, throughout Europe! The council of Lateran settled the Papal disputes,—adjusted all the rules for future elections—and cursed the fairest portion of the earth!

But who were these *Vaudois*? We will answer that question hereafter, very much in detail,—referring the reader in the mean time, to any church history in his reach, but especially to two little volumes in common use; we allude to *Jones's History of the Waldenses*, and the *History of the Crusades against the Albigenses*, the latter published in Boston, in 1833. At present, we wish to show *what* these *Vaudois* were. In doing this, we will cite only Roman Catholic authority.

And first, a Dominican named REINER, who by his own confession had been one of the Heresiarchs, as he terms it, that is a chief person, among the *Vaudois*, whom he, after his apostacy, denounced, and wrote a book against. Of all sects, he pronounces this, which he also calls *Leonists*, to be the most

dangerous; and that for these reasons. First, because they are the most ancient of all, having existed, as some suppose from the time of SILVESTER, or as others say, from the times of the Apostles. Secondly; they are the most widely diffused, there being hardly any country into which they have not penetrated. Thirdly, because, while all other sects produce horror by their execrable blasphemies against God,—this on the contrary has a great appearance of piety; for they live justly towards men, and they believe nothing concerning God which is not good; but they blaspheme against the Roman church, and against the clergy, by which means they attract crowds of people. He then proceeds to reduce their sentiments into three classes: 1. Blasphemies against the Roman church, her statutes, and her clergy: 2. Errors touching the sacraments and the saints: 3. Their horrible detestation of all the excellent and approved customs of the church. Whereupon he enters into a long detail under each class, not pretending to charge them with any error, except the total difference from, and decided opposition to all the peculiarities of Rome. (See *Biblioth Pat. tom. iv, part ii, page 749.*)

These were pretty good Protestants,—if their apostate brother is worthy of credit. But we will cite another witness who must be perfectly unexceptionable, to all Catholics at least. This is no less a personage than *Aeneas Sylvius*, one of the most accomplished scholars and elegant writers of his day; who was about the year 1458, elected Pope, under the name of Pius II. We have then the advantage of infallible authority, as to the fact, of the real opinions of the *Vaudois*. The dogmas of this pestiferous faction, says he, which has been so long condemned (viz: since the Lateran council in 1179), are as follows:

1. The Pope of Rome is no more than any other Bishop:
2. There is no difference amongst Priests (clergy); they ought to be distinguished only by excellence of life, not by dignity of office:
3. As soon as the soul leaves the body, it is immediately conveyed to eternal peace or pain:
4. There is no Purgatory:
5. It is useless to pray for the dead,—a practice invented by the Priests thro' avarice:
6. Images of God, or the Saints ought not to be used:

7. It is mere mockery to use, blessed water, and boughs of trees:

8. The orders of mendicant, monks, are inventions of the devil:

9. Priests should be content with poverty, and voluntary contributions for their support:

10. Every human being has a right to proclaim the truths of the gospel:

11. It is not lawful to commit sin, to avoid the greatest evil:

12. All ecclesiastical persons, who commit mortal sin, lose their dignity, and are not to be obeyed:

13. Neither confirmation given by Bishops with chrism, nor extreme unction, is to be considered a sacrament:

14. Auricular confession is contemptible, it is enough to confess sins to God:

15. Baptism is to be administered with pure water,—without any mixture of oil:

16. The use of consecrated burial grounds, was introduced for the sake of gain—it being immaterial in what ground the body is buried:

17. The earth is the temple of God:

18. Hence they who found churches, monasteries, and oratories, err in supposing that God's majesty is limited, or that he is more propitious in one place than another:

19. The sacerdotal vestments, the ornaments of altars, the robes, the corporals, the calices, the patines, and other utensils of this kind, are all useless:

20. It is immaterial at what time or place the sacrament of the supper is administered; it is only important to repeat the words of institution, and distribute the elements to those who desire it.*

21. It is useless to implore the intercession of the Saints who reign in heaven,—since they are unable to do us any good:

22. To chant canonical hours, is time lost:

23. The sabbath is the only day, on

which it is necessary to abstain from labour:

24. Saints days, ought to be entirely rejected:

25. There is no merit in observing the fasts established by the church.—(See *Aeneas Sylvius Hist. Bohem. chap. xxxv, p. m. 68.*)

There are very few of these twenty-five heresies, denounced as pestiferous, by "our sovereign lord Pope *Pius II.*," nearly four hundred years ago, which every Protestant in the world does not hold now. But a general council met at Rome, nearly three hundred years before that, had under the eye, and by the direction of "the sovereign Pontiff, *Alexander III.*"—pronounced these opinions to be damnable heresies, the people who held them to be accursed of God—all their abettors to be excommunicated—their lands forfeited—their children bastards—their country a prey for the first that would take and waste it by fire and sword—and every prince and state accursed that would not unite to execute this decree—and every soldier made certain of heaven that would lend his aid in enforcing it. Will the Papists of our times say this is not binding on them? Then what becomes of the infallibility of the Pope; the authority of general councils; the promise of Christ to them all, as they say? The council of Lateran decided by the indwelling aid and authority of the Holy Spirit; therefore, its decisions ought to be as binding as the word of God; and so Papists believe, or ought to believe, according to their own principles. As to any pretence of the ignorance of those ages, and of the men who did these things; we humbly conceive, that *Aeneas Sylvius*, from whom we quote, was as much superior in talents to Bishop England—and in attainments to Archbishop Whitefield (except their judgment of liquors, by dealing in which, the latter made his fortune,) as he was above them both in official rank. This is not the spirit of any age, nor any condition of ignorance. It is the spirit of a false, turbulent, bloody superstition—which is alike adapted to every rank and condition of sin. It the spirit of the Roman Catholic Apostolic church—which God in his holy word has again and again cursed, as the fountain of all evil to his own pure and persecuted church, and whose total overthrow, is indispensable to the final triumph of peace on earth, and

* Sacerdotem, quocunque loco, quocunque tempore, sacrum Christi corpus conficere posse, petentibusque ministrare sufficere, si verba sacramentalia tantum dicat.

The reader will perceive at once, that the Pope whose statements we are quoting, gives such a turn to the expression, as to put his own words into the mouths of the Vaudois. This is not the only instance, in this catalogue. In such cases, we give the obvious meaning of

THE HERETICKS.

the permanent existence of good will amongst men.

Through the testimony then of these, Popish witnesses, we carry back the faith and worship of Protestants, six hundred and eighty years, at one step. At that high era, we find our strength so great as to demand a crusade against our people;—our faith so pure, as to be nearly as we now hold it, even when detailed by our enemies,—so ancient, as to be admitted of apostolical origin,—so diffused as to spread in every land,—so reasonable as to commend itself to all men,—so humble as to be like piety!—Here then, is a small account of ourselves, extending fifteen centuries before Luther.

But where was the Catholic church before Luther? That is a question, we should like to see answered? Where is it since Luther? That is another question, we want light on.

As to the Scriptures, very few had them before Luther; he was a learned and rather distinguished man, before he had ever seen the complete word of God! Most of the monks, nearly all the secular clergy for centuries before Luther, had no Bibles;—they were too corrupt to love them, if they had had them; and they were too ignorant to read them, if they had desired it ever so much. The council of Trent made the Catholic Bible; that church had no standard Bible before. That council, after Luther fixed up a Bible for Papists,—and fixed it wrong as to its matter, wrong as to its form, and wrong as to its use!

What was the creed of the Roman church before Luther? Their present creed, was concocted by the Council of Trent, and Pius IV. Between them, they added fourteen articles to the creed, neither of which was in any creed before, and every one of which was false, and nearly every one absurd, and most of the fourteen embracing fundamental heresy!

Here is a pretty pretence to antiquity; leaving the truth of her tenets totally out of the question. The Protestant faith, is the faith taught in the Hebrew and Greek scriptures (which are well translated in the common English version of the Bible); which scriptures are as old as the times between John and Moses at least. The poor Papists have no Bible; but only a corrupt, and redundant Latin

translation of the Septuagint, to which the Council of Trent, met the other day, as we may say, added *sixteen books* never inspired by God—unnumbered *traditions* never yet defined—several *cardinals* of the writings of the Fathers, who contradict each other on a thousand subjects,—and the unknown future decisions of unborn Popes, and uncalled councils. This they call their rule of faith; and by way of making the matter as ridiculous as possible, say that Christ established it!

The Protestant symbol of faith, commonly called the Apostle's creed,—is surely of very early origin, perhaps the result of the joint labours of the Apostles themselves. And so the church of Rome admits. But here, a little while back, a few ignorant Bishops—corrupt scholars,—and ambitious monks, met at a little place, in one corner of Europe,—and after deliberating eighteen years, in the midst of all sorts of intrigues, debaucheries and scandals, caused *fourteen articles* to be added, to our ancient Protestant apostolical creed, by a lewd fellow of the baser sort, called *John Angelo*, who in 1560, changed his name to Pius IV, and pretended himself to be a Vice-Christ! And still these poor people, who have neither pure Bible nor true creed of any age; and whose false creed and corrupt rule of faith, are both created, as to any potential validity since Luther,—prate about the antiquity of their church!

For our part, we consider a young virtue better than a very old vice; a truth but yesterday discovered, better than a lie as old as creation. And, therefore we stake but a very small part of the real claims of the Protestant faith upon its age. It is its truth, its excellence, its heavenly origin and tendency that make us love it. That Noah knew my Redeemer, was his blessedness; but that I know him is just as sure, and just as precious to my soul,—let Noah's fate be what it might. The truth however is, that the world has had but one true Lord, the universal church in heaven and earth, but one evangelical faith,—the soul of man but one baptism of fire and the Holy Ghost. And it is alike good and grateful, to behold in all the past the clear evidences, of this sacred and consoling truth.

PROFESSION AND PRACTICE.

"The Roman Church," (saith *Machiavelli*, in his great work, entitled *De Principe*.) "is cause that Italy (which of old was the most flourishing province of the Romane empire) is at this day dismembred and cut into pettie seignories, as is seen. By the means whereof, shee that was wont to subiugate and vanquish other provinces, is now exposed as a prey for all strange kings, which will attempt it with a strong arme. And although of all Christianitie it be nighest unto the Romane Church, yet hath it of all other least religion: because therein, that most holy Court doth little else but sow partialities and discords. And he that will proove, whether such evils proceed from the Roman Church, let them procure, that shee may remoue her seat, such as it is, for a small time, unto the country of the Switzers, where men live in great rest and unities: For there should you shortly see it fill the whole countrey with disorder and confusion."

The French annotator upon the maxims of the great Florentine statesman and historian, translated into English by *Simon Patricke*, and published in London, in folio, in 1608, takes up this statement of *Marchivelli's*, and calling it the *Sixth Maxim* concerning "the religion [which a prince ought to hold;]" discourses at some length on the subject. The chief object of the annotations appears to be to refute every statement and principle of the original author; and therefore nothing is assented to which by possibility could be controverted. He therefore proceeds to show, that the people of Avignon and Rome, where the Popes at different times resided, considered themselves gainers thereby; and perhaps really were so, in some temporal respects, as wealth, &c. &c. But the principal design of the comment on the passage is to show, that the church of Rome, does more harm to distant nations, even than to Italy itself. And he goes on to make this out, by statements of the injuries done by Rome to various foreign states; as England, France, Germany, Spain, Naples, Florence, &c. &c. by wars, interdicts, impositions, frauds, peculations, &c. &c. Finally, however, overwhelmed with the magnitude of the evils, which this church has brought upon all the world; he drops the argument, as to which part had suffered most, and concludes the chapter with the general summary which we give below.

"In conclusion, Italie, Rome, the Pope, and his seate, are truly the spring and fountaine of all despite of religion, and the schoole of all impietie: and as they already were in *Machiavels* time (as hee confesseth) so are they farre more in this time. For although the papall Church of Rome both heretofore made (and yet dooth) certaine demonstrations to sustaine a religion, yet in effect it maintaineth it no otherwise, but by subtilties and words: for it commandeth indeed to fast the vigils and Lent; but is there any place in the world, where they care lesse for fasting vigils and Lent, than at Rome? It commandeth chastitie to priests, but is there any place in the world, where priests, cardinals, and others, are more furnished with whoores and bauds? It also commandeth them to serve their benefices; but of an hundredth priests which are at Rome, there is scant one doth it: their religion forbiddeth the sale of benefices, sepulchres, sacraments, and dispensations; but is there any place in the world, where there is a greater trafficke of them, than at Rome? It forbiddeth simonie; but where are there any simoniacs, if not at Rome and in Italie? I speake onely of the ordinances which the Romane Church hath made, yet her selfe doth not observe them. For if I would alledge the ordinance of God, which shee observeth no more than the other, I should too tediously rehearse them all. But breiefely, the Romane Church hath invented a thousand traditions, wherewith it hath burdened the shoulders of poore Christians to their great abashment, but in the mean while the Church it selfe will keepe none of them, rather that holy seat dispenseth with all them of Italie and Rome; and indeed there is no place in the world, where the Popes ordinances are lesse observed, than there, nor where all religion is in more contempt, as *Machiavel* himselfe confesseth. Let Christians then make their profit of this confession of *Machiavel*, and so let them flie the spring of impiety, of atheisme, of corruption of manners, and of the contempt of all religion, least God punish them and make them perish with such wicked men, as make open profession thereof."

Here is a description of the Papal Hierarchy written two hundred & sixty years ago; the epistle dedicatory being dated, the kalands of August 1577. It is written especially of Rome. But if it were said of the present day, and the existing priest-

hood, and much alas of their doings in this land, how little is there which any well informed or conscientious man could alter in it? Rome sits a quean;—but it is over all the impurities of earth! Her Priests lay upon men heavy burdens, and grievous to be borne;—but they themselves touch not those burdens, with their little finger!

WORSHIP IN AN UNKNOWN TONGUE: GREGORY VII, AND THE BOHEMIAN CHURCHES.

THE Bohemian Church was originally Greek. *Bohemia* and *Moravia* were converted to Christianity, through the instrumentality of Methodius, and Cyril Constantine, surnamed the Philosopher; who were Greek Monks, of the order of St. Basil, and who were sent out by the Empress Theodore, and her son Michael,—at the solicitation of Suatopluc the elder, King of Moravia; who seeing the labours of these monks amongst the Bulgarians, Mysians and other neighbouring states, desired the advantages of Christianity for his own people. This happened about the middle of the ninth century.

At a very early period, after these nations had nominally embraced Christianity, the Bishops of Rome commenced their attempts to seduce all who spoke the Slavonian language into the same condition, which early in the thirteenth century they enforced by fire and sword upon those states speaking the Romanesque languages in the south of Europe. The kingdom of Arragon, the entire southern quarter of France, Piedmont, &c.—standing like a garden of the Lord, in the midst of surrounding darkness, were utterly sacked and emptied like an unclean garment, by the brutal crusaders, at the call of the Popes of Rome, just about six centuries ago, for being in effect Protestants. The records of the world, scarcely exhibit a more heart stirring detail, than that which Sismondi has given in a few chapters of his great history of France, of this catastrophe. A scene nearly similar, was enacted on the western frontier of Europe, during the fifteenth century, embracing the period commencing with the Council of *Constance*, including the intervening war in Germany, for the extirpation of the religion of God, as held and taught by the followers of *Hus*,—and terminating perhaps with the Council of *Basle*. We may justly designate those periods, so

little known, and yet so pregnant with truth and interest, as the *suppression of the first, and second reformation*; the attempt of Luther, being in fact, the *third reformation*.

The Bohemians and their neighbours, were not at once reduced to the Roman yoke. Or rather, adhering most pertinaciously to the doctrines and rites of the Greek church, always a purer church than the Latin, and then purer than now,—it was not until after six hundred years of resistance, on their part, often of the most heroic kind, and the like duration of effort on the part of Rome, marked always by falsehood and treachery, and often by cruelty and blood, that these brave and simple people, were crushed into slavery, to the power and superstitions of Rome.

The nature of those dogmas and pretensions of Rome which first excited the opposition of the Bohemians, Moravians, &c. may be conceived in some degree from the following expressions of *PHOTIUS*, patriarch of Constantinople. “The joy which we had conceived, on the conversion of the Bulgarians, is changed into sorrow and confusion;—for scarcely have two years elapsed since this nation embraced pure Christianity, before these impious and execrable men coming from the land of darkness, (for they are from the west,) sacrilegiously ravage the vineyard of the Lord.”—Then follows his enumeration of the dogmas and practices which the Latin Bishops wished to introduce into Bulgaria; “fasting on Saturday, stuffing themselves with milk and cheese, during the first week of Lent, forbidding the Priests to marry, confirming anew those who had been already confirmed by the Greek Priests, under the pretext that the power of confirmation appertained exclusively to Bishops, finally denying that the Spirit, proceeded from the Father alone, but asserting that it proceeded from the Father and the Son.” As yet these people had not been denied the cup in the Sacrament, nor the use of their own language in public worship. According to the Jesuit *BALBIN*, Pope *JOHN XIV*, in the year 976 confirmed *Dithmar* to be Bishop of Prague, upon the condition that the *Latin language* alone should be used in public worship. Hereupon the Bohemians sent a deputation to Rome; and obtained from *GREGORY V*, in 977, a repeal of this condition,—and the restoration of the Greek rites, and of course the use of the verna-

cular language. For half a century more the contest continued with various fluctuations,—between the two parties. Gradually, the nobility attached themselves to the party of Rome, but still the common people adhered to their ancient faith and system of worship: and the Popes of Rome, some times used guile and connived at their departure from the Latin faith, sometimes used severity, and fierce dictation. Amongst the most serious causes of quarrel, as enumerated by *Adelbert*, Bishop of Prague, in 981, were that the Christians of Bohemia, would not observe the holy days appointed by the Popes,—they would get married without the Priests,—they would not bury their dead exclusively in the churches,—the ecclesiastics would get married, &c. But amongst all difficulties, perhaps the greatest was, the tenacity with which the Bohemians clung to the use of their own language (the *Sclavonian*) in public worship.

Pope ALEXANDER II, had prohibited its use; but in vain. To bring the matter to a better understanding, about the end of the eleventh century, *Wratislaus*, Duke of Bohemia, sent an embassy to GREGORY VII, to demand the confirmation of this privilege (the use of their own language in the worship of God)—which some of his predecessors had granted them. GREGORY refused. The reasons why he did so, are found below, and it was to lay them before our readers that we have entered into this brief statement, the main parts of which are drawn from *Histoire de la guerre des Hussites, et du Concile de Basle*. Par *JACQUES LENFANT*. From the 10th page of vol. 1 of that work, we have translated the following extraordinary brief of the Pope,—*Lenfant* cites ample and unexceptionable authorities for the genuineness of this brief—and for all the preceding statements; to him we refer the reader.

“GREGORY, Bishop, servant of the servants of God,—to WRATISLAV, Duke of Bohemia, health and the apostolic benediction. Amongst other demands which your highness has made of us, in your letters, is the requisition, that we will confirm to you the custom of using the Sclavonian language, in the sacred worship. Know then, our dearest son, that it is impossible for us to acquiesce in your demand. For in our frequent meditations upon the holy scriptures, we have discovered that it has been, and still is pleasing to Al-

mighty God, that his sacred worship should be performed in unknown language, in order that the whole world, and especially the most simple may not be able to understand it. In truth, if all chaunted publicly in a known language, the service would soon excite contempt and disgust. Or, it would happen that the common people, by repeating so often that which they could not comprehend, would fall into many great errors, from which it would be difficult, to withdraw the heart of man. Nor is it proper to allege here—that this indulgence has been some times granted to the most ignorant,—especially, when they were recently converted; as was done also in the primitive church, regard being had to the simplicity and soundness in the faith of the people generally. For as it has been proven, that from them, have arisen much evil and many heresies: it is no longer advisable, under the present established, and stable Christian order, to connive at it. We cannot, therefore, comply with what your people have unreasonably demanded:—and, we forbid it, by the authority of God and the blessed St. Peter, exhorting you for the glory of Almighty God, to resist, by every method this fruitless temerity.

“Rome, the year 1079.”

This GREGORY VII, who wrote the above brief, was the famous *Hildebrand*, a Tuscan of mean birth, and once a monk in the monastery of Clugny—who, by his abilities and crimes raised himself to be Cardinal and Pope. During the reign of his immediate predecessor, ALEXANDER II, and afterwards whilst Pope himself,—embracing in both periods a space of twenty-four years, from 1061 to 1085, he kept the whole of Europe, and the whole church in perpetual commotion. Insolent—imperious—unprincipled—and yet bold, steady, and clear headed,—he was subject to great reverses—both while he lived and since his death. At one time an obscure labourer—then master of the world; now head of the faithful, then solemnly deposed by councils, and declared an anti-Pope.—Once, declared an exile, and once shut up in the Castle of St. Angelo by the Emperor Henry IV,—and yet at another time, reducing the same emperor to the most humiliating penances. Even after his death, in his own besotted seat, he has hardly escaped the

pains of hell, if his enemies be to be credited, in their just denunciations; while PAUL V. more than six centuries after the death of Gregory, won by his devotion to the interests of the Papacy, decreed to his memory, as to that of a Saint, the honour of a festival, and commanded all the faithful to worship him.

Such is the man, and such the decree, and such the circumstances, under which he wrote it. To us, it is enough that we have it settled in it, directly or incidentally, and that on infallible authority:

1. That the Bishop of Rome, has a right to command foreign princes, and to dictate articles of religion to foreign states:

2. That it is the will of God, for men to worship him in a language they themselves do not understand:

3. That this was not the opinion of the primitive church, nor always that of the church of Rome:

4. That the church of Rome has found by experience, that what she considers to be both evils and heresies, spring from letting people understand the Romish worship:

5. That the greatest of these evils: and the most to be expected, is universal contempt and disgust, for the Romish worship, by all who understand it:

6. That for these reasons Rome has changed her opinion, and now resolves that God does not wish men generally, and especially ignorant men, to understand his worship:

7. That it is, therefore, *now*, contrary to plain scripture and the true faith, for any people to use their own language, or any other that they understand, in the worship of God:

8. That no one can argue, what is right, from what Popes have done; for they have done all things, and of course opposite things:

9. That the real ground of deciding religious truth, and determining personal rights, is to find out the real interests for the time being of the Papacy:

10. That the Pope is supreme and exclusive in deciding this; that he decides by the authority of Almighty God and St. Peter; and, that God's glory requires all men, in all stations, in every country, to perform all that the Pope orders, and to resist all that he forbids, and to use all sorts of means to do this!

FRIAR JOHN'S DISCOURSE AGAINST THE BISHOP OF ROME.

Preached 500 years ago.

ABOUT the year 1360, when the holy seat was at Avignon, a Minorite Friar, called *John de Rochetaillade*, set himself to preaching against the pride, gluttony and extravagance of the Pope and his Cardinals who were at Avignon; and generally against the vices of the prelates and clergy of the times. He always took for his text some portion of the Book of Revelations, and properly applied it to the Pope, Cardinals, and Prelates. They who speak of the man, say, that many considered him in the light of a Prophet. But, INNOCENT VI, provoked by his sermons, put him in prison, fearing as he said, that by his great knowledge, he might cause the world to err: for that it was blessed Saint Peter's opinion, that knowledge caused people to err, and that ignorance kept them from error. For how can he err, who knows nothing?

Friar John, however, preached still; till his preaching was suddenly concluded, by the imprisonment, which ended his days. The last sermon he ever preached, and for which he lost his liberty and his life has, in substance, come down to us. We give it below, drawn from the 125 page, of a very ancient work, entitled "*A Discourse upon the means of well governing a kingdom.*"

"Masters and ladies, I will tell you a strange case, which in time past of old happened amongst birds, and it is verie like that now we see, and hereafter shall see, the like happen to our holy father the Pope. You must then understand, that in old time a bird was ingendred in the world, which was the fairest and most beautifull to see that was possible, but it had no feathers. The other birds hearing speake of this featherlesse bird, thought good to go see it: and being all arrived within the view of her, they found her most excellent, and pitied her, because she could not flie (as they did) for want of feathers. Then held they a councill, to advise what it were best to doe, that this goodly bird might not die with hunger, for that she could not flie to get her living. They then resolved amongst them, that each bird should give her part of their feathers; which they did, and as she tooke the feathers, she appeared more and more beautifull; insomuch, that the other birds gave her still more feathers. As soone as this

bird saw her selfe well emplumed and feathered, and that all the other birds honored her, she begun to become fierce and proud, and to despise the other birds, and yet not contented with the said contempt and despight, shee becked also and contraried them in all shee could. Then the other birds againe thought it best, to advise what was best to doe touching this new bird, which they had emplumed, and which was become so stately and insolent. They concluded in their councell, that it were best for every one of them to redemaund their feathers, by the meanes of which shee was so exalted in pride, that she made no account of them. Then all the companie of birds finding this new bird, after they had shewed her the proud incognisance of her selfe, and them, each one tooke his feathers; the peacocke first, the faulcon after, and all the other birds, so that they left her all naked and featherlesse. So masters (said Friar *John* to the Pope and Cardinals) shall it happen to you, and doubt not thereof. For when the emperours, kings and Christian princes have taken from you the goods and riches that in former times they have given you, which you bestow in extreame pride and superfluitie, then shall you remaine all naked. Where finde you, that *S. Peter* or *S. Silvester* rid with two hundred of three hundred horses? Yea, contrarie, their estate was very simple, enclosed and hid within Rome."

This good man, spoke excellent sense this once at least. That he spoke it at the peril of his life we doubt not; for even now, in this land of laws and freedom, Popish violence and outrage to prevent free discussion are not uncommon,—while Popish threats and attempts, at intimidation, are constant.—But, Friar John, spoke what was true, as well as sensible. Rome has been stripped naked; and that by the very hands, that bedecked her, as father John intimated. Though every eye shall see her shame and nakedness; the hands that cloathed, shall strip the great mother of abominations. (*Rev. xvii. 16.*) "And the ten horns which thou sawest upon the beast, *THESE shall hate the whore, and shall make her desolate and NAKED, and shall eat her flesh, and shall burn her with fire.*"

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PHRENOLOGY.

PHEJUDICE is characteristic of human nature. Its influence is felt even by those whose talents command respect; and who, but for their partial views, would hold an honorable station among the improvers of science.

Since *all* are influenced by prejudice in a greater or less degree, it becomes those who desire a knowledge of the truth, in the love of it, to pursue their enquiries in the true spirit of *Eclectic Philosophers*. Honest minds will in this way search for truth, and receive it from what source soever it may proceed, and what consequences soever may result from its discovery.

Phrenology, or the doctrine of the mental phenomena, promulgated by Gall and Spurzheim, will, if true, produce many important changes in society; morals, education, politics, religion, all—will in some degree be affected by it. For if it is true, it is a science, as exact in itself as any other science; and, because it is opposed to the present systems of moral philosophy, all that is erroneous in them must be relinquished.

But it is idle to speculate on the consequences of a *supposed* case; and puerile to reject that as false which does not happen to coincide with our previous opinions. Let us examine then, upon what foundation Phrenology is based.—*Its first principle is, that the brain is exclusively the organ of the mind:* Notwithstanding our defective knowledge of the scale of brain from the lowest animal up to man, yet it is certain that the cerebral parts multiply as the number of feelings and intellectual faculties increase. On the other hand, mental manifestations always accompany cerebral development; in infants the brain is small and pulpy, and accordingly the functions of phrenic life are but weakly manifested; but in proportion as its size and density increase, the mental faculties appear, and in the state of highest development, the mind shows the greatest energy.

Again: All the parts of the body may be wounded, or destroyed—even the nervous mass of the spine may be compressed, or injured at a certain distance from the brain, without interrupting mental manifestations. On the contrary, if the brain be compressed or injured, its functions are destroyed, and the manifes-

tations of the mind are likewise suspended.

Further, more than half of the superior portion of the brain may be wounded, destroyed, or removed without injury to the functions of the five external senses, or of vegetative life.

Acephali, or monsters destitute of brain, are sometimes born strong and fat, and live some time after birth.

Thus it is evident, that while the functions of external sensation and vegetative life are wholly *independent* of the brain, those of phrenic life are entirely *dependent* upon it; hence, if the brain be not *exclusively* the organ of the mind, its existence is useless.

The second principle of Phrenology is, that the mind is a congeries of faculties; meaning by the term faculties, essentially different species of feeling and thinking.

For if the mind be but one faculty, that is, if the whole mind be concerned in every mental operation, all men, receiving the same education, would think, feel, and act alike. The man of good understanding would be pious and benevolent. The artist would necessarily be a metaphysician, and he that loved his country would also love his neighbour and his God. Experience however, teaches the reverse; for, we sometimes see the man of good understanding an infidel and a misanthrope; and on the contrary, a pious Christian with moderate intellect. Artists are generally intelligent, but not always reflecting and moral—and the patriot is sometimes a scoffer at religion. These facts are accounted for only, on the principle that the human mind is a congeries of essentially distinct and mutually independent faculties; all of which are possessed by every individual in various degrees of inherent activity; and this variety modified by the external circumstances of education, produces the diversity of human character.

It has been long believed, that the mind consisted of a plurality of faculties, but Phrenologists have discovered the existence of many more than were ever before admitted.

The third principle of Phrenology is, that as the whole mass of the brain is the organ of the whole mind, so each mental faculty has a specific portion of the brain assigned to it for the exercise of its exclusive functions; and that the external development of the cerebral organs indicated the original power of their respective mental faculties.

Whenever a particular mental characteristic is transmitted from parents to children, a corresponding cerebral development is also transmitted.

Mental difference between the sexes is also accompanied by difference in cerebral development. So far as Phrenological examinations have extended, every shade of difference in intellectual capacity and moral character that exists among men, is attended by equally minute corresponding differences in the shape and formation of the head.

During childhood the organs of the animal propensities are more developed than those of the intellect, or moral sentiments, and accordingly the former are more active than the latter.—Hence, it is concluded, that the character of the mind is in relation not to the *absolute* size of the head, but to its peculiar shape; or, that the power of a mental faculty is indicated by the *relative* size of its organ.

Of these facts any one may be convinced by examining the subject attentively; but objections to them have been started, which if tenable, must effectually subvert the Phrenological theory.

1st. It is asserted, that diseases or wounds of the brain do not interfere with mental manifestations—that in cases of severe wounds, hydrocephali, and ossified brain, the mind has remained unimpaired. Universal experience, however, has not sustained these objections; for every case of wounded brain, or hydrocephalus, cited in opposition to Phrenology, occurred, either before the physiology of the brain was understood, or in the experience of men wholly unacquainted with the special powers of the mind—and as for ossified brains, the whole matter rests on the credibility of an ignorant Benedictine Friar.

2nd. It is objected, that the external and internal surfaces of the skull are not parallel, and therefore an external protuberance does not invariably indicate a corresponding protuberance of the brain, which should be the case if Phrenology be true. To this it is replied, that the physiological state of the skull is perfect parallelism between its internal and external surfaces; because, during the ossification of the skull, its shape is conformed to the shape of the brain; some times, however, bony excrescences occur in the internal surface which gradually remove the brain from its natural position, without deranging its functions, but these are extraordinary cases—diseases, by

the occurrence of which the Phrenological theory is rather established than destroyed.

In addition to the above, physiological difficulties presented in opposition to the first principles of Phrenology; it is objected, that it cannot be true, because it leads to materialism and fate, it contradicts the Bible, and is of no practical utility.

These, however, are mere *assertions*, the *opinions* of men unacquainted with the subject, and who have never adduced a single *argument* to sustain their views. Candour, then will extend to Phrenologists the privilege of explaining the true state of the case.

1st. It is said, Phrenology teaches materialism. Let us examine—one kind of materialism denies the existence of the Supreme Being, and teaches that there is nothing in the universe but matter. Phrenology does not lead to *this*; since it teaches the existence of certain "*faculties*" whose associated functions result in Divine worship.

Another kind of materialism, founded on the maxim "*ex nihilo nihil fit*," arose in the early ages of the church, which admitted a Creator, but denied that he created all things from nothing, it held the eternal existence of matter. Phrenology does not teach *this*, from the meaning of the word—for it is not a discourse on matter, but on mind—*Pheen*, (mind;) *logos*, (discourse.)

A third kind of materialism holds, that the human mind is not an entity distinct from the body, but that it depends for its existence on a material organization; in other words, that the mind is nothing more than matter operating in a peculiar way. Phrenology does not teach *this*; it teaches nothing concerning the essential nature of the mind, whether it be material or immaterial; nay, the whole *matter* of the mind's essence, in view of Phrenology, is quite *immaterial*.

It has pleased God to deny us the faculty of knowing the essences of things; we, therefore, cannot know the mind in itself, and Phrenology being a doctrine of facts collected from observation and induction, enters into no speculations on the nature and "*modus operandi mentis*," but directs all its enquiries to mental *phenomena* alone, to which all actual knowledge on the subject is confined. Phrenology teaches that the mind *manifests* itself through the medium of a material organ, which organ is the brain—that the mind is an *agent*, and the brain

is its *instrument*. Now, that the mind employs an *organic apparatus* in the functions of feeling and thought, no more leads to materialism than does the fact, that the mind takes its cognizance of external objects through the *instrumentality* of the five senses.

2nd. Phrenology is said to teach fate, or predestination. True, but it is necessary to explain in what sense.

The heathen philosophers (the Epicureans excepted) believed in a Supreme intelligent first cause, for which the words, Fate, Necessity, Providence, or God were synonymous names. They believed, that this first cause was in essence like fire, and pervaded all nature, bearing the same relation to the universe that the human soul does to the body.—They regarded all physical phenomena and human actions as transpiring in accordance with the irresistible decrees of Necessity; the whole forming a *chain* of causes and effects let down from heaven by Fate; hence, in their opinion, all second causes were mere effects, and Fate the cause of all.

The doctrine of absolute predestination taught by the Antinomians, regards all physical phenomena as well as every thought, volition, and action of men as foreordained by the sovereign will of God, and as produced in accordance with the immutable decrees by the efficiency of his omnipotent power.

Phrenology, by teaching the innateness of the mental dispositions, is said to lead to the above doctrines: But since Phrenology recognizes a Sovereign Creator, it cannot be charged with that fatalism which deifies necessity—And since it teaches the existence of an active, intelligent, and reflecting principle in man, it cannot be charged with that horrid blasphemy—such absolute predestination, as destroys human responsibility, and makes God the immediate author of men's actions.

Phrenology considers the constitution and course of nature as the result of predetermined arrangement on the part of the Creator—in *this* sense it teaches predestination. And since the laws which govern creation were ordained by an all-wise Legislator, Phrenology admits their universal application and irresistible efficiency—in this sense it teaches Fate. But while it maintains that the faculties of the soul are innate, and that the laws which govern mental operations are determinate; it does *not* teach that the thoughts and feelings by their spon-

taneous, or excited activity operate *irresistably* in producing actions it teaches, that the active powers are resistable by the will—that, notwithstanding, human actions are in every case performed in view of some motive, and that every adequate motive will inevitably produce corresponding action; yet man being accountable, is therefore morally free—On this principle—he is endowed with a *plurality* of mental dispositions which, when excited become motives to action: but all being resistable, the understanding chooses among them which shall be obeyed. And this choice of the understanding, or determination of the will operating on the organs of voluntary motion, free actions are produced.

Hence, according to Phrenology, three conditions are indispensable to human liberty.

1st. A *plurality* of resistable motives.

2nd. Understanding to exercise choice among them.

3rd. The power of the will over the organs of voluntary motion. Where one of these is wanting, liberty, which is the basis of responsibility, is destroyed.

When, however, it is said that man is free, it is not meant that he is perfectly so; for it is absurd to suppose a *created* being to be *perfectly* free; but, that he is free to obey or disobey the laws established for the government of his actions, *with his liberty, comprehended in the plans of the Creator*, and ultimately circumscribed by the sovereignty of the Divine Will. Phrenology, then, is as widely different from the visionary theory which ascribes *unbounded* liberty to the human will, as it is from the equally visionary, but more pernicious theory of irresistibility.

While Phrenology holds that man must always act *within his appointed sphere*, it teaches that he is responsible only for what he does voluntarily in that sphere. By rejecting *irresistable* influences as incompatible with responsibility it agrees with that scripture, which says, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." But in teaching the resistibility of *moral* influences, it does *not limit* the Holy One of Israel—it does *not* teach the resistibility of that grace which "*makes a people willing in the day of its power.*"

Hence, instead of Phrenology teaching *irresistable* fate, or predestination, in

reference to human actions; it is the only consistent theory which reconciles the absolute sovereignty of the Creator in fore-ordaining all his works after the counsel of his own will, with the accountability of man, under that wise moral government established for his present and eternal welfare.

3rd. It is said that Phrenology contradicts the Bible—but no one has ever shown in what respect it contradicts it; whether it be in reference to its history, miracles, supernatural doctrines, or morality. It cannot, however, be in regard to the first three, for Phrenology is the doctrine of the mental phenomena, and therefore bears no other relation to the historical, miraculous, or supernatural parts of scripture, than it does to geometry, or natural philosophy. If then, it contradicts the Bible at all, it must be by teaching morals and psychological principles at variance with those of Revelation.

Phrenology, in classifying the special faculties of the mind, draws a line of distinction between the faculties common to man and animals, and those which constitute the peculiarly human nature: and the same distinction is recognized in scripture by the terms—"the flesh" and "the spirit."

The peculiarly human faculties, according to Phrenology, constitute man's moral nature—his superiority over the terrestrial creation. Man being endowed with a superiority over all other animals, should not only govern them, but also have his own animal nature in subjection. Now, when Phrenology teaches the subordination of the animal nature of man to the moral, and that those who govern themselves obey the will of God; it certainly does not contradict Christianity, which says, "*There is no condemnation to them that are in Christ Jesus, who walk not after the FLESH, but after the SPIRIT.*"

In consequence of the corruption of human nature, the carnal propensities often gain the ascendancy, and the struggle which ensues between them and conscience, causes "*the FLESH to lust against the SPIRIT, and the SPIRIT against the FLESH.*"

Phrenology does not teach, however, that there are any bad faculties; they were all intended for some wise and good purpose, and so long as each performs its legitimate function, the law of God is fulfilled, and happiness results; but when unrestrained action is allowed to inferior

sentiments and vicious habits are contracted, it becomes necessary "to deny ourselves"—"to crucify the FLESH with the affections and lusts thereof."

The moral doctrine of Christianity is comprehended under the general heads; the love of God, and the love of our neighbour. 1st. "Thou shalt love the Lord thy God with all thy heart"—"This is the love of God, that we keep his commandments." In this we are taught that God exists, and that we are to obey his commands. Phrenology also teaches the existence of God, and the necessity of obedience to all his laws.

2nd. "Thou shalt love thy neighbour as thyself" "All things whatsoever ye would that men should do to you, do ye even so to them." "Love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you."

Here you are taught *universal love*, in opposition to exclusive patriotism, party feeling, and personal interest; and Phrenology inculcates the same principles by teaching, that the temporal happiness of *individuals* is to be sacrificed to that of the *species*.

Again: Christianity teaches—"Except a man be born again, he cannot enter the kingdom of heaven," leaving us to draw the inevitable conclusion, that men are born *wrong*. Phrenology shows that the animal propensities, which should be in subordination to the moral sentiments, are by nature the most active; and that the latter, which should govern every action, are naturally so weak as not to be able to perform their legitimate functions.

2nd. Christianity represents converted persons as born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Now, Phrenology, by teaching that the faculties are *inherently* active, and that mental operations are governed by the laws of organisation, shows that the thoughts and feelings exist independantly of the will—that man has no more natural ability by which he can experience certain emotions by merely *resolving* to experience them, than he has to stop the circulation of his blood in the same way. The utmost a man can do, naturally, is to restrain the manifestation of his feelings in outward conduct; and that only to a limited extent—hence, the *heart* is to be changed by supernatural power alone. This, however, affords no excuse for the indulging in sinful thoughts—man can-

not change his own heart, but his **MAKER** can—when we are sick and cannot heal ourselves, we send for a physician.

3rd. Christianity proposes faith as the ground of acceptance with God, to which many cavilers have objected: But, Phrenology shows that it is perfectly consistent with sound philosophy. It teaches that motive produces action, and that the character of the one depends upon the character of the other—hence, when a man exercises perfect confidence in a being whom he loves, he has the strongest possible inducement to conform himself to the will of that being. This is the result of a living faith in God.

And, 4th. Since Phrenology teaches that man must obey the laws of his organization, it admits the possibility of his constantly falling into sin, and this is in perfect accordance with that doctrine of Christianity, which teaches that we shall not be delivered from the bondage of corruption till death be swallowed up of victory.

In these respects, Phrenology coincides with Christianity. But it is not to be hence inferred, that Revelation could be dispensed with, and Phrenology substituted in its stead. For the vast importance of Revelation is shown by Phrenology, when it teaches that men are by nature totally ignorant, and that if they had not been instructed, they would never have known the things which belong to their peace—that man is by creation a religious being—that he was constituted to receive a revelation of his Maker's will, with the capability of exercising faith in supernatural ideas.

Now, since Phrenology has demonstrated the coincidence of the Christian with natural morality, and also, the adaptation of Christianity to the natural wants of man—does it not afford the most incontestible evidence, that the God of nature is the author of Christianity, and that "*Jesus Christ is the true light which lighteth every man that cometh into the world.*"

Hence, rather than subverting Revelation, Phrenology presents an insurmountable barrier in its defence; by exposing the folly and wickedness of atheism and infidelity, which would confine us "*to the weak and beggarly elements of the world.*"

4th. So soon as Phrenology shall be understood, its value will be perceived.

1st. *In guiding our judgment in social intercourse.*

The true Phrenologist commiserates

mental, as well as bodily defects. And while he exercises charity for the errors and imperfections of others, he does not advance his own opinions as the standard of truth and duty. He commends no one for his genius, nor blames any for his want of parts. Moral excellence is to him the only ground of merit. In selecting his friends, he will not choose them from among those who allow uncontrolled action to their animal propensities; but from those who, like himself, are seeking to have their passions subjected to the government of reason.

2nd. *In its directing physicians in the treatment of insanity.* For since the mind is immortal and immaterial, it is as exempt from disease as it is from death; hence, what is termed *mental derangement* is nothing more than a disease of the mental organ, the brain, and of course should receive a suitable treatment.

3rd. *In its usefulness to legislators.* For when they shall act upon its principles, they will conform all their positive regulations to the immutable will of God—And having *general* happiness in view as superior to *personal interest*, they will no longer tamper with morality, by conniving at FRAUD and PROSTITUTION, by licensing INTEMPERANCE and GAMING, and fostering MONOPOLIES either of property or knowledge.

4th. *In its usefulness to honest Divines.* Because, it will teach them that TRADITIONAL and RECORDED Revelation must be conformed to God's word, uttered by himself in the voice of nature. And that absolute truth is not to be sought in the creeds and commandments of men, but in the HARMONY of NATURAL and REVEALED RELIGION. When they are convinced of this, they will no longer set up heaven at a price, or deem it the exclusive inheritance of those who abrogate reason, and whose distinguishing characteristic is a professed faith in absurd dogmas. They will then teach that "*the humble penitent Publican is accepted rather than the proud self-righteous Pharisee*"—and that "*he alone is righteous, who doeth righteousness.*"

5th. *In its importance to the education of children.*

The present systems of education are founded on the doctrine of Locke and others—that the mind is by nature a blank sheet upon which any thing may be written; that it is susceptible of any kind or degree of improvement. Hence, the maxim, "*What man hath done, man*

may do." Of course, on this principle, all depends on education; hard study will give talents to all, and the schoolmaster, Prometheus like, may kindle the dolt into a flaming genius.

If the "*carte blanche*" philosophy be true, what occasions the great difference between children of the same parent, nourished at the same breast, cherished by the same maternal affection, and educated by the same teacher? Why will one child weep on hearing music, and another be quite insensible to the same? Why is the girl best pleased with her doll, and the boy with his top and whistle? Surely, education cannot make all the difference; for it is certain that children without any natural difference, and surrounded by the same exciting causes, will be exactly alike in every respect; but this we see is not the fact in our daily experience.

Phrenology answers these questions in the language of scripture: "*Unto one is entrusted five talents; to another, two; and to another one; to every man according to his SEVERAL ability.*" And the conclusion is obvious, for since all the difference cannot be the effect of education, it must in a degree—a great degree, be the work of nature.

Let it be understood, however, that Phrenology does *not* teach the doctrine of innate ideas, or irresistible habits. The *power only*, to acquire ideas and habits is innate. The ideas and habits themselves, are procured by education; hence, while Phrenology teaches that each individual has a peculiar *natural* disposition; it teaches also, that the natural disposition is to be directed by a suitable education—an education that has in view the highest development of the highest powers.

If the natural capacity of children were more attended to, less time would be wasted in the acquisition of accomplishments in which few become tolerably proficient, not to say eminent. If they were not so frequently praised and blamed for actions of no moral character; and if more attention were paid to the cultivation of their intellectual and moral feelings—much of the heartlessness, vanity, and licentiousness which characterise so many young persons, would give place to generous feeling, correct principle, and virtuous action.

Further, if the ingenuous youth of our country would enquire diligently, the number of talents committed to each, there would be no good mechanics merg-

ing into bad poets, lawyers, and doctors: not that it requires *less* talent to be a good mechanic than to scribble verses, draw up a deed, or, write a prescription. On the contrary, a mechanical genius is as *rare* as any other. All we condemn is, the conduct of many, who neglect the vocation for which they were intended by their Creator, to follow a profession, in which they must ever be in the back ground, if they even escape the common fate of "*professional vagabonds*."

These evils are to be obviated by Phrenology; because, it teaches with Christianity, "*that we are members one of another, but all have not the same office*"—"that there is a diversity of gifts, but the same spirit." Now, since the Creator designs every individual for a specific station in society, and has given to each the ability to discharge his duty in that station; how can it be said that Phrenology is useless, when it designates the vocation of each by estimating his several talents.

But it must not be supposed that the gift of five talents is more worthy than that of one; both are bestowed by the same God, "*whose tender mercies are over all his works*." Then let him that hath but one talent be thankful, and so far from "*hiding it in a napkin*," let him not even "*put it out to the exchangers*," but trade with it: it will as certainly gain one other talent, as the two talents gained other two, and the five other five. And whatever be the artificial distinctions introduced into society by the animal propensities of men; let him remember, that his Father above "*is no respecter of persons*," but "*accepteth all his children according to what they have, and not according to what they have not*."

This, then is the use of Phrenology in the education of children: it procures for them the treatment due to *human* beings. It enables their friends to prepare them to fill with honour, the station in which the Lord of all designed them to act, and in which alone they can ever expect to receive his precious blessing.

Phrenology as a science, is as yet in its infancy: what is known of it experience has taught; and no one has yet successfully controverted its principles.

That it is true, unobjectionable and highly useful in its practical results, must be the conviction of all who give it a candid and patient examination; for they will discover in it, as in all other productions of nature, that beauty, or-

der, harmony, which characterise alone the works of the Almighty Architect.

If, then, in this faint adumbration of the Phrenological theory, I shall excite a spirit of enquiry, or succeed in removing any unfounded prejudice by which the cause of truth may be in the least promoted; I shall have reason to be thankful to HIM, who in the successive dispensations of his providence, multiplies unto us the means of estimating the talents committed to our care, that we may not, when our Lord comes, be accounted unprofitable servants.

J. P. C.

For the Baltimore Literary and Religious Magazine.

UNIVERSALISM.

Messrs. Editors:

It is very strange that any one who believes in divine Revelation, should give any credit to the novel doctrine of Universalism. Origen, an inhabitant of Alexandria, who lived about the beginning of the third century, was the first man who denied the punishment of the wicked to be endless. Since that time, the doctrine has undergone many changes and assumed a great variety of forms; all which, prove it to be depending on the human imagination for support, rather than on the infallible word of God. If we turn our attention to the Holy Scriptures, we will find that Universalism is not only not supported by them, but utterly condemned. The same phraseology, and the same words which are employed by the sacred writers to express the eternity of God, of the joys of heaven, and the glory of the saints are uniformly employed to express the endless duration of future punishment. The word, *aion*, is used in the New Testament 104 times, and is commonly used to express endless duration. It is derived from, *aei*, *always*, and, *on*, *being*, and signifies *eternity*. Dr. Clarke affirms that, no word in any language can more forcibly point out the grand characteristic of eternity. I shall cite a few places where this word is employed in relation to things which are unquestionably eternal, and also where it is used to express the duration of future punishment, that the reader may judge for himself.

2 Pet. iii. 18. "To him be glory, both now and for ever." (*aionos*.)

Rom. i. 25. "Worshipped and served the creature more than the Creator, who is blessed for ever." (*eis tous aionas*.)

Rom. xi. 36. "For of him, and through

him, and to him are all things; to whom be glory for ever." (eis tous aionas.)

Rom. xvi. 27. "To God only wise, be glory, through Jesus Christ, for ever." (eis tous aionas.)

2 Cor. xi. 31. "The God and Father of our Lord Jesus Christ, which is blessed forevermore." (eis tous aionas.)

Heb. xiii. 8. "Jesus Christ the same yesterday and to-day, and for ever." (eis tous aionas.)

Gal. i. 5. "To whom be glory forever and ever." (eis tous aionas ton aionion.)

Phil. iv. 20. "Now unto our God and our Father be glory for ever and ever." (eis tous aionas ton aionion.)

Heb. i. 8. "Thy throne, O God, is forever and ever." (eis tou aiona tou aionos.)

Rev. i. 18. "I am he that liveth and was dead; and, behold, I am alive forevermore." (eis tous aionas ton aionon.)

Rev. iv. 9. "And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth forever and ever." (eis tous aionas ton aionion.)

From these quotations, it is abundantly manifest, that the word aion is employed to express the endless duration of the glory, the blessedness, the throne and the being of the eternal Jehovah: and, indeed there is no other word that can more properly express the eternity of God than this.

I shall now quote all the places in the New Testament, where the word is employed to express the duration of future punishment.

Mark iii. 29. "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, (eis tou aiona), but is in danger of eternal damnation."

3 Pet. ii. 17. "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever." (eis aiona.)

Jude 13. "Wandering stars to whom is reserved the blackness of darkness forever." (eis tou aiona.)

Rev. xiv. 11. "And the smoke of their torment ascendeth up forever and ever." (eis aionas aionion.)

Rev. xix. 3. "And her smoke arose up forever and ever." (eis tous aionas ton aionion.)

Rev. xx. 10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tor-

mented day and night forever and ever." (eis tous aionas ton aionion.)

In these texts we find the same word employed to indicate the endless duration of future misery that is used in other scriptures, to express the eternity of the ever blessed God. The inference from this is, that we have no more reason to believe the punishment of the wicked will cease, than we have to believe the joys of heaven, the glory and throne of God will cease to exist. Who then will be so stupid as to put confidence in a doctrine which is so repugnant to the word of God?

The adjective, aionios, is derived from the noun aion, and signifies *eternal, everlasting, without end*. This word occurs 71 times in the New Testament, and is, by the inspired writers, employed indiscriminately to express the duration of the being and attributes of God, and the rewards and punishments of mankind in a future state.

I shall cite a few places where it is employed respecting the perfection of the Deity.

Rom. xvi. 26. "The everlasting (tou aioniou) God."

Heb. ix. 14. "The eternal (aioniou) Spirit."

1 Tim. vi. 16. "To whom be honour and power everlasting." (aionion.)

2 Cor. v. 1. "A house not made with hands eternal (aionion,) in the heavens."

2 Thes. ii. 16. "Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting (aionion) consolation and good hope through grace."

John iii. 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting (aionion) life."

These samples are sufficient to shew the sense in which this word is used in the scriptures.

I shall now cite all the places where this word is applied to future misery; they are as follows:

Matt. xviii. 8. "Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting (eis to pur to aionion) fire."

Matt. xxv. 41. "Depart from me, ye cursed, into everlasting (eis to pur to aionion) fire."

Matt. xxv. 46. "And these shall go

away into everlasting (eis kolasin aioni-
on) punishment: but the righteous into
life eternal (eis zoen aionion.) Here, it
may be observed, the same word which
is employed to express the duration of
the life of the righteous, is employed to
express the duration of the punishment
of the wicked; so that we have no reason,
in the world, to think the latter will
terminate sooner than the former. We
have, precisely, as much reason from
this text to believe that the happiness of
the righteous will terminate, and all become
miserable, as we have to believe the
punishment of the wicked will terminate,
and all become happy.

Mark iii. 29. "But he that shall blas-
pheme against the Holy Ghost, hath never
forgiveness, but is in danger of eternal
(aionion) damnation."

2 Thes. i. 9. "Who shall be punished
with everlasting (aionion) destruction

from the presence of the Lord and the
glory of his power."

Heb. vi. 2. "And of eternal (kai krimatos aionion) judgment."

Jude 7. "Suffering the vengeance of
eternal fire." (aionion.)

These are all the places where this
word is employed to express the eternity
of future misery. The judicious reader
may examine them, and compare them
with the general application of the same
word in other places of scripture, and
then he will see they cannot be explained,
by any fair rules of criticism, so as
to accord with the doctrine of Universalism.

You may expect, Messrs. Editors, a
few remarks on some other Greek words,
at some future time, if circumstances and
the various calls of duty will allow time.

EPSILON.

THE PSALTER OF BONAVENTURE:

Popish Corruption and Blasphemy.

BONAVENTURE, was a Bishop of St. Alban, Cardinal of the Church of Rome, and canonized by Pope SIXTUS V. in the year 1482. His works were published at Strasburg in 1495; the title of his Psalter is as follows:

"Incipit Psalterium beatæ Virginis compilatum per Seraphicum Doctorem Sanctum Bonaventuram Episcopum Albanensem necnon sanctæ Romanæ Ecclesiæ Presbyterum Cardinalem, in honorem genetricis."

1. "Beatus vir, qui intelligit nomen tuum, Maria Virgo, gratia tua animam ejus confortabit. Tanquam aquarum fontibus irrigatum uberrimum in eo fructum justitiæ propagabis, &c. Universas enim fæminas vincis pulchritudine carnis; superas Angelos et Archangelos excellentia sanctitatis. Misericordia tua et gratia ubique prædicatur, &c. Gloria Patri."

2. "Quare fremuerunt inimici nostri, adversum nos meditati sunt inania? Protegat nos dextra tua, Mater Dei, ut acies terribiliter confundens et destruens eos. Venite ad eam, qui laborati et tribulati estis, et dabit refrigerium animis vestris. Accedite ad eam in tentationibus vestris, et stabilitet vos serenitas vultus ejus. Benedicite illam in toto corde vestro, misericordia enim illius plena est terra, &c. Gloria Patri."

3. "Domina quid multiplicati sunt qui tribulant me? In tempestate tua perse-

Here begins the Psalter of the blessed Virgin, made by the seraphical doctor, St. Bonaventure, bishop of Alban, and cardinal Prebyter of the holy Roman church, in honor of the Creatrix.

1. Blessed is the man which understandeth thy name, O Virgin Mary; thy grace shall comfort his soul. Thou shalt bring forth in him the most plentiful fruit of justice, being watered as it were with fountains of water. All women thou excellest in the beauty of thy body; all angels and archangels in the excellency, of thy holiness. Thy mercy and thy grace is proclaimed every where, &c. Glory be to the Father.

2. Why do our enemies fret and imagine vain things against us? Let thy right hand defend us, O mother of God, as a sword, terribly confounding and destroying them. Come unto her in your temptations, and her loving countenance shall establish and comfort you. Bless her with all your heart; for the earth is full of her mercy. Glory to the Father, &c.

3. Why are they so many, O Lady, that trouble me? In thy fury thou shalt

queris et dissipabis eos. Dissolve colligationes impietatis nostræ; tolle fasciculos peccatorum nostrorum. Miserere mei Domina et sana infirmitatem meam; tolle dolorem et angustiam cordis mei. Ne tradas me manibus inimicorum meorum, et indie mortis meæ conforta animam meam. Deduc me ad portum salutis, et spiritum meum redde factori meo."

4. "Cum invocarem, exaudisti me Domina, et e sublimi solio tuo mei dignata es recordari. A rugientibus præparatis ad escam et de manibus quærentium me liberabit gratia tua. Quoniam benigna est misericordia et fletus tua in omnes, qui invocant nomen sanctum tuum. Benedicta sit Domina in æternum, et majestas tua in seculum. Glorificate eam omnes gentes," &c.

5. "Verba mea auribus percipe Domina, &c. Convertite luctum nostrum in gaudium, et tribulationem nostram in jubilationem. Corruant aute pedes nostros inimici nostri; virtute tua eorum capita conterantur," &c.

6. "Domina ne in furore Dei sinas corripui me, neque in ira ejus judicari, &c. De porta inferi, et de ventre abyssi, tuis sanctis precibus libera nos. Aperiantur nobis januæ sempiternæ, ut enarremus in æternum mirabilia tua. Quia non mortui, neque qui inferno sunt, laudabunt te Domina, sed qui tua gratia vitam æternam obtinebunt."

7. "Domina mea in te speravi, de inimicis meis libera me Domina. Conclude ora leonis, et labia persequentium constringe. Non moreris propter nomen tuum facere nobis misericordiam tuam. Splendor vultus tui fulgeat super nos, ut servetur conscientia nostra apud altissimum. Si persequitur inimicus animam meam, Domina, adjutorio tuo confortes, ne vibret gladium suum contra me."

9. "Confitebor tibi Domina in toto corde meo, et narrato in populis laudem et gloriam tuam, &c. Invenient gratiam per te inventricem gratiæ et salutis; respirant ad indulgentiam humiles pœnitentes; sana contritiones cordis eorum," &c.

11. "In te Domina confido, &c. Exquisite illam a juventute vestra, et glori-

persecute and destroy them. Loose the bonds of our impiety and take away the burden of our sins. Have mercy upon me, O Lady, and heal my infirmity. Take away my sorrow and the anguish of my heart. Deliver me not into the hands of mine enemies, and in the day of my death comfort my soul. Bring me unto the heaven of salvation, and restore me unto my Maker and Creator. Glory to the Father, &c.

4. When I called to thee, thou heardst me, O my Lady, and out of thy high throne thou didst vouchsafe to think upon me. From the roaring of them that prepare themselves to devour me, and out of the hands of such as seek after my life, thy grace shall deliver me: because thy mercy and thy pity are great towards all them that call upon thy holy name. Blessed be thou, O Lady, for ever, and thy majesty for ever and ever. Glorify her, all the nations of the earth, &c.

5. Hear my words, O Lady, &c. Turn our mourning into gladness, and our trouble into rejoicing. Let our enemies fall before our feet, and with thy power dash their heads in pieces.

6. O Lady, suffer me not to be rebuked in God's anger, nor to be chastened in his heavy displeasure, &c. From the gates and deep pit of hell, with thy holy prayers deliver us. Let the everlasting gates be opened, that we may shew forth thy marvellous works forever. Because the dead and they that be in hell, shall not praise thee, O Lady, but they which shall obtain by thy grace everlasting life.

7. O my Lady, in thee will I put my trust; deliver me from mine enemies, O Lady. Stop the mouth of the lion, and bind the lips of the persecutors. Make no tarrying, for thy name's sake, to shew thy mercy upon me. Let the brightness of thy countenance shine upon us, that our conscience may be safe before the highest. If the enemy do persecute my soul, O Lady, help me that he destroy me not.

9. I will give thanks to thee, O Lady, with my whole heart, and will shew forth among the nations thy praise and thy glory, &c. They shall find grace through thee, the finder out of grace and salvation. The humble and penitent groan for pardon and forgiveness; heal thou the sores of their heart, &c.

11. In thee, O Lady, do I put my trust, &c. Seek her even from your

ficabit vos, &c. Misericordia illius nostrorum auferat multitudinem peccatorum, et sæcunditatem nobis conferat meritorum," &c.

12. "Salvum me fac, mater pulchræ dilectionis, fons clementiæ, &c. Gyrum terræ sola circuis, ut subvenias invocantibus te," &c.

13. "Usque quo Domina oblivisceris me, et none liberas me in die tribulationis? Usque quo exaltabitur inimicus meus super me? Potentia virtutis tuæ contere ipsum, &c. Magnificamus te gratiæ inventricem, per quam sæcula reparantur," &c.

16. "Conserva me Domina, quoniam speravi in te, &c. Benedicta sunt ubera tua, quibus lacte deifico Salvatorem enutriste," &c.

18. Diligam te Domina cæli et terræ; in gentibus nomen tuum invocabo. Confitemini illi trubulati corde, et roborabit vos contra inimicos vestros, &c. Religiosi omnes honerate illam, quia ipsa est adjutrix vestra et specialis advocata. Esto refrigeirum nostrum, gloriosa mater Christi, quia tu es, totius religionis mirabile firmamentum."

20. "Exaudi nos Domina in die tribulationis, &c. Ne projicias nos in tempore mortis nostræ, sed succurre animæ, cum deseruerit corpus suum. Mite Angelum in occursum ejus perquem ab hostibus defendatur, &c. Sentiat in pænis refrigerium tuum, et concede ei locum inter electos Dei."

25. "Ad te Domina levavi animam, &c. Ductrix mea esto ad patriam, et me cætui angelorum digneris aggregare."

26. "Judica me Domina, quoniam ab innocentia mea, digressus sum: sed quia speravi in te non infirmabor," &c.

45. "Eructavit cor meum verbum bonum Domina, &c. Per tuam sanctitatem peccata mea purgentur: per tuam integritatem mihi incorruptibilitas condonetur," &c.

47. "Omnes gentes plaudite manibus, &c. Quoniam ipsa est porta vitæ, janua salutis, et vitæ nostræ reconciliatrix; spes pænitentium, pax beata cordium atque salus. Miserere mei Domina, miserere mei, quia tu es lux et spes omnium confidentium in te," &c.

128. Beati omnes, qui timent Domi-

youth and she shall glorify you, &c. May her mercy take from us our sins, and confer upon us abundance of merits, &c.

12. Save me, O Mother of Love, and Fountain of Mercy, &c. Thou thyself alone hast gone about the compass of the earth, to help them that call upon thee.

13. How long dost thou forget me, O Lady, and dost not deliver me in the day of my trouble? How long shall mine enemy triumph over me? With thy mighty power destroy him, &c. We magnify thee *the author of grace*, by whom the world is repaired, &c.

16. Preserve me, O Lady, for in thee have I put my trust, &c. Blessed be thy breasts, which with thy *deifying milk* didst nourish the Saviour, &c.

18. I will love thee, O Lady, of heaven and earth, I will call upon thy name among the nations. Confess yourselves unto her, ye that are troubled in heart, and she shall strengthen you against your enemies, &c. All ye cloisterers, honor her, for she is your helper and special advocate. Be thou our refreshing and rest, for thou art the marvellous foundation of all religion.

20. Hear us, O Lady, in the day of trouble, &c. Cast us not away in the time of our death, but succour our soul when it forsaketh the body; send an angel to meet it, that it may be defended from the enemies, &c. In torments and pain let it feel thy comfort, and grant to it, a place among the elect of God.

25. To thee, O Lady, do I lift up my soul, &c. Be thou my guide to the heavenly rest, and to the company of angels associate me, &c.

26. Judge thou me, O Lady, for I am fallen from my innocency: but because I put my trust in thee, I shall not fall, &c.

45. My heart is inditing a good matter, O Lady, &c. By thy holiness let my sins be purged, by thy integrity let me obtain incorruption, &c.

47. Clap your hands, all ye people, &c. For she is the gate of life, the door of salvation, the reconciler of our life, the hope of the penitent, the comfort of the sorrowful, the blessed peace of hearts, and salvation. Have mercy upon me, O Lady, have mercy upon me; for thou art the light and hope of all that put their trust in thee.

128. Blessed is every one that feareth

nam nostram, et beati omnes qui sciunt facere voluntatem suam," &c.

145. "Oculi nostri sperant in te, Domina. Mitte nobis cibum et escam delectantem. Laudationem tuam loquetur lingua mea, et benedicam te in seculum seculi," &c.

148. "Lauda, Jerusalem, Dominam, glorifica illam etiam, O Sion. Ipsa enim construit muros tuos, et filios tuos benedicit: Gratia sua te impinguat, pacemque donat terminis tuis."

our Lady, and blessed be all they which know to do her will, &c.

145. Our eyes look up and trust in thee. Do thou send us food and meat convenient, &c. My tongue shall speak thy praise and bless thee forever.

148. Praise thou our Lady, O Jerusalem, and glorify her also, O thou Sion: for she buildeth up thy walls, and blesseth thy children. Her grace maketh thee fat, and giveth peace unto thy coasts.

The idolatry, and heaven daring impiety of Roman Priests, is beyond the knowledge of man. They have not only shut the scriptures up, and taught their people that they are not fit for their perusal; but they have falsified and corrupted them. They have made them teach the most abominable idolatry, and unheard of blasphemy. They have substituted the worship of Mary, in the place of the worship of God himself; and more effectually to teach this, they have taken the very Psalms and altered them, to ask of the Virgin Mary, those gifts and mercies, which God only can bestow. They there ascribe to her, the power and perfections which belong to God; and even go so far as to call upon the church to give her that honor and praise which is due to God only.

This famous Psalter as the work of one of that church, is deserving attention. It must be authoritative, as its author was a Bishop—a Cardinal—and afterwards canonized as a Saint, and is now enrolled in the Calender. The spirit of it will be seen in every book of devotion published by the Catholic Church. Those who are desirous of comparing, will find matter for it, in the *Catholic Manual*, *Pious Guide*, &c. &c.

What must be the feelings of a Christian when reading this? And what can be said of one who will remain indifferent, and uninformed upon such a ruinous, soul-destroying system; one which pours dishonour and contempt upon his God, exalting a sinful worm in his place?

And what have such Christians to answer, when that God who *is jealous of his honour and will not give it to another*; inquires for their testimony against this idolatry?

What will those ministers of the gospel, who thro' indolence, indifference, fear, or any other cause, neglect, or refuse to bear testimony for God against this idolatry. What will they have to answer to the God of Elijah!

Those that wish to see how God regards Idolatry, will find a striking picture in Ezekiel, 8 ch. And in 44 ch. of Jer. the judgments that followed upon the worshippers of the *Queen of Heaven*.

COLLECTANEA.

There are divers matters, which we often think it would be well to take notice of, but which are some times too little importance to make an article about, and at other times, we have not leisure to write, nor space to print, what it would be important to lay before our readers. Such is the case, at this moment, to a considerable extent. We, therefore, make a *collect* of divers matters,—to some of which we may hereafter recur.

I. Conversion of seven Nuns.

Perhaps, strictly speaking, they were not Nuns; being only *Sisters of Charity*,—an order of female professed, more numerous in America, than any other. And perhaps, they were not converted, in the scriptural sense of the term; being only converted to Matrimony! Some time about the beginning of this year, or the end of the last, a considerable number of Sisters of Charity, were sent from the grand manufactory, near Emmet's-burg in this state, (Md.) to the city of New Orleans, to labour in their voca-

tion. What that is, we prefer at present, not to say. However, before they had been many months in that genial climate, and amongst that captivating people, *seven* of the sisters, as we are credibly informed, on the best authority, and as we verily believe,—relented of the severity of their vows against the male sex; and really, fairly and honestly got married. Upon this, the Papal authorities there, fearing the contagion might spread, and the worthy ecclesiastics be at last left, without any *sisters*—sent the remainder, (as far as suspected perhaps,) back to this state, and their former cage. We most heartily congratulate those who had the good fortune to escape the temptations and miseries of their former state. And while we wish them, all happiness, in their present state, which God has said is *honourable in all*, (in regard to which, as to most other things the Priests flatly contradict the Almighty;)—we sincerely hope the remaining Sisters, may speedily follow so sensible, so natural, and so decent, an example.

II. *A Converted Priest.*

We have referred to this case once before. Mr. TOLDRIGG, (we are not sure we spell the name correctly,) is said to have been for some time Confessor in one of the branches of the family of the late Charles Carroll of Carrollton; perhaps, in the family of that gentleman himself. It is also, generally understood in this community, that Mr. Toldrigg, has renounced the Papacy,—that he has attached himself to the Protestant Episcopal Church, and that he is now preparing himself to preach the gospel, in connection with it. Is this true or false? We appeal to Mr. Toldrigg himself. Has he renounced the errors of Papacy or not? If he *has not*, we beg his pardon for this public mention of his name, and will publish any thing from him, in denial, explanation or otherwise. But, we have the best reasons for believing that all this is true. And, in that case, we put it to the conscience of Mr. Toldrigg, whether, he believes, that SAUL of TARSUS, or MARTIN LUTHER, would have remained so long in silence and secrecy as he has, since his supposed conversion to Christ? We shall wait for an answer.

III. *Union of Protestants, and Papists at the Communion.*

An Apostle has said, he was all things to all men. There is at least one Priest

in this city, who is in all good conversation disposed to follow his example, changing only the gender. A Catholic lady was, by the Priest's direction, she being very ill, to partake of the Eucharist. She had, it seems, been somewhat shaken in her belief of the doctrine of Transubstantiation, by the faithful admonitions of a Protestant female who was much with her, in her sickness. The lady refused to receive the communion from the Priest, unless the Protestant female would commune at the same time. This she peremptorily refused,—if her doing so, was to be taken as assent on her part to the doctrine of the real presence. Here was a case, that might have posed a common man. But the administrator seems to have considered, that if *Paul* could be all things to all men, he might be all things to all women. Whereupon, it was proposed and agreed, that the lady should commune *Catholiciter*, and the Protestant female *Protestanter*, at the same time, and from the same administrator! Which we are assured was done, the other day, not a day's journey from our printer's office.

IV. *The Carmelite Convent.*

In our number for last month, we took the liberty to stir up the pure mind of the Archbishop of Baltimore, by way of remembrance, on the subject of the signs of outrage in the Carmelite Convent in Aisquith street, which we had very particularly commended to his notice three months before, in our May number. The public remembers, that *six respectable witnesses*, testify to all the facts in this case; and that the case itself is one calling for instant investigation at that time, by the civil authority, and at all times for solemn consideration on the part of the public. The facts may *possibly* be honestly explained; but the *probabilities* are much the other way. And just in the degree that they are so, the Archbishop was bound to explain. As yet, the only notice taken of the fact, publicly by the Papists, was to abuse us, and get the watch doubled, in the neighbourhood of the Convent, under the pretence, that they feared we would do them bodily harm. This is all well; we are glad the city authorities doubled the watch; but it would have been not less to their honour, to have examined the Convent and the question of outrage at the same time. At any rate, it is rather odd, that Papists should ask for protection in a city which they have so long

ruled with a rod of iron! Strange, that they should fear a poor parson or two, in the very place, where a year before, they mobbed a man out of town, and out of two churches, for merely attempting to give his reasons, for leaving them.—But what we have now to say, is this. We hear it noised abroad, that the Archbishop is about to make a publication in relation to the Convent affair. We hope it is true. But we learn still further, that a leading Catholic physician of this city, has also interested himself very much in the affair, and that he intends to set all things right, and put us to shame by an early publication. Very well. In the mean time we commend to his attention, before he makes any committal of himself—the instruction contained in the *SECRETÀ MONETA*, as to the nature of the connexion between the Jesuits and their most trusted Physicians, and the character of the services required of the latter. And while the subject is up, we may be allowed to close this memorandum, by the following quotation, from *Article XI*, of *CHAP. VII*, of the work cited above. “Let this be firmly impressed upon them (female devotees); that if their consciences would enjoy perfect tranquillity, *the direction of the Confessor, as well in temporal, as in spiritual things, is to be as implicitly followed, without murmuring, reluctance or any inward reservation, as if particularly ordained by God himself!!!*” What think you of that ladies? What say you, gentlemen, to your wives and daughters being subjected to this sort of supervision?

V. Anonymous Letters.

We have an extensive correspondence of this kind; and really a very amusing one. The first letter given below, was received on the darkest day of our recent mobs. We had as well say, once for all, to the extensive and attentive class of persons who honour us in this way, that if they have any thing to say to us, it will be best for them to give us the facts and reasons of the case; whereupon we will candidly consider it, and do what appears right to us. But threats, and such like, are a mere waste of pen, ink, and paper, to say nothing of patience on their part, and postage on ours. We have another word to say. There are *two* Editors of this Magazine; therefore, it is hardly polite, to abuse either separately. We are sure it is not just; for in several cases our worthies have

missed their man. This hint will, we hope, be sufficient.

Letter I.

BALTIMORE, August 10, 1835.

Rev'd Sir:

Your last publication has excited great feelings of indignation in the public mind, and particularly among our brethren, the Protestant community; your questions to the much respected Archbishop of Baltimore, are considered insulting to the Catholic clergy and community. Such questions deserve no other answer, but that of silent contempt, and the author of them, you, Sir, ought to be confined in one of those *dreadful vaults*, under the Cathedral, which you so much speak of, and there kept until you return to your right senses.—Now, Reverend Sir, I am well acquainted with the public mind, respecting your person, and I can tell you as a friend, to take care of yourself. I have no pretensions to learning, but I see clear enough that the course you are now taking, will be conducive to the destruction, both of your person and property. My advice to you is this, that you should make an apology, in your next number to the Archbishop, for your insulting questions, and put an end to those publications which so much exasperate the public mind against you.

I again repeat to you, to take care of yourself; the present state of things calls upon you to take care.

Your friend, CIVIS.

Letter II.

BALTIMORE, May 15, 1835.

Sir,

I congratulate you upon the success which has attended your impotent and diabolical attempt to burn down the Convent, in Aisquith-street—by your late incendiary appeals to the Orangemen who compose the greater part of your followers. Go on—my good friend. Buzzell could not hold a candle to you.

Respectfully, yours, &c.

This epistle had a responsible name to it. But the real owner of the name, denied any knowledge of its use on this occasion. We, therefore, withhold it of course.

Letter III.

PHILADELPHIA, May 29, 1835.

Sir,—I have recently met with the February number of your *Literary and*

Religious Magazine, in which I found a very malignant attack on the Professors of the Lane Seminary. I know not Sir, that you are the author, although you have consented to its publication; yet, when I consider the general violence of your character evinced in your defence of the Act and Testimony, I am the more ready to suppose that you are the author of the piece. The article would be disgraceful to a gentleman, much more to you, who profess yourself to be a follower of the meek Saviour. There was nothing in the article commented upon, that would in any measure justify this insolent attack upon men that have never injured you, and throw them upon the *despised Yankees*. Do you think, Sir, there are too many Protestant institutions in the West, or do you think it a good opportunity to cast your mire at Eastern men. I have for some time been of opinion, that our free institutions and Protestant faith is in danger from the present state of party politics, and the great influx of Catholic emigrants—and yet there is no part of this land that will make so firm and determined a resistance to the introduction of despotism as the people of New-England—they are decidedly, the most stern and consistent republicans in the United States. They do not talk so much of their love of liberty, nor boast of their prowess as your countrymen, the Kentuckians; but, when the time comes to act, they will be found at their post with arms in their hands prepared to defend their country. I have myself lived in Kentucky more than a year; I can truly say, that a more boasting set of people I never met with—they appeared to think themselves the bravest and greatest people in the world. The writer of this, is a native of Philadelphia, and his parents were also, he is therefore disinterested in this business. Pray, Sir, would you rather have the education of the youth of the West entrusted to the Jesuits, than to such men as Dr. Beacher and Thomas Biggs—If you are so decidedly opposed to the efforts of Eastern men in this way, and to the operations of the American Home Missionary Society; why don't you and your friends occupy the ground, and furnish education and the gospel to the entire destitute portion of the population; but if your friends have not Christian zeal sufficient to induce them to send the gospel to those of our countrymen who have it not, what right have you to complain that others furnish the means, and

send the living preacher to those who are willing to receive them. I am a Presbyterian, and what money I have to spare for the propagation of the gospel, I give to the Home Missionary Society; because, I think them free from that narrow sectarian bigotry which characterises the Assembly's board—which it appears to me, you would rather that the people should remain ignorant of the way of salvation, than it should be made known to them by an Eastern man. Let me urge you, Sir, either to return to the practice of the law, for which you are best calculated, or else cultivate a spirit of meekness and humility, such as ought to be possessed by every true child of God.

The writer of this, is a Layman, and writes merely to let you know what he thinks of your wicked and foolish attack upon two eminently pious servants of the Lord. **AN AMERICAN.**

These are pretty fair specimens, of our anonymous correspondents. We wish them better employment; or at the least better skill in this. Yet, they are not without claims on our gratitude. No. 3, is a dull fellow; very particularly shallow. But he paid the postage on his letter: a rare virtue, among his kind. No. 2, shall be notified, when we intend to burn the Convent: we are at liberty to rely on him. No. 1, is entitled to our thanks for not stealing any thing from our premises, during the period of our mobs. They are all our debtors for showing themselves to themselves in print; a favour which we consider ourselves under no sort of obligation to repeat.

ABOLITIONISM.

ARE Mr. GARRISON, and his followers now satisfied that they are pursuing a course most dangerous to themselves, most fatal to the black race, and most revolting to the entire slave holding portion of this nation? Are the abolitionists convinced *now*, that they have taken a wrong course? Have they heard of the great meeting in Richmond, Va.? Have they observed the state of things in Charleston, S. C.? Have they seen the letter of the Postmaster General—announcing that he cannot blame postmasters for refusing, without law, to distribute their publications? Have heard of the great public meeting, in Danville, Ky, set against Mr. BIRNEY,—a man regarded by all, as a gentleman and a

Christian, and who had such various claims on all that community, as to be borne with, farther than most others would have been? Have they observed the state of matters at New Orleans? Have they noticed the horrid events, deemed indispensable to suppress a servile war, in Mississippi? Have they examined the detail of MURREL'S plan for the universal butchery and plunder of the twelve slave-holding states? Do they know that a large meeting in the city of New York, has recommended a movement of the entire south, against them and their principles,—and against the north, if it will not suppress them? Are they then *now* satisfied, that they are doing, and have done infinite harm?

But it may be said, all this is only in the infected region, and that such contentions, such fury, and such hatred, were to have been expected on the first presentation of principles, which so deeply involved the interests and the feelings of so many people. Let them then turn their attention to the non-slaveholding states. Have they observed, that the free coloured population has been by far more exposed to popular indignation, since their principles have been diffused, than they were before? Have they heard of the mobs in New York, in Philadelphia, and in fifty other places, bent on the ruin of the free black race? Have they observed the deep concentrated odium fixed by their own immediate public, on many of those who advocate their principles? Have they traced the operation of their doctrines, when pushed with the temper which marks nearly the whole of their advocates—upon their religious press—their theological classes, and their literary institutions? Have they seen the correspondence between the Postmaster at New York, and the Anti-Slavery Society? Have they heard of the great movement in Boston? Have they noticed the result of the seventeen days meeting of Messrs. Thompson and Phelps at Andover? Are they yet satisfied?—Yea, or Nay?

When we speak of Abolitionism, we mean a distinct and specific thing. We mean to characterise the great principles of conduct laid down for themselves, by the United States' Anti-Slavery Convention, which met in Philadelphia, about three years ago, and promulgated what they were pleased to call a declaration of independence. This paper contains the outline of what the party believes, what it aims at, and what means it will use.

They who issued it, allowed themselves to compare it to our national declaration of independence, and themselves to the great men who issued it: and in their modesty to insinuate a decided superiority on the part of themselves and their work! Since that time, they have republished it, over and over again; they have commented on it, and glorified it, times without number; they have read it publicly, apparently as a charm to raise a mob, more potent, than any ever possessed by witches to raise the wind;—and to crown their devotion, they have faithfully followed out, many of its declarations. No man then need be at a loss for the theory of abolition; any more than the dreadful realities spread over the face of society will allow us to be ignorant of its woful action.

The case then stands thus. A certain number of persons, residing principally in the non-slave holding states of this Union—aided by a few misguided individuals from the slave states, and a few vagabonds from other nations, having perfectly acquainted themselves with the whole subject of slavery in North-America, in all its aspects, as a social, political, economical, personal and religious question, and having fully settled the whole case on paper, to their own entire satisfaction,—have announced the result, to mankind, with the most consummate certainty, as the thing which shall be. Thus they assert, as fundamental truths:

1. That every slave in the United States, is instantly and irrespective of all other possible considerations, entitled to full freedom in the largest sense of the term. Of course, that whoever or whatever hinders this in any case, for one moment, is in sin towards God, and against man:

2. That every slave and free black in the United States, has such an inherent and inalienable right to citizenship, in the very place where he was born, that all attempts to remove him, by persuasion against his will, by moral or legal constraint, or by the direct application of the power of society, even for the double good of those who are carried away and those who stay behind, is gross injustice and oppression. Of course that the colonization scheme, is the beau ideal, of all that is infamous and anti-Christian:

3. That the distinctions of colour, *odour*, &c. between the white and black races, are to be disregarded entirely; and

that all the coloured people with the least possible delay, are to be placed on the same footing in all respects, personal, social, and civil, as if they were white. Of course, that our rulers, friends, and families, might as well be one colour as another.

These we understand to be the fundamental principles of abolitionism, stereotyped, and diffused every where. And these principles, jointly and severally, we are ready to maintain, are false, pernicious, and immoral. They are not true in morals, they are not the principles of the gospel, they are not for the good of the human race, they are impracticable, they are unreasonable, and some of them stupid and shocking. But it is not our purpose to discuss, so much as to state these principles. If there be men, who do not hold them, who yet call themselves abolitionists,—they are in bad company, and had better either change their appellation, or make their associates formally renounce the anti-slavery declaration of independence, referred to above.

To enforce these principles in practice, an immense work was to be done. These persons, therefore distinctly undertake, and pledge themselves in their said declaration of independence, to effect, as far as possible:

1. Several specific changes in the laws and constitution of the United States; which changes amount to a dissolution of the confederacy:

2. A total change of the laws and constitutions of the twelve slave-holding states, in regard to slavery; involving a fundamental revolution in their whole social, economical and political condition:

3. An entire revolution in the state of public sentiment, and in the laws of all the states, in regard to private and public rights; and the tastes, manners and habits of the entire nation in regard to this subject.

Now, it must be perceived, that here is a stupendous revolution. And who are at the head of it? There is for one, Mr. GARRISON! And who is he? We can tell three things which are the most striking we remember of him. The first, is that he was put in prison in this city, at the suit of an Eastern man (he is one himself also)—for a most atrocious libel on him—and straight way, became a martyr, by saying it was done by slaveholders, because he was in favour of freedom, all which he knew to be false then, and ever since! The second is,

that he in public assemblies in England, denounced his own country, and the constitution of his native land, before a British mob, with as much fury and vulgarity, as O'Connell himself; calling it "a bond of blood," &c. The third is, that he emphatically declared, that he hated the scheme of the Maryland Colonization, "*worse than he did the devil out of hell.*" By the way, we are sorry to see Mr. Gurley, reported in the Boston papers, as having expressed himself not satisfied with Maryland plan.—We trust he has been misunderstood; but if not, we regret that Mr. Gurley should find it necessary to express such sentiments, even if he holds them; and still more, that he holds them. Not that we fear the effect that might possibly follow, upon our plan; for it may be quite possible that the place itself needs improvement, as we are sure the detail of management does, in several particulars; to which we may hereafter allude. But the great principles of the Maryland plan, viz: State action exclusively, each slave state for itself,—the decided union of colonization with freedom, as far as it can be done, the clear assertion of the right to enforce removal when necessary, &c. &c. we are sure, are such as must be finally adopted, by every slave holding community that would do any thing for its slaves.

But to return; who are the leaders of this revolution? Mr. GEORGE THOMSON, a person, perhaps of good repute at home, (we know nothing pro or con), deputed to revolutionize America, by a dozen old Scotch ladies! Cannot a little assembly be got up in some New England village, to send some worthy Yankee, who is out of health, or out of employment, to Britain, to revolutionize the laws and constitution of the realm, about religious liberty, and poor rates, and the right of suffrage and the privileged classes, and the king's prerogative? Is it worse to make a pagan a slave than a papist? Is George Thomson more intimate with Lord Wellington or Earl Gray,—than gentlemen in the U. States are with decent free men of colour? Is not slavery as real a part of our constitutions, as monarchy or established religion, or denial of their rights to the lower classes, is of that of Britain. Is not the right and practice of impressment, as real an outrage, and as gross a sin, as the worst slavery in America? And yet probably four-fifths or nine-tenths of the seamen in the British navy were im-

pressed, and all their statesmen, admit it to be of unquestionable right!

It has always appeared to us, that this organization of the elements of one community, against the existing civil and political state of another was morally wrong. It is a thing which Christians at least ought never to meddle with. It is a matter that friendly states never permit, against other nations. It is an admitted cause of war, if allowed in one nation against another. And Maryland would by the law of nations have had just cause of war, against Pennsylvania, if they had merely been separate nations, for what the Anti-Slavery Convention did there, by connivance even. We will therefore take leave to say, that the *American Union for the improvement of the coloured race*, as well as the Anti-Slavery Society seems to us, liable to this objection. We have never hesitated to express several decided objections to the scheme of its formation, against which we expressed our clear conviction. It makes colonization subordinate; whereas, it is, and must be the chief, and for a long time in portions of this nation, the exclusive mode of reaching slavery. It proposes union of action with all enemies to slavery, and by consequence with Abolitionism, which is our unsparing enemy. It is as to us, a foreign corporation (in every thing but legal right, and perhaps contemplates that)—having for its ground of action and effort, the total change of those constitutional peculiarities of other states, which they do not wish them to interfere with—perhaps, do not intend ever to change—and which by express and solemn covenant, it was agreed should never be directly interfered with,—the spirit of which covenant, at least, forbids indirect interference, without consent fairly presumed, or really given.

We in Maryland, have formed a plan for the abolition of slavery: we have laid it before mankind; our highest legislative authority has approved it, and liberally patronised it; our people have repeatedly, directly and impliedly sanctioned it. Now, why will not brother Jonathan, help us in the only way he can, every beneficially aid in the abolition of slavery in the United States,—instead of forming wicked schemes, and new plans—even if they are good, and creating ceaseless commotion by agitations against those, who ask only for the faithful performance of a solemn covenant to let them alone? If slavery be

indeed a sin, as all the East asserts, the duty of abolition is not one iota clearer, than the duty of restitution. We in Maryland, are ready to do our part; will Rhode Island do us the favour to make restitution, of part of her enormous gains by the slave trade? We will tell that "nice" little state a secret. The individual who is now penning this article, was in Providence, R. I. about one year ago, as the representative of the Maryland State Colonization Society, to tell the worthy folks who were of late smitten with such ardour of hatred against slavery, that for every hundred dollars given by them, *three Maryland slaves*, could be made free men! Gentle reader,—do you not think, they filled all our pockets, coat, vest and inexpressibles with silver, gold and bank bills?—The farthest in the world from it! We could not get so much as leave to present our cause,—or a place to speak in, in all the city, after two days effort, backed by the assistance of several worthy gentlemen! Nay, when we left the place, two or three persons refused to ride in the stage with us, because we were accompanied by two African lads! Though in point of fact, both the boys were king's sons! But will any say, this was a single case, and an individual affair. Alas!—it was, if possible, worse in Boston; (the very seat of the American Union, which is not an individual affair, and therefore we object to it.) At Boston, we intended to do the matter in the best possible way. So we had secured the services of the Rev. Mr. BACON, of New Haven; the Rev. JOHN BRECKINRIDGE, of Philadelphia,—and had much reason to rely on the powerful aid of the Rev. Dr. SPRING, of New York. After much difficulty, several churches in Boston were promised to us, and all suitable arrangements made. When lo! a very polite note from the Mayor of the city, warned us, that we would certainly be mobbed, if we spoke! Every church door was closed like magic, against this subject, so far as we were to be engaged in presenting it! A few friends of the cause insisted on our presenting it at all hazards, and a few gentlemen behaved very handsomely,—for which we still thank them. We got a public hall—and several of us made speeches, amid hisses and groans; and clapping and stamping *quantum sufficit*. Afterwards, we were permitted to hold several meetings, in one church. (A METHODIST one, we record it to their lasting praise.) And after

being placarded in the streets, and hand-billed over town, and abused in the public papers, we collected a few hundred dollars, for one of the most magnificent enterprises in the world, from a community in which we had been abused for years for not doing more in the very object (the freedom of the slaves) that was the basis of our movement in the cause! Yet, that good city had then two societies, and have since originated a third, on this subject! And note: At that very moment there was in the city an agent from an obscure institution in the West, (which Mr. Garrison's followers have since nearly prostrated by their madness)—who was soon joined by the President of the Seminary, and between them, they secured, if we may credit their subsequent report, more than triple as many thousands as we could get hundreds, and that without any mobs, or placards, or public abuse, or legal interference! One object was, the dissemination of a peculiar theology in the West. The other object was, freedom to the slaves of Maryland,—civilization and Christianity to the heathen of Africa!—Jonathan will excuse us: we have been in his den. When he comes into ours, he will do us the favour to remember, that in managing our own affairs in our way, we but follow his constant example.

We wish to manage this slavery question, in our own way. And the main design of this article was to put the question to all men,—is it not perfectly obvious, that the common sense of the nation has decided, that the abolitionists are wrong? But, whether they be right or wrong, is it not perfectly evident, that they are doing harm?

How can it be possible, that these men should effect their object? By moral means? Why, every body in all the slave-holding region is united in despising the chief principles of this party as false; while most men detest their chief agents as corrupt. How then are they to act on our people? As to creating a public sentiment, they have already done that, with a vengeance.

Will they act on the free blacks? The first evidence of success in such an effort, would be followed by the expulsion of all the free blacks, from all the slave states. This would have been done before now; but for the deep conviction in the minds of the southern people, that the free blacks, know their true posture

and interests better than the abolitionists do.

Will they act on the slaves? That belief is becoming general.—The first effect of it will be to make slavery more rigorous. The next, to retard all efforts in the slave states to do any thing whatever for the benefit of the slaves: to arrest and put off indefinitely all hopes of their ultimate emancipation, and in the mean time to throw increased difficulties in the way of preaching the gospel to them. Then will follow, increasing jealousy and hatred between the different sections of the Union:—the breaking up of churches;—the danger of personal intercourse: and finally disunion, and bloody wars.

We are as fully convinced, as of our own existence, that the pushing of this abolition madness, is fraught with un-mixed evil. Its distinctive principles are false; its temper is hot and unchristian;—its spirit utterly repulsive. The thing is insupportable; and will be resisted, by every slave-holding state with perfect unanimity, and to the last extremity. We but reiterate the common sentiment therefore, when we say, that such portions of the free states, as do not partake in this frenzy, should arise and put it down. If public sentiment will do it, well,—if not, the laws must; if not, we must take the matter into our own hands.

Scarcely a week passes that we do receive papers, whose obvious tendency is, to arouse the slaves to insurrection.—Publications by the thousand are issued every month, pronouncing the doom of God's wrath on the holders of slaves, and pointing to the certain means of its execution. The indiscriminate ruin of the white people is attempted to be exhibited, as a thing palpably feasible, and not displeasing to God, by one set of men; while at the same moment another set actuated indeed by different motives, is actually planning the identical enterprise! It is then a question of life and death with a very large part of the southern country; it is a question of peace or war, and that servile war, all over the slave country. And let it be remembered by all, that all those directly interested, charge this state of things on the principles and conduct of the Abolitionists!

Let us not be mistaken. We speak not thus because we love or approve slavery. In all the slave states, there is a

party more or less considerable, which is opposed to slavery. In three or four of these states, that party is very strong; and had hopes, sanguine hopes of the early termination of slavery, in their respective communities. These hopes are dashed; and abolitionism, with its ferocious vulgarity; its bitter and insolent temper and spirit; its ignorant, self-complaisant and fanatical rant; its false, immoral, and stupid dogmas,—abolitionism, has done it. And therefore, we are disgusted with it, and hate it, for its own sake, and because its track is marked by ruin: and not because we love slavery.

Still further, let us not be mistaken, in the ground of our appeal to the non-slaveholding states, to put down this furious, and rampant fanaticism. It is because we love the American Union, which is put at hazard; it is because we stand by the Federal Constitution which these men solemnly denounce, and combine to alter: it is because we love the cause of the poor black man, which is most eminently jeopardised, by his fatal advocates; it is because we live but to advance the cause of Jesus Christ, which is put to shame, by the madness of his professed friends:—it is because we esteem many brethren in the non-slave states, and love them truly, as able followers and servants of our master, whose way, in the slave states, these men are hedging up; it is because those causes of benevolence, which these men by their conduct are making a stench in the nostrils of half this great republic, are most dear to our souls; it is for the sake of the church, the world, and man, dying man—that we denounce now, as we have all over the land,

where access was allowed us, and as we feel called of God to do, while they ravage the earth, the rank and wicked principles and doings of these misguided men.

Let us again not be mistaken. There are a few men, known to us, and doubtless more by far, not known to us, who lend the sanction of their names, and some few, of their writings, to abolitionism,—whom we dearly love, and who we are sure love God and man, and whom we doubt not God loves, and all good men would love, if they knew them as we know them. Of such we speak not, in these pages.—To such, we say, beloved men and brethren, look again at this subject in all its relations; look again at the ground of your own opinions; and then, do what is right, in the name of God. But, be ye who or as ye may, hinder us not of our work in this behalf. We stand not by to see the best wishes of our lives, the dearest objects of our love, what we have watched, and prayed, and suffered for, long years together; we stand not by, to see this ruin, while we may strike a blow to hinder it. If the blow fall, where it was not aimed, it is your fault; for by the grace of God, it shall be felt where it was meant to fall.

Let us end as we began: Are not these men *now* satisfied they are wrong? Can they not see they are ruining those they wish to serve? Are they not sure they are injuring themselves? Is it not plain, they are driving us to the necessity of extreme action? Are they not risking the cause of Christ? Are they not pushing the country to the brink of revolution and disunion?

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SERMON,

BY THE REV. M. T. ADAM, LATE MISSIONARY IN INDIA.

JER. 8. 20. *The harvest is past; the summer is ended, and we are not saved.*

THESE words, though primarily uttered by the inhabitants of Jerusalem, when hardly pressed by the Chaldean army, during its siege of their great and splendid city, after they had been disappointed of their expected succours from the Egyptians, in whom they trusted in place of the mighty God of Jacob; are strictly and affectingly applicable to the state of all who die in a state of impenitence under the offers of the Gospel.—The former lamented that the only seasons were past, in which they could indulge a hope of obtaining deliverance from their formidable and relentless enemies, and the many hardships of their perilous situation. The harvest was past; but, owing to the straitness of the siege, their graneries were unreplenished by its produce. The summer was ended during the sun-shiny days of which, they had fondly expected to have seen the long-looked for Egyptian armies discomfiting their invaders, and driving them from their sacred territory, but it brought no succour; and during the gloom and storms of the winter, they saw nothing before them, but the increasing horrors of war, and of a siege every day becoming more universally distressing, as the means of subsistence were diminishing. In such circumstances, and without the shadow of a hope of improvement, we cannot wonder that they beheld the setting of their summer's sun with the bitterest disappointment, and the most agonizing forebodings of the misery that awaited them.

When applied to the latter, the language of the text is the language of bitter and unavailing regret, that the only seasons in which they might have secured the salvation of their immortal souls had been allowed, either through carelessness, or the influence of various delusions or errors, to pass without being improved; and it is this affecting view of the passage to which we anxiously solicit your most earnest attention.

In the prosecution of this object, we shall endeavour to shew:

I. That the salvation of the soul, though entirely a work of grace, yet, on our part, requires the utmost diligence.

II. That for the purpose of securing it through the exercise of this diligence, certain seasons and opportunities are granted us.

III. That if these seasons and opportunities are allowed to pass without being improved, the situation of the sinner is for ever hopeless.

I. The salvation of the soul, though entirely a work of grace, yet, on our part, requires the utmost diligence.

Were it necessary, or did our time at present permit us to enter into an illustration of the proposition, that the salvation of the soul is entirely a work of grace, in opposition to every thing in the shape of merit on our part, in order to procure it; we might establish it, beyond the possibility of a doubt, by shewing that the origin and all the arrangements of the plan of this salvation between the persons in the Godhead—

the purchase of it by the mediation, and sufferings, and death of the Lord Jesus—and the application of it to the soul, and its perfect enjoyment of it at last through the agency of the Holy Spirit, are all of the free and unmerited grace of God; but, on this part of the subject, involving in it as it does, a truth so clearly and fully stated in the sacred Scriptures, and which, in a variety of forms, comes frequently more or less under discussion, we need not occupy your attention. It is on the other part of the statement contained in the proposition which we have just announced, namely, that the salvation of the soul requires on our part the utmost diligence, that we are anxious to fix your attention. Every person who has paid any thing like becoming attention to this subject, must have observed that many who profess to believe that salvation is entirely a work of grace, lamentably fail in the practical application of the subject to themselves; some of them making this grand and distinguishing glory of the Gospel the cause of their cold indifference about it; and others, turning it on this account into lasciviousness, and continuing, in opposition to the plainest declarations of Scripture, and to the evident and avowed design of the Gospel, in sin, that grace—as they say—may abound. Thus the Gospel, through the wickedness of man, is awfully perverted into the ministry of sin. With the view of endeavouring to prevent this awful abuse of Divine mercy in any of you, and to lead you to the exercise of the utmost diligence in seeking the salvation of your souls, we remark:

1. That, though the soul is entirely passive in the great change of regeneration, yet much is required on the part of the sinner even previous to it. For, the soul, though spiritually dead, is yet physically and rationally alive; and, though it cannot overcome the bent of its deep-rooted depravity, nor form itself in all its dispositions, sentiments, and affections after the holy laws of God, yet it has doubtless a power over our outward conduct, and, to a certain extent, even over its own volitions; and, in order to the obtaining of salvation, it is absolutely necessary that this power should be exerted to the utmost extent possible. Thus—for example—though a man cannot change his heart, yet he may avoid acquiring evil habits, or strive against them when unhappily acquired, as well as exert himself in order to acquire

them; he may shun such company, and such places, and such pleasures as are known to be morally dangerous, and may with as much ease and certainty place himself under the salutary influence of that which is holy and good; he may frequent the ordinances of the Gospel, as well as any exhibitions of folly and impiety; he may read the word of God, and meditate upon it as well as any other book; with the same powers of mind as enable him to express his desires to any of his fellow creatures, he may pray unto God; and he may refrain his hands from evil, and his lips from speaking guile. These, and many such exercises are evidently within the compass of the physical and rational powers of all men. Now, though we cannot affirm, that in all cases the person who acts thus, shall become a genuine disciple of the Lord Jesus, or, that in any case, such conduct merits the supernatural influence which is necessary to convert the soul; yet, it may safely be affirmed, and it is a truth which cannot be too much impressed on our minds that, the wilful neglect of these means, and the perseverance in known iniquity, are the sure and inevitable course to everlasting destruction; as we thereby neglect the only channels through which Divine mercy is communicated to the soul—put ourselves beyond the reach of their influence—and continue in a state of open and daring rebellion against God. And, though we cannot, as we have already remarked—affirm for certainty, that the use of these means will, in all cases, end in the salvation of the soul; yet, we may add, that we have the strongest reasons for believing that no one ever persevering acted in the manner here supposed, and at last perished—for as these are the means which God has appointed to bring the soul to the Saviour, it is only in the use of them that we can expect the attainment of this end; and, as he has appointed them for this end, in the use of them, we have every reason to hope and believe that he will render them effectual for attaining it. We remark:

2. That especially after conversion, much is required on our part in order to the completion of the work of salvation in the soul. The salvation of the soul, let it ever be remembered, is far from being accomplished by its conversion to God; on the contrary, it is then only begun, and requires the utmost exertion and perseverance on our part before it

can be brought to a happy termination. Hence, it is, that the Christian life is compared to a race—a wrestling—and a warfare, which require the utmost exertion of the various faculties of the mind, and the powers of the body, and long continued perseverance, in order to ensure a victory. The duties to be performed are all of the highest order; the excellence of character to be attained, is also so high, and the obstacles in the way of attaining it—arising from the remaining depravity of our own heart, and the temptations which we meet with are so numerous and great, that nothing but the utmost devotedness to the work can enable us to accomplish either. The enemies also to be overcome, are so subtle, powerful, and vigilant, and occasionally exercise so strong an influence against us as to require on our part the utmost wisdom and watchfulness in wielding even the whole armour of God, that we may be able to resist their wiles, and remain steadfast in our faith and love to Christ. So difficult indeed does the Christian feel this work, and so powerful is the influence which his spiritual enemies exert against him in attending to it, that it is only through the Lord seconding his exertions by his Almighty power, and perfecting strength in his weakness that he is able to persevere and overcome. “Had not the Lord been on my side, when mine enemies rose up against me, then had they swallowed me up quick, when their wrath was kindled against me,” is his constant grateful acknowledgment, and forms part of his daily ascriptions of praise unto Him who performeth all things for him. Thus, to live to the glory of God whilst here, he finds is no easy undertaking; and to prepare to meet him, and to dwell with him for ever, he justly considers to be of all things which can possibly engage his attention, the most momentous—and which nothing, but the utmost diligence on his part, assisted and directed by the grace of God, can enable him to accomplish.

Having thus considered the necessity of the utmost diligence on our part in the use of the appointed means of grace, in order to the salvation of the soul, let us now consider.

II. That, for the purpose of enabling us to secure it through the exercise of this diligence, certain seasons and opportunities are granted us.

Though the securing of the salvation of the soul is a work that is unspeakably

arduous, yet the arrangements of the Gospel are admirably adapted to meet its difficulties, and to enable us to overcome them. Thanks be unto God therefore, that though difficult, yet it is not impossible; for God, of his own infinite mercy has provided a Saviour—has appointed the means of grace—has put us in possession of them and grants us certain seasons and opportunities for the diligent and practical use of them. In the text, these are represented under the familiar figures of a harvest and summer—seasons, which require the diligence of the husbandman, and in which his exertions may be crowned with abundant success. Of the seasons and opportunities which are allotted us for securing the salvation of our souls, we may specify

1. The period of life in general. True it is, as the sacred Poet has remarked.

“Life is the time to serve the Lord,
The time t’ ensure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.”

And the best idea that we can form of life is, that it is the period which is allowed us to glorify God on the earth, and work out our salvation, and prepare for eternity. And as the earth was the world on which the Saviour completed, by his humiliation, and sufferings, and death, the wondrous plan of redemption, so it is the only world, during his stay on which man shall possess the means of grace, and the offers of pardon, so that when life is finished, and the soul has dropt its earthly tabernacle in the dust, and has passed the boundaries which separate time from eternity, and the seen from the unseen world, it leaves behind it every thing that is peculiar to its situation whilst here—takes a final farewell of all the ordinances of religion, and of the offers of mercy—and as it is then found to have improved or neglected, to have embraced or rejected them, so will its eternal destiny be fixed by Him, from whose tribunal there is no appeal, and from whose penal inflictions there is no escape. “It is appointed unto man once to die, and after that the judgment”—the judgment that will be final, and in which, the grand investigation will be into the evidences which our character and conduct may furnish, as to our having believed or disbelieved the Gospel. How unspeakably important then is life, when thus connected with eternity—and the proper means of grace, when thus

viewed in connexion with our eternal destiny! O think of this, ye who are allowing its days, and its mercies to pass unimproved. If it ends whilst ye continue in this state of carelessness and impenitence, your doom will be sealed, and your everlasting and unutterable misery will commence—for

“There are no acts of pardon past
In the cold grave to which we haste;
But darkness, death, and long despair,
Reign in eternal silence there.”

2. The season of youth. Tho' youth, owing to its inexperience and volatibility, may justly be regarded as a critical period of life, yet it possesses many and peculiar advantages—advantages which cannot be enjoyed at any future stage of it, for attending to the salvation of the soul. Thus, for example—the mind is then more flexible and may more easily be inclined to any thing, to which it gives its attention; habits are but forming, so that it has not to contend with long established and deep rooted habits of vice, or carelessness about Divine things, which, owing to the depravity of the mind, are far more easily acquired than are ever got rid of; it is not yet involved in the complicated and often perplexing affairs of business, which, in many cases, are pled as an excuse for neglecting the one thing needful; it is not harassed by the many cares and troubles which usually attend us at a more advanced period of life, nor is it (shagreened and) broken, by the many disappointments to which we are all more or less exposed; it is not under the influence of long cherished prepossessions against the truth, and can therefore the more easily and successfully carry on its enquiries into the truth, and the various doctrines and precepts of the Gospel; it is then also more susceptible of impression, and can more easily abandon our course of conduct and embrace another than it can do at any future period. When we take all these circumstances into consideration, we cannot but perceive how important the season of youth is, in connexion with our religious character and eternal destinies; for according to the opinions which we then imbibe, the habits which we then form, and the course which we then take, so, in general, will be the whole of our future conduct. Let the young then lay these considerations most seriously to heart, and not allow this golden season to pass unimproved, by postponing, it may be to a distant—

and, in all cases, assuredly to an uncertain futurity, the grand decision, but instantly make it, and, with all the ardour and sincerity of youthful attachment, give to the Saviour and the salvation of their souls their best thoughts, their best affections, and their best—yea, the whole of their future days.

3. The season of health. How desirable, valuable, and necessary is health, in order to the successful prosecution of any undertaking, and to the real enjoyment of any mercy; but, alas! how seldom it is employed in attending to the salvation of the soul, and in preparing for eternity. One of the most common delusions of the mind on this all important subject is, that the season of affliction and declining health is the best adapted for taking into consideration the concerns of the soul, and for obtaining a just view of the value of religion. Without calling in question the statement that the vanity of the world is then best seen, and the necessity of personal piety, to the safety and felicity of the soul, is then most impressively felt, is it not extreme folly to postpone that, which is at all times, and in all circumstances, the first and most important duty in which a human being can engage, to be attended to only at the last, and when we are the least able to attend to it? Is the invaluable blessing of health given us for no other purpose than that we may the better attend to the concerns of the world, or the more successfully succeed in banishing God from our thoughts, or the longer continue the servants of sin? What an abuse is this of the goodness of God to us, to turn his very mercies into the cause of our continuing in sin, and the means of strengthening our rebellion against him! Or, is it because that the objects of religion—the wonders of redemption—and the glories of heaven, are unworthy of our attention, that mankind in general act thus? Where shall we find subjects of equal importance, grandeur, and glory; or calculated to impart equal improvement, or felicity to the soul? Or, is it because that when the mind is enfeebled, and impaired in its faculties through declining health, or tortured by pain and distress, that it is best fitted for calmly examining into its state in connexion with God and eternity, or into the nature of the Gospel? How far is this from being the real state of the case? For, if we find it difficult when the mind is in its vigour, and all its faculties are in proper exercise, duly

to fix our thoughts on spiritual and eternal things, how much less likely are we to be able to do so when it is enfeebled or distressed by pain, or tortured by fearful forebodings about its future destiny? O let us not then, whilst in health put off attending to the concerns of the soul till a season of affliction overtake us, or, till we find ourselves amid the agonies and solemnities of dying, but spend it chiefly and supremely in seeking our everlasting well-being.

4. The period of our possessing the means of grace. The means of grace, as being the appointed channels through which Divine grace and mercy are communicated to the soul, are by far the most valuable blessings that we can possess in a present world. Various circumstances, however, may deprive us of them. A removal, for example, to some part of the world where they are not possessed, may put us beyond their reach—sickness may render it impossible for us to attend on the public ordinances of religion—and such may be the stupifying effect of the disease with which we are assailed, that we shall be incapable of mental exertion, and can therefore derive no benefit from the private ministrations of Christian friends; or God, as a just judgment upon us, for our long continued impenitence and rejection of the Gospel, may deprive us of them by removing our candlestick out of his place, as he has long since done in reference to the Seven Churches in Asia. It becomes us then, when possessed of the means of grace, in which the Lord comes nigh unto us, offering us the riches of his goodness and mercy in Christ Jesus, and exhorting and intreating us to return to him, and to walk in his ways—to embrace with the utmost readiness and gratitude his offers of mercy, and return to him with our whole hearts, and walk in all his ordinances and commands blameless.

5. The period in which the Holy Spirit strives with us by means of internal convictions. Of the vast multitude of impenitent sinners who sit under the preaching of the Gospel, there are probably few who have not at least occasional convictions of sin, or who have not felt that all was not right between them and God. This is particularly the case in seasons of general awakening, and pressing into the kingdom; and of all the opportunities, with which a sinner can be favoured, there is none which it becomes him more anxiously to improve

than this; for the Spirit of God will not always strive with us—there is a limit to his patience, and kindness, and love, and grace—and we have no control over his agency; he worketh how, and whensoever he pleases; so that, when he worketh upon us, whether it be by his common or special influence, it becomes us then, with the utmost diligence, in connexion with him, to “work out our salvation with fear and trembling”—lest, through our carelessness, or resistance of his influences, he should leave us to our spiritual deadness, and, like the old world, to perish in our sins. In place therefore of trifling with our convictions, or putting off compliance with them till some future period, whenever conscience reproves of sin, or excites us to the performance of some neglected duty, or exhorts and warns us to flee from the wrath to come, we should instantly listen to its warning voice, and comply with its admonitions; and, in place of putting it off till some more convenient season, we should rather put off every thing else, that we may be able to attend to it; for we know not but it may be the last and expiring effort to bring us to reflection—to reclaim us from the error of our ways—and to lead us to the Saviour that will ever be made;—it may be, for aught we know, the last gleam of hope—the last ray which our summer’s sun will ever shed upon us—and whilst it lasts, it is both our duty, and our highest interest to improve it by fleeing to the hope that is set before us, lest the blackness of darkness overtake us, and involve us in irretrievable, and endless, and unutterable woe.

III. That if these seasons and opportunities are allowed to pass, without being improved, the situation of the sinner is for ever hopeless. This will appear, if we consider

1. That he has sinned out the *only* seasons and opportunities in which mercy will be offered to him. As the word of God makes no mention of any means of grace, except those which have already come under our consideration, nor any season, nor opportunity that we shall ever have for improving them, except those which we have already pointed out to you, it is worse than vain to indulge an expectation of any other. For the word has gone forth from him, to whom it belongs of right to fix the eternal destiny of all, and who is unchangeable in his purposes, that “now”—that is during life—“is the accepted time,

now is the day of salvation;" but, he makes no allusion to any offer of mercy to be presented after life has come to a close. In opposition to this, he has clearly told us that, after death cometh the judgment, when the eternal destiny of the soul will be unalterably fixed, according as it shall be found to have improved or misimproved the means of grace, during the seasons and opportunities in which God has granted them to us; and, as in the case of the sinners to whom the text refers, these seasons and opportunities are all past, without the soul having been brought to the Saviour—without its having fled to the refuge from the storm, or the covert from the tempest, which infinite mercy has provided for us, when death puts an end to its earthly existence, the sun of its mercies sets, and that for ever, and leaves it unsheltered amid the darkness of despair to the storm of Divine wrath, which shall come upon it to the uttermost as a despiser of Christ, and who, by neglecting or abusing the seasons of mercy, "hath treasured up unto itself wrath against the day of wrath, and revelation of the righteous judgment of God."

2. His state and character. If we consider the state and character of a person who dies in a state of impenitence under the Gospel, we shall easily perceive that they preclude the possibility of a hope concerning him. The means of grace having proved ineffectual—the seasons and opportunities for repentance, and for laying hold of the hope that is set before us, having been allowed to pass unimproved, he of course dies in a state of sin, under the condemning sentence of the holy and righteous laws of God—he has neglected the great salvation, which infinite wisdom devised, and infinite love perfected, and infinite mercy offered to him! He has *despised* the Saviour, though possessed of all possible excellence, and exactly suited to his circumstances! He has done despite unto the Spirit of Grace, by resisting his influence, or setting at nought his reproofs, his warnings, and intreaties, what then can remain for him, but that which the word of God tells us remains for him—namely—"A certain fearful looking for of judgment, and of fiery indignation," to consume him as an adversary of God. His guilt, in having thus sinned against knowledge, and the convictions and remonstrances of his own mind, and against all the mercy, and love, which God can manifest to a sin-

ner through the Lord Jesus, is **unspeakably** aggravated, and without the shadow of an excuse. His sins may also have been accumulating through a long life. His sinful propensities, and wicked passions are all unmortified—and his evil habits, deeply rooted in the heart, and long cherished, are all unsubdued; he is therefore utterly destitute of all moral fitness for heaven, and cannot therefore appear amongst its holy society, nor take any part in its holy exercises, nor feel any pleasure in its glories. When he dies therefore, his case must be utterly hopeless, for he is unfit for heaven; but, as a vessel fitted for destruction, he will assuredly be cast out into utter darkness, where there is nothing but weeping, and wailing, and gnashing of teeth.

3. The character of God, and the awful decisions of the judgment. God is a holy God, and as such can have no fellowship with the workers of iniquity. The evil man cannot dwell with him; for he dwells in the high and holy place, into which there can enter nothing that defileth, or that worketh abomination, or that maketh a lie. The decisions of the judgment have also all a reference to our characters as sinners, or as persons who are justified, and sanctified, and saved through the Lord Jesus. Hence, it is said that—"unto them who are contentious, and obey not the truth, but obey unrighteousness, God will render indignation and wrath;" and that "the Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them who know not God, and obey not the Gospel of our Lord Jesus Christ,—who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." In that day, when the strictest scrutiny will be made into the actions and character of all, and when the righteous shall be scarcely saved—that is, not without the clearest evidence of their interest in the Saviour—where shall the ungodly and the sinner appear, who hath sinned out the day of his merciful visitation? Where, O where can he appear; but among the enemies of the Lord, who shall go away into everlasting punishment prepared for the devil and his angels? How fearfully certain is their doom, beyond the possibility of a doubt, or the hope of escape! Having allowed the harvest to pass, and the summer to end, without seeking shelter from the impending storm, though provided for them, and

offered to them in the most gracious terms, they are justly and inevitably exposed to all the fury of Divine wrath which shall come upon them for ever and ever.

By way of improvement of this important subject, permit me to address

1. Those who are acting on the principle, on which the text is founded, and are diligently seeking, in the use of all the appointed means of grace, the salvation of their souls. From the whole train of this discourse, we learn that the work in which you are engaged, has the first claim on you for deep, and constant, and prayerful attention, and is decidedly the greatest, and most important in which a human being can be engaged, on this side of heaven; for, on the successful prosecution, and happy termination of it, depends your everlasting happiness, or woe. How concerned then should you be to make a proper improvement of the various means, and seasons, and opportunities of grace, which God has so long, and so richly granted to you! Recollecting how much depends on the use which you now make of them; see, O see that ye work out your salvation with fear and trembling, for it is God—over whose agency you have no control, to recall it when it has ceased to operate upon you in a gracious manner—who worketh in you, both to will and to do, according to his good pleasure. Let not therefore the cares, or the troubles of life, or the deceitfulness of riches, lead you to forget that you are now acting for eternity, or to relax your diligence in the arduous work in which you are engaged. Beware of entangling yourselves unnecessarily in the affairs of the world, lest you be overcome by its many flattering temptations; and in place of thinking that you have already attained, or are already perfect, forget your past attainments, press on to higher degrees of grace, of love, of devotedness, and of conformity to Christ. In place of indolence and carelessness, as if vigilance were less necessary, or your work less arduous, or your dangers less imminent, as you advance in the journey of life, rather give increasing diligence to “add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity.” And “take heed lest there be in any of you an evil heart of unbelief in departing from the

living God”—and see that “ye hold fast the confidence and the rejoicing of the hope firm unto the end”—that, when the sun of your mercies sets in this world, you may ascend amid its parting, yet brightening rays, to the unclouded glory, and the never ending blessedness of heaven. Go on thus to perfection, and in thus acting, you will find that God, “who performeth all things for you,” will make all needed grace abound towards you, that ye, having all sufficiency in all things, may be able to abound in every good work,” and may be prepared for his kingdom and glory.

2. Those who have never yet attended to this great work. Ah, how distressing is it to see multitudes in every stage of life, to whom the Gospel is made known, treating its claims, its offers, and its intreaties with the greatest indifference, or openly despising and rejecting it, as if they had no souls to be saved, or as if they required not an interest in the Saviour in order to their salvation; or, as if this interest could be secured at any time, and in any manner in which they might think fit to seek it! The young, captivated with the pleasures, or the delusive prospects of the world, usually postpone attending to the concerns of the soul, as if it were work unsuitable to their age, or unnecessary to be done till a more advanced period of life. Many also in the middle of life, plead their cares, their troubles, their diligence in business as an excuse why they also neglect it, and put it off to some other day! Whilst many even in old age, whose silvered locks and tottering steps affectingly tell us, that they are fast ripening for the grave, are seen labouring under some similar delusions, and allowing, it may be, the last season, and the last opportunity of mercy to pass away unimproved! But, oh my fellow sinners, what folly is this! Is not the salvation of the soul the first, as well as the most arduous work, in which as sinners and immortal beings we can engage? And who amongst us can tell what a day, or an hour may bring forth? The youth, whose countenance to day is a picture of health and beauty, may—before tomorrow’s sun has arisen on our world—be numbered with the dead. The man of business too, whose mind is filled only with schemes of future enterprise and aggrandizement, may as speedily come to an end of his course—whilst the man of age must soon, in the natural course of events, be numbered with the genera-

tions that are gone;—and, oh! what will be their eternal destiny, if they die without having attended to the salvation of their souls—if their harvest pass, and their summer end, and they are not saved! As they think on the past, under what grief and unavailing regret for their folly and impiety in sinning out the day of their merciful visitation, will they close their eyes on all the vanities of the world, and leave for ever the means of grace, without the shadow of a hope of having even one more offer of mercy made to them! With what awful forebodings also of their lost condition—of their future and unutterable misery will they pass the boundaries which separate the seen from the unseen world! And how can we imagine, far less describe, the horror, and anguish, and despair which will seize upon them, when they first lift up their eyes in the place of everlasting torment! O consider this, ye who are now forgetting God, and neglecting to attend to the one thing needful. The present moment only is yours; the future to you is all uncertain and unknown;—death is ever near, the Judge standeth before the door—and the judgment that will consign you to unutterable misery, or award you to ineffable glory and blessedness, will soon be passed on you; there is therefore no time for trifling, nor for delay. *Now* only is the accepted time—*Now* only is the day of salvation. In whatever stage then of life you are placed, let the salvation of your souls obtain your first and chief attention. No future period is so suitable, or so advantageous for attending to it as the present. Let the time that is past, and which cannot be recalled, though you were to give all worlds for it, more than suffice you to have fulfilled the lusts of the flesh and of the mind, and to have walked after the course of this world. Let your mind now rouse itself to a just consideration of your danger and fearful responsibility—and, whilst the Majesty of heaven still comes near to you in the tenderest offers of mercy, O be intreated to embrace them—remembering, that if you come short of it through unbelief, there will be no remedying the evil beyond the grave—and lest, amid the agonies of dying, your departing spirit should take its exit from the body under the still greater agonies of despair, exclaiming, in bitter and unavailing regret, as it takes its last glance of the world, and bids farewell to all around it—“the harvest is past, and the summer is ended, and I am not saved.”

O think of this, ye who are allowing another year to close upon you in a state of impenitence—lest ye yourselves should soon realize it in all its agony. Urged then by the fearful catastrophe which awaits a course of final impenitence; come, O come, and cast yourselves on the offered mercy of Him, who is able to save all who come unto God by him. May God, of his rich mercy, grant you all repentance unto life, and at last the end of your faith, the salvation of your souls.

(From the Dublin Evening Mail of Wednesday, June 24, 1835)

GREAT MEETING AT EXETER HALL, LONDON.

The great meeting at Exeter Hall, Protestants of all denominations unan- convened by the following notice, was swerable testimony on this subject.

To the Protestants of Great Britain and Ireland.

“The undersigned having recently discovered by authentic and unquestionable documents, which they have reason to believe have never met the public eye, that the standards adopted and the principles inculcated by the Roman Catholic Hierarchy of Ireland, are of the same intolerant and persecuting nature at this day that are well known to have characterised their Church in former times, do feel it their painful but imperative duty to stand forward and produce before

“They make this public address to Protestants for the purpose of giving to them an opportunity of judging on a question of vital importance to every one who values the rights of conscience, and the security of property, of liberty, and of life; and also for the purpose of affording to the Roman Catholic Bishops in general, and to Dr. Murray, Roman Catholic Archbishop of Dublin, in particular, as specially implicated in the charge, an opportunity of meeting it in public, in their own persons, or by any of their clergy, or by any Roman Catholic layman, duly delegated and authorised by them.

"They accordingly give notice, that three or more of their number purpose, with the gracious permission of Divine Providence, to attend at Exeter Hall, on Saturday, the 20th day of June instant, at twelve o'clock, and submit and illustrate the documents to which they have above referred. (Signed)

H. R. Dawson, Dean of St. Patrick's,	Rev. Mort. O'Sullivan,
Robert Maude, Dean of Clougher,	Rev. J. D. Hastings,
Richard Murray, Dean of Ardagh,	Rev. Thos. Kingston,
J. H. Singer, D. D. F. T. C. D.	Rev. Arth. Newcombe
Henry Cooke, D. D.	Rev. C. H. Minchin,
Rev. Robert Daly,	Rev. Casar Otway,
Rev. Horace T. Newman,	Rev. John Hare,
	Rev. Edward Marks,
	Rev. Wm. Hare,
	Rev. Gibson Black,
	Rev. Sterling Ould,
	Rev. Robt. M'Ghee.

Regulations.

"1. Admission to be by tickets, to be had at No. 9, Exeter Hall, Strand, and every person using a ticket of admission shall be considered as promising submission to the Chair.

"2. Any Roman Catholic clergyman or layman authorised by any one or more of the Irish Roman Catholic Bishops, and who shall have left his name and authority at No. 9, Exeter Hall, at or before twelve o'clock on Friday the 19th of June, will be permitted to speak.

"3. No Protestant, but those who are delegated by the clergy who have signed the above document, to be permitted to speak.

"4. Every speaker must confine himself under the correction of the chair, strictly and exclusively to the subject in hand."

It was expected, that either the Roman Catholic clergy would have themselves attended the meeting, or have delegated some persons on their behalf to do so, and consequently, the greatest excitement pervaded the public mind to witness a discussion, in which the tenets of the church of Rome were to be publicly impugned. Eleven o'clock was the hour appointed for the commencement of the proceedings, but, long before that period, every seat in the Hall was occupied by ladies and gentlemen of the first rank and station.

At ten minutes past eleven o'clock, Lork Kenyon appeared upon the platform, and was loudly cheered.

Mr. Hardy, M. P., having moved that Lord Kenyon do take the chair, and the motion having been seconded, his lordship took the chair accordingly.

His Lordship addressed the meeting in the following terms:—On this most important and solemn occasion, I am not going to intrude any observations of my own upon the meeting. We are here summoned upon one of the most important and sacred occasions upon which Christians can be called together; and I am sure I only say that which will meet with a corresponding feeling from all present when I suggest, that the proceedings should be opened by a prayer to Almighty God; I therefore call upon upon the Rev. Dr. Halloway to open the business of the meeting by prayer.

After prayer, Lord Kenyon said—Before any of those who are appointed to address the meeting proceed to do so, I think it desirable, for the sake of making the business more distinct to the great assembly here present, to read the notice which was given for holding this meeting—(The noble lord here read the notice.) With respect to the rules to be observed, I am anxious that those rules should likewise be perfectly understood by all present. Having read the rules, his lordship said—I now beg leave to notify to the meeting, that the Rev. Mr. M'Ghee is about to address them.

The Rev. Robert M'Ghee said—My lord, ladies and gentlemen: before I enter upon the subject on which I have been appointed to address the meeting to-day, I am obliged very reluctantly to state, that after this meeting had been fixed beyond the power of revocation, the appointment of the visitation for the archdiocese of Dublin necessarily prevented the attendance here of the Dean of St. Patrick's and the Rev. Robert Daly. I mention this circumstance with peculiar reluctance, because if they had been enabled to come in time, my friend, Mr. Daly, would have taken the place which I feel comparatively so very unworthy, and, I regret to add, physically unable, to occupy. Labouring as I do under much pain and weakness in that organ which I am now obliged to exert—knowing that the statements which I have to make are necessarily prefatory to the observations of those who are to follow me—unable to throw any additional weight upon them, and being thus deprived of the assistance of my reverend friend, Mr. Daly, I really should have sunk under the apprehension of the important duty which has devolved upon me, and the consciousness of my own incapacity, if my reverend brother, Mr. Tottenham, had not come to me at a

moment's notice. I have put him in possession of the statements which I have to make, and I trust to your kind indulgence to permit him to assist me in reading the documents which must necessarily be submitted to you; and if I should be unable to conclude my address, to allow him to finish the statement which I have to make. Throwing myself, therefore, upon your kind indulgence, I shall proceed to the subject which has called us together. We cannot but regret the necessity which has obliged us to publish any document which might be supposed to have even a tendency to lead this meeting to prejudge the case which is to be submitted to it, or to cast any imputation upon the Roman Catholic hierarchy or priesthood of Ireland: but if we had brought forward charges against men, as regarded their doctrines or principles, without giving them an opportunity of knowing the nature of those charges, and of coming forward to meet and answer them in public if they pleased, then, indeed, we should have been accused, of misleading your judgment, as it were by stealth, and of attempting to excite a prejudice which the objects of it had not an opportunity to counteract. This you feel would be an injustice, and, therefore, we were obliged to publish the statement, which many of you have read; but you will permit me, if any wrong has been done, to redeem it by reminding you, that it is the principle of British justice to presume every man innocent until he is proved to be guilty. Let me, then, in their behalf—since the Roman Catholic prelates have neither come here themselves, nor delegated any of their clergy, or any Roman Catholic layman, to appear amongst us—permit me, in their behalf, to remind you, that it is your duty not to receive any charge or imputation against their doctrines and principles, except such as shall be fairly, positively, and conclusively established to your sober judgment and consideration;—so then, when any resolution of yours is brought forward upon these grounds, it will bear your own calm and deliberate reflection, and will go forth, I trust, with weight and power to the remotest corners of your country. The statements which are to be submitted to you, consists partly in matters of fact. The first is, that a certain book—this book—*Dens's Complete Body of Theology*, has been adopted by the Roman Catholic prelates of Ireland as the stand-

ard guide of the Roman Catholic clergy of Ireland for twenty-seven years past, namely, from the year 1808, down to the present year. The second point to which your attention will be called, is a consideration of the nature of that book. In the first statement which I shall have to make, I am happy to feel that I shall not be obliged to introduce any question which can cast any reflection upon the doctrines or principles of the Roman Catholic prelates. It is a mere question of matter of fact. If you have been led to suppose that this book is a bad book, you are now called upon to dismiss that consideration from your minds, and to look simply to the evidence of the fact which shall be submitted to you. If I can show to you these several points—first, that the Roman Catholic archbishops and bishops assembled on a certain day in the year 1808—if I can show, secondly, that they being so assembled, selected this book from the whole body of their Theology as the best book that could be republished—if I succeed in showing, thirdly, that they so selected it for a particular purpose, namely, that they considered it the most secure guide for those ecclesiastics who might not have an opportunity of access to libraries, or of consulting their superiors where they wanted information—fourthly, if I can show that, in consequence of that resolution, they ordered 3,000 copies to be printed of the work, which then consisted of seven volumes, that is, according to calculation a copy for every Roman Catholic priest in Ireland—if I can show that this book, calculating the price as the same at which it sells now, allowing for an additional volume in the present edition, was then worth the enormous sum of 5,250 guineas—if I can show that twenty-three years after, namely, in 1831, this book was set up as the conference book for the Roman Catholic priests of Ireland, or rather, I should say, of the province of Leinster, by Dr. Murray, Dr. Kinsella, Dr. Keating, and Dr. Doyle, (the Archbishop of Dublin, and the three other bishops of the province of Leinster)—and that, in consequence of the scarcity of the work there, (the whole of the former edition of 3,000 copies being out of print and lost sight of in Ireland), a new edition was ordered—I say ordered, as we have reason to think it was for an 8th volume,—the previous edition having consisted of only seven—was added with the express sanction and approbation of

Doctor Murray, the Roman Catholic Archbishop of Dublin—if I can show this on the testimony of the publisher of both editions—that of 1808, and that of 1832—if I can also show that the questions proposed at the private conferences of the Roman Catholic priests, printed in the most authoritative documents, signed by the Roman Catholic hierarchy of Ireland for five years, namely, for the years 1831, 1832, 1833, 1834, and 1835, are taken consecutively from this book, and correspond with the executive chapters in *Dens*—if I can shew these different points, then I think I shall have satisfactorily established the fact, that this book has been set up as the standard authority and guide of the Roman Catholic priests of Ireland from the year 1808, down to the year 1835. The first document to which I shall beg to call the attention of the meeting is this: It is a History of the Roman Catholic Association, by Mr. Wyse, M. P. I find in the appendix, No. 7, a number of resolutions adopted at a meeting of Roman Catholic prelates assembled at Dublin, on the 25th of February, 1810. The following resolutions were on that occasion unanimously adopted:

“1st Resolved, That it is the undoubted and exclusive right of the Roman Catholic bishops to discuss all matters appertaining to the doctrines and discipline of the Roman Catholic church.

“2d Resolved, That we do hereby confirm and declare our unaltered adherence to the resolutions unanimously entered into at our last general meeting, on the 14th September, 1808.”—*Wyse's History of the Catholic Association*, vol. ii., appendix, p. xx.

This is an independent document. It has nothing to say to the question, but it proves this fact—that the meeting of February, 1810, adverting to the meeting of September, 1808, and adopted all the resolutions of that meeting; that is merely an independent testimony, but here is a book which informs us what those resolutions were—at least what one of those resolutions was which were adopted at the meeting of the 14th of September, 1808. I beg to call your particular attention to this extract:

“At a meeting of the Roman Catholic Prelates of Ireland, held on the 14th of September, 1808, it was unanimously agreed that *Dens's Complete Body of Theology* was the best book on the subject that could be republished.”

Here we have the fact, that the Roman Catholic Prelates met on that day, and in the book, it is proved that they selected *Dens's Theology*, “as constituting the most secure standard for the guidance of those clergymen who had not access to libraries, or an opportunity of consulting those who were placed in authority over them.” They set it up as the standard authority for all Roman Catholic priests when they could not refer to libraries, or could not consult their superiors. The book goes on to say, that,

“Inasmuch as his Grace Dr. Murray, Dr. Doyle, Dr. Keating, and Dr. Kinsella, have made it the conference book for the clergy of the province of Leinster, the publisher, as well to obviate the difficulty experienced by them in procuring the work, as also to advance the cause of religion and morality in the other parts of the Irish church, is induced to reprint a limited number of copies.”

Now, this limited number of copies, the publisher told me and a brother clergyman, amounted to three thousand. So that we have here the testimony of the publisher of both editions, the one printed in 1808 and the other in 1832. It is then mentioned, that another volume was added, with the express sanction and approbation of the Most Rev. Dr. Murray. I have now to mention what the book is upon the authority of which I make this statement. This is, I may say, the most authoritative book in the Roman Catholic church of Ireland. The priests are obliged, under the penalty of what they call mortal sin, to repeat certain exercises every day, which they call offices. These are taken from the Breviary, from the Missal, and from parts of Scripture, which I know not; but every year there is published a directory, under the authority of the Roman Catholic Archbishop of Dublin, in which these offices are prescribed for every day in the year. Therefore, before the first of January every Roman Catholic priest in Ireland must have this book, and he must have it in his hands every day of the year, to direct him. It is called *The Priests' Directory*. In this book it is stated, that the Roman Catholic priests are to hold, four times in every year, a conference, in which questions are to be proposed by the prelates of each diocese, and the priesthood are obliged to be informed of the standard

principles of their church in answer to all those questions. Now to show that the statements I have made are correct, the directory from which I have read is that of 1835, this year. I shall now refer to the Directory for 1831, and we find the questions for the conference printed in each of the Directories. In that for 1831, the heading of the questions for conference is as follows:

"Obeying the commands," (I am translating from the Latin,)—"obeying the commands of the most illustrious and most reverend archbishop and bishops of the province of Leinster, we shall discuss the treatise from the author, Mr. Dens, of 'human actions,' in two conferences—of 'sins,' in one conference, and of 'conscience' also, in one conference, for the year 1831."

This was in 1831, twenty-three years after the first edition of the work was published in 1808, and in consequence of this being set up by the command of 'the most illustrious and most rev. the archbishop and bishops of the province of Leinster,' a new edition was printed in the next year. I have here the Directory for 1832, and the same facts are exactly recorded of the meeting of the bishops, and the following notification is given—"In the press, and will be published in March, 1832," &c. We have here the questions for the conference of this year printed, and the heading is—"there will be four conferences for the year 1832, in the province of Leinster, in which, following Mr. Dens as our author, we will discuss his treatise on the 'virtues.'" In the Directory for 1833, there are also the questions for the conference taken from Dens; in the Directory for 1834, also, the questions are taken from Dens, in the same consecutive order; and in the Directory for 1835, the present year, the questions are also taken in consecutive order from the same source. The questions of conference for 1831 will be found in the first volume of Dens, from page 144 to 182, each question in the printed conference corresponding with a chapter in Dens. The questions for the second conference will also be found from page 182 to 264. It is not necessary for me to trespass on the time of the meeting by referring to them in detail. It is sufficient for me to state, that the consecutive questions of conference for the five years, from 1831 to 1835, are taken from consecutive chapters in Dens, and those chapters are selected as furnishing authoritative stand-

ard answers to questions. It will now, I believe, be universally admitted that this book has been set up as an authoritative standard for the Roman Catholic priests of Ireland, during the time I have specified. The only objection which we could possibly have anticipated to this allegation is, that as the statement in the Directory is not actually signed by the Roman Catholic archbishops and bishops, but is only the statement of the printer, we cannot fasten a charge upon them: that the printer may put what he pleases in his book, and they are not answerable for what he may introduce for the purpose, perhaps, of puffing off the work. But, in answer to that, we must consider this question—is it possible that the authorised printer to the whole Roman Catholic church in Ireland—to the College of Maynooth, and the Roman Catholic prelates, should print a matter of fact concerning the archbishops and bishops of every diocese in Ireland, in a book which was to be in the hands of every priest in Ireland, if the statement were not true? Is it possible he should print a statement that all the Roman Catholic prelates had set up as a standard of theology, which all priests were to have in their hands—a work which they had not so set up? Is it possible he should publicly state that he had been for this very reason ordered to print this book, if he had not been ordered? Is it possible he could persuade the Roman Catholic clergy that they were to discuss in their private conferences, which they held under the direction of their bishops, certain questions which he should print, and that those questions should correspond with the authoritative standard, if those questions had not been proposed, and that standard not set up? I believe even a child would at once see that this is not possible. I confidently submit that there never was a clearer case than that which I have submitted to this meeting, and it was with a view to give an opportunity of impeaching this statement, if it were possible to impeach it, that I took the liberty of writing to Mr. O'Connell, to request him to come here, and if he could, to refute the authenticity of my statement by all the powers of his legal talents. We desire nothing but truth. It is a small matter for us to stand before a number of our poor fellow-sinners, when we remember that we are standing in the presence of our God. I trust I may say with equal confidence for my dear brethren and for myself, that

we come here influenced by no unworthy motives—impelled by no unkind or unchristian feeling, but simply to discharge an imperative duty to our church—our churches rather, for we are of different religious persuasions—to our fellow creatures of all denominations—to our country and to our God. I, therefore, before I proceed to the consideration of the second part of my statement, most confidently submit these facts to the judgment of the meeting, and I trust that there will not be not only a dissentient voice, as I am sure there will not, but even a single dissentient feeling. If I thought there could be any mistake, I would endeavour to anticipate it; but I confess I see no possible link that can be added to the chain of evidence, and I therefore confidently submit, through the chair, to this meeting, the following resolution:

“Resolved, That it appears to the satisfaction of this meeting, that *Dens's Complete Body of Theology* has been adopted by the Roman Catholic bishops of Ireland, as containing those principles which they approve for the guidance of the Roman Catholic priesthood, since the year 1808, and set up for the conferences of the priests in the province of Leinster, since the year 1831.”

The Rev. Dr. Cooke seconded the resolution.

Lord Kenyon then said, the meeting have heard the resolution proposed by the Rev. Mr. M'Ghee, and seconded by Dr. Cooke, and it is for them to express their sentiments upon it. Before I put the resolution, I shall take this opportunity of calling publicly upon Mr. O'Connell, and apprising him if he be present, that although he has given no notice of his intention to take any part in the discussion, it is open for him now to address the meeting on the subject under immediate consideration, as it will be during the future progress of these proceedings. The noble chairman then read the resolution, and put it to the meeting.

Some interruption arose here from an individual endeavouring to address the assembly, without having qualified himself by a compliance with the rules laid down. In reply to Lord Kenyon, who asked him who and what he was, he stated that he was an Irishman and a Roman Catholic. His Lordship then read the rules aloud, and inquired whether the person was deputed by any of the Irish Roman Catholic bishops or clergy?

to which he replied that he certainly was not.

Lord Kenyon then said, that independent of the rules which had been laid down, an express communication had been made to Mr. O'Connell, as the gentleman had just stated. It was no prejudice or imputation upon Mr. O'Connell that he had not presented himself there, in consequence of that communication; but that which was a special invitation to him, could not be considered and invitation to any one else.

The resolution was then carried, it may be said unanimously, not more than half a dozen hands in the vast assembly being held up against it.

The same person who had caused the former interruption, again endeavoured to address the meeting.

Lord Kenyon again declared he could not be heard. If an exception were made with respect to one individual, it might be expected that it should be made with respect to one thousand.

The Rev. Mr. Ghee again rose and said—I congratulate the meeting upon the resolution which they have unanimously adopted. You have this day decided upon a question which has baffled all the talents of all the statesmen and all the theologians of the empire from time immemorial. You have decided upon a question for which Mr. Pitt appealed in vain to the foreign universities. You have decided a point which your senators argued and reargued during all the time that the Catholic question was discussed in parliament. You have this day determined what is the nature of the principles really adopted by the Roman Catholic hierarchy of Ireland. The importance of that resolution cannot be calculated at this day. I firmly believe that the resolution you have adopted this day will be carried down in the page of your country's history; of the importance of it you can only be aware now, by considering the nature of the book which was proved to be so unanimously and authoratively adopted by the Roman Catholic prelacy of Ireland: and I am sorry that it is now my painful duty to state that the principles contained in that book are as bad—as full not only of error but of intolerance and persecution—as even the enemies, even the worst enemies of the Roman Catholic church charging its members with delivering from their most ancient councils. I will first state a few

propositions which are to be deducted from it.

In the first place, it will appear from it that the Catholic church accounts Protestants of all denominations, wherever they may be—they account us—heretics.

Secondly—They assert by baptism (for they allow heretical baptism to be valid,) we are brought under the power of the domination of the Church of Rome.

Thirdly—So far from granting us toleration, they hold that it is their duty to exterminate the rites of our worship.

Fourthly—That it is the duty of the Church of Rome to compel heretics by corporal punishment to return to the faith of Popery. And,

Fifthly—That the punishments so denounced are confiscation of property, exile, imprisonment, and death.

I have made some extracts from the documents on this subject, and have given in parallel columns the Latin and the English in a small pamphlet of 40 or 50 pages, which is published by Seely, to satisfy the public curiosity at the present moment. As I am suffering much pain in the organ of the voice, perhaps you will permit me to avail myself of your kind indulgence by requesting my rev. friend, Mr. Tottenham, to read some of those extracts, proving consecutively the points I have mentioned.

The Rev. Mr. Tottenham then came forward and said—Mr. M'Ghee's *first proposition is*—

"That Protestants of all denominations are accounted heretics by the Church of Rome, and worse than Jews and Pagans."

This is proved by the following extracts:

"What is heresy?"

"Answer. It is the unbelief of those who profess indeed that Christ has come, but who reject his doctrine as to any part as proposed by the church, such as Lutherans, Calvinists, &c."—Dens, vol. 2, p. 78.

In this it is established that the Church of Rome accounts all persons heretics who reject any part of the doctrine given by Christ, and of course they reckon their own doctrine as being identical with that of Christ.

Again—

"What kind of infidelity is the greatest sin?"

"We answer with St. Thomas, quest. 10, art. 6, by distinguishing. If the in-

fidelity is considered objectively, or in reference to the subject matter of it, then Paganism is worse than Judaism, and Judaism is worse than heresy—because the Pagan errs in more particulars than the Jew, and the Jew in more than the heretic. But if it is considered subjectively, or in reference to the pertinacity of the will and the resistance to the faith, then heresy is the worst; and Judaism generally worse than Paganism; because heretics are wont to have a greater knowledge of the truths of the faith than Jews, and Jews than Pagans; and so, generally, heresy is the greatest crime." Dens, vol. 2, p. 78.

Here we have two things established, first that the Church of Rome accounts Protestants as heretics, and secondly, as such, reckons them worse than Jews or Pagans.

The *second proposition* of Mr. M'Ghee is—

"That all are by baptism placed under the power of the domination of the Church of Rome."

I shall read the following extracts in confirmation of this statement:

"Are all who have been baptised, in the church?"

"We answer. No. And particularly heretics and apostates are evidently not of the church, because they do not profess the same faith and doctrine with those who are in the church, which, nevertheless, is expressed in the definition of the church.

"Objection. The church judges and punishes heretics, but she does not 'judge those that are without,' according to the Apostle, 1st Epistle to the Corinthians, chap. v.; therefore heretics are in the church.

"We answer, by denying the consequent; for although heretics are without the church, nevertheless they remain by reason of baptism subject to the church, whence she justly seizes them as deserters from the camp of the church, and so they are under the obligation of returning; but the Apostle is treating of those who have never entered the church, or who have not been baptised."—Dens, vol. 2d, p. 114.

Again, in the chapter of "Infidels and Heretics being subject to the law," we meet the following passage:

"Heretics, Schismatics, Apostates, and all similar persons who have been baptised, are bound by the laws of the church which concern them, nor are they more released from her laws than

subjects rebelling against their lawful prince are released from the laws of that prince.

“Objection. Heretics are not in the church, therefore they are not subject to the church.

“We answer by distinguishing the antecedent. If it means that heretics are not in the church, as far as relates to the union of charity and communion of the saints, we grant it: but if it means that they are not in the church as to subjection, we deny it; for they are made by baptism subject to the church, and they remain personally subject to the church wheresoever they may be.”—*Dens*, vol. 2, p. 289.

Thus the second proposition is established, that the Church of Rome considers Protestants as being by baptism subject to its jurisdiction, and the only point remaining to be considered on this part of the subject is, whether that Church considers the baptism of heretics valid. Now the Council of Trent uttered an anathema against those who should doubt the validity of such baptism.

“It is not required that a minister should explicitly intend to do that which the Roman Church does, but it is sufficient that he should simply and generally intend to do that which Christ instituted, or that which the true church does, whatsoever his opinion of that church may be, as the practice of the church declares, which holds the baptism of heretics to be valid.

“But what if he should have two conflicting intentions, as for example: the heretic baptizes, intending to do that which Christ instituted, or what his own church does, but not what the Roman Church does?”

“We answer. Such a man, morally speaking, baptizes in a valid manner.”—*Dens*, vol. 5, p. 133.

I now pass to the *third proposition*, and in doing so we are ascending to the climax—that so far from granting toleration, “*it is the duty of the Roman Catholic church to exterminate the rites of our religion.*”—In *Dens's Theology* are the following questions:

“Is it lawful to tolerate the rites of unbelievers?”

“This is answered, first—The rites of the Jews, although they sin in exercising them, may be tolerated with a certain degree of moderation, because from thence great good accrues to the church, namely, that we have a testimony to our

faith from our enemies, since by their rites those things which we believe are represented to us as in a figure.

“It is said, ‘with a certain degree of moderation,’ because if there be any danger that the Jews by their rites, prove a scandal to Christians, the church can and ought to moderate, or even to prevent it, as may be best expedient. Hence it has been decreed in the 5th Book of Decretals, 6th chap. 3 and 7, that it may not be lawful for the Jews to have many synagogues in one state, nor to build new ones in many places.

“We answer 2dly—The rites of the other unbelievers, namely, of Pagans and Heretics, are not in themselves to be tolerated, because they are so bad that no truth or utility can from thence be derived to the good of the church.

“Except, however, that some greater evils might accrue from some other source, or some greater good be prevented.

“Objection I. The Apostle to the Romans, chap. xiv. verse 5, says, ‘Let every man abound in his own sense,’ (we translate the Greek, ‘Let every man be fully persuaded in his own mind.’)—Therefore, liberty of religion is to be left to every man.

“This is answered by denying the consequence—(that is, by denying that liberty of conscience is to be left to every man,) for the Apostle is not treating of the rites of religion, but of the observance or non-observance of the difference of days and meats according to the law of Moses, either of which might well be done at that time.

“Objection II. The dilemma of Gamaliel, Acts, chap. v. verse 38 and 39. Where he is speaking of those things which the Apostles were doing, ‘Refrain from these men and let them alone, for if this counsel or this work be of man it will come to nought, but if it be of God ye cannot overthrow it.’

“We answer 1st, this is a dilemma not of the Sacred Scripture but of Gamaliel, who, by this apparent argument, wished to rescue the Apostles, whom he favoured, from present danger.

“We answer, 2dly, that granting the argument of Gamaliel to be valid, there is this difference, that the cause of unbelievers is not doubtful to the judges of the church as that of the Apostles was to the Jews, but it is clear that it is certainly false and condemned; whence it is not to be tried or approved, but extirpated, unless there may be some pru-

dential reasons which may induce us to tolerate it."—Dens, vol. p. 82, 83.

The *fourth proposition* is stronger still, namely—"That it is duty of the Roman Catholic church to compel heretics, by corporal punishment, to submit to the faith." The questions in Dens are these:

"Are unbelievers to be compelled to join themselves to the bosom of the faithful?"

"We answer first—Unbelievers who have never been baptized cannot be compelled to receive the faith in the first place, not by the church, because she has no jurisdiction over the unbaptised, according to the 1st Corinthians, chap. v. ver. 12.—'What have I to do to judge them that are without?' nor even by secular princes, although their superiors, because they have only a political power over them, which merely respects the public peace and tranquillity.

"The same also is proved by the example of Christ, the doctrine and practice of the church, and the form prescribed to the apostles in preaching.—Matt. x.

"Objection. It is said, Luke, chap. xiv., v. 23, 'Go out into the highways and hedges, and compel them to come in:' therefore all unbelievers can be compelled to receive the faith.

"This is answered by denying the consequent; for, according to St. Gregory, the words of the parable are to be understood of compulsion improperly so called, which is used by preaching, persuasion, showing of miracles, &c.

"But if, with St. Augustine, you understand the words of compulsion properly so called, then they are understood of heretics and schismatics, who have at some time made profession of faith, and who can, properly speaking, be compelled.

"We answer 2dly to the question, that unbelievers who have been baptised as heretics and apostates generally, and also baptised schismatics, can be compelled by corporal punishments to return to the Catholic faith and the unity of the church.

"The reason is, that they by baptism are made subjects of the church, and therefore the church has jurisdiction over them, and the power of compelling them, by the ordained means to obedience, to fulfil the obligations contracted in their baptism.

"This also obtains in the case of those who have been baptised in their infancy,

or who, compelled by fear or any necessity, have received baptism; as the Council of Trent teaches, session 7, canon 14; and the 4th Council of Toledo, canon 55.

"You may object—'No one believes against his will, but the will cannot be compelled; therefore no one can be compelled to the faith.'

"We answer by denying the consequent; for he is not compelled to believe against his will, but that from being unwilling, he should be made willing.

"You will urge again—'No one can be compelled to baptism, therefore no one to the faith.'

"We answer with St. Thomas on this:—'As to vow is the part of a willing mind, but to pay what is vowed is of necessity; so, to receive the faith is the part of the will, but to hold it when received, is of necessity, and therefore heretics can be compelled to hold the faith.'

"Meantime it is not always expedient that the Church should use this right, as will appear from what shall be said hereafter."—Dens, vol. 2, p. 79, 81.

Thus the church of Rome professes the power not over the unbaptised, but over all who are baptised in whatever class of heretics they may be found.—The *fifth and last proposition* is—"That the punishments which the church of Rome decrees against heretics are confiscation of property, exile, imprisonment, and death." This is the most important of all. I beg the attention of the meeting to it, and if necessary I will read the original Latin as well as the translation:

"What are the punishments decreed against those infected with that stain?"

"Heretics who are known to be such, are infamous for this very cause itself, and are deprived of Christian burial.

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

"Finally, they are also justly inflicted with other corporal punishments as with exile, imprisonment, &c.

"Are heretics justly punished with death?"

"St. Thomas answers—22 quest. 11. art. 3. in corp. 'Yes—because forgers of money or other disturbers of the state are justly punished with death, therefore also heretics who are forgers of the faith,

and as experience testifies, grievously disturb the state."

"This is confirmed, because God in the Old Testament ordered the false Prophets to be slain; and in Deut. chap. 17, v. 12, it is decreed that if any one will act proudly and will not obey the commands of the Priest, let him be put to death. See also the 18th chap.

"The same is proved from the condemnation of the 14th article of John Huss, in the Council of Constance."—Dens, vol. 2, p. 88, 89.

You will here observe, that not only confiscation of property, exile, and imprisonment, but death, are decreed against heretics, and the author attempts to justify them by a reference to the authority of the Old Testament, and an appeal to the infallible authority and precedent of the Council of Constance. Now, the state of the case is this—from the extracts which I have read, these five propositions are proved distinctly; that Protestants of all denominations are considered heretics by the Roman Catholic church; that that church holds that we are, by baptism, placed under its domination; that, so far from granting toleration, it is its duty to exterminate the rites of our religion; that it is its duty, fourthly, to compel us, by corporal punishments, to submit to the faith; and, fifthly, that the punishments which it decrees are confiscation of property, exile, imprisonment, and death. And mark, lastly, that the only restraint—the only exception in any one of these cases, is a mere question of expediency. ✕

The Rev. Mr. M'Ghee resumed—Now it may, perhaps, occur to some individuals here—it ought, perhaps, naturally to occur to us all, that although those principles are to be found in this book, so adopted by the Roman Catholic prelates and hierarchy of Ireland, still that those prelates did not, or would not, bring such principles as these under the discussion of their priests; but that they rather avoid it, taking what was good in the book, and putting out the bad. But what will be the sensation of this meeting when they learn, that the questions proposed for the private conferences of the Roman Catholic priests of the province of Leinster, for the year 1832, by the archbishop and bishops, but rather, I believe, for those of the priests of Ireland, were questions embracing every single point which you have heard taken from the chapters in Dens. You will remember the heading of the con-

ference is, "There will be four conferences for the year 1832, in the province of Leinster," and then it goes on to say, "in which, *Dominum Dens auctorem sequentes*, we shall discuss his treatise on the virtues." These principles are all to be found in a discussion upon the virtues; the theological virtues, faith, hope, and charity. Here, in the second conference, is the question, "Are unbelievers to be compelled to unite themselves to the bosom of the church?" You have heard the answer—the authoritative answer. "Is it lawful to tolerate the rites of unbelievers?" You have heard the answer. "What punishments are decreed against those infected with the stain of heresy?" You have heard the answer. There is, perhaps, another objection—perhaps you will say, although these questions are given as proposed in the private conferences, and although the answers are made which are found in the book, perhaps the bishops and clergy deny the authority of Dens I am sorry to be obliged to state, that such an interpretation is impossible. The proposition of the question itself—the very terms in which it is proposed, and the declaration made, preclude the possibility of such an interpretation. I must call the attention of the meeting to the principle of the punishment decreed by the Church of Rome, as stated in the treatise of Dens on laws. I am now translating from the book, Dens, vol. 2, p. 307:

"Punishment is decreed in a two-fold manner by the laws, namely, by the mode of the sentence already decreed (*sententiæ latae*), and of the sentence to be decreed (*sententiæ ferendæ*.)

"The punishment is said to be of the *sententiæ latae*, which is incurred by the very thing in which the transgression of the law, or the sin, is committed, without any further sentence; such is the excommunication annexed to external heresy.

"The punishment of the *sententiæ ferendæ* is that which is not incurred by the very fact, but is decreed to be inflicted by the sentence of the judge to be afterwards pronounced."

It is then asked—

"How do you distinguish whether the punishment is of the *sententiæ latae* or *ferendæ*?"

The answer is—

"By the words of the law itself."

It is added—"If these words be used in the law—*ipso jure*—*ipso facto*—then

it is of the *sententia latae*—that is, it is of that nature that the decree has already passed against it.” Now, when we turn to the chapter in Dens, on which this question of these private conferences is proposed, what do we find? We find these very words, which prove these punishments to have passed the infallible decree of Rome:

“Heretici notorii sunt infames *ipso jure*, &c.

“Bona eorum temporalia sunt *ipso jure* confiscata, &c.”—Dens, vol. 2, p. 88.

And how is the question proposed to the priests, on this subject, in the conference; it is,

“Quæ pœnæ contra ista labe infectos *LATÆ?*”

This is the very expression declared in the treatise on laws, to be decreed by the church, without any trial being necessary on the subject; so, without judge or jury, or any other sentence necessary to be pronounced, heretics fall under the denunciations which you have heard, as being decreed against them by the church of Rome. There is another point which puts the question beyond all possibility of doubt, and to which I wish especially to call the attention of the meeting. There is a chapter in Dens on the consent of bishops, vol. 2, p. 129, in which this question is asked:

“Is the express consent of the bishops required for the infallible authority of a decision decreed (*latæ decisionis*)?”

“Answer—No; but their tacit consent is enough, consisting in being silent, and not exclaiming against it, after the definition decreed, which has sufficiently come within the knowledge of the bishops; for to be silent in this case is to consent; for the error, saith Felix III., which is not resisted is approved; and truth when it is defended is oppressed; and St. Aug. Epist. 109, saith, the church of God is that which neither approves nor keeps silence as to those things which are contrary to faith or a good life.”

Here it is declared, that if the bishops do not cry out against a decree they ratify it. What, then, have we here? The bishops not silent but speaking; not crying out against, but adopting, printing, circulating, commanding, proposing the very questions, and setting up this book as the authoritative standard of their answers for all the Roman Catholic priests of Ireland.

Another interruption occurred here, from some unauthorised persons attempting to address the meeting.

Lord Kenyon said—No person can be allowed to interrupt the proceedings of the meeting. If any one does so he will remember that he cannot stay in it.

Mr. M'Ghee resumed—Let no man now, I say, pretend to be ignorant of the sources of those fitful flames of desolation and misery which are ever bursting up from the volcanic bosom of unhappy Ireland. You talk of bringing your legislation to allay them—you might as well legislate to arrest the eruptions of Vesuvius, or to extinguish the lava which boils in the burning bosom of Etna. There is a monster like him who was fabled to be buried beneath the Sicilian mountains, who spreads his giant length and breadth beneath all the deep foundations of that unhappy land, and manifests the heaving efforts of his existence only by his ceaseless attempts to convulse, to agitate, and to inflame. What peace can we expect in such a state of things as this, when confiscation, exile, imprisonment, and death—the very horrors of war are incorporated in the very frame of man's social existence? When men who ought to be the ministers of Christ, instead of taking the leaves from the tree of life to sweeten the bitter waters of contention, evoke, as it were, the demons of discord to poison the streams which should flow unsullied from the “fountain of living waters,” where religion, that blessing which God has given us to heal the wounds of human sorrow, to still the storms of human passion, and to renew and regenerate the apostate heart of man, is made in the hands of its ministers an instrument to rankle every wound, to exasperate every passion, to ulcerate, to fester, to gangrene into death the natural corruption of the guilty human heart. You all remember the time when it was stated that the principles of the Church of Rome remaining the same, and man's natural heart remaining the same, it was to be expected that where the same opportunities offered the same results would be produced; and history was appealed to in confirmation of this proposition; and you recollect on that occasion a certain noble and learned lord stated, that “those who read history thus, read it like an old almanac.” I thank that noble and learned lord for his apposite and prophetic illustration. Little did he dream when he made that remark that, the time was so soon to come when the fanciful conceit of illustration would be lost in the fatal reality of fact, and that

the English language would be left without another word which would come with equal power, not to corroborate, but to pour a flood of refutation on his arguments. For what is this book but an almanac? The almanac of the Roman Catholic priests in Ireland. Here is the almanac of 1832. Is this an old almanac? Here is the almanac of 1833. Is that an old almanac? The almanac of 1834, of 1835. Is that an old almanac? Who can be surprised at—alas, for my poor countrymen. I was going to ask, who can blame the excesses of the deluded peasantry of Ireland, when the very crimes of the unhappy people are enumerated amongst the virtues of the authoritative standard of their spiritual guides recollect "*tractatum de virtutibus discutiemus*"—when the deeds of guilt and darkness which are reduced to horrid practice in the drunken debauch of the midnight assassin, are debated in principle in the sober mornings of religious conference among the priests? Oh, if my poor countrymen were here, and I could address them all, (and I can say for both priests and people, that my heart's desire and my prayer to God for them is, that they may be saved), I would ask them one question, "Is this the religion of the Lord Jesus Christ? Is this the religion of Him who came into this world to save sinners? Can this bear the test of human judgment for a single moment? And oh, as I see there are some Roman Catholics here, and I would address them, I hope, with fidelity, but I trust I say say, with Christian affection; I ask them, in the sight of Him who shall judge the heaven and the earth, if these things cannot for a moment bear the test of human scrutiny, how shall they stand before the bar of the eternal God? We cannot wonder if those dark and guilty purposes which are cherished in the ear at the confessional, are sometimes let out in the imprudent effusions of the intemperate public orator. We cannot be surprised at, and we cannot recollect without horror, the truculent threat, that if power were not given to the Church of Rome, the night would come, when the latches of our doors should be lifted, and we should be laid weltering in our blood before the faces of our wives and children. We cannot be surprised if, when a man chooses to exercise the privilege of a freeman, in voting against the power of the church of Rome, the threat of a death's-head and cross-bones should be—

Here a violent interruption took place, and continued for some time, several persons in the room attempting to address the meeting. Order was at length restored on an appeal from the chairman.

Mr. M'Ghee again proceeded—I should not, he said, have adverted to this trite and hacknied charge, because it has been spoken of in other places; it has been spoken of on the hustings and in the house of commons, but I have not seen it spoken of as I think it ought; for what is the fact? The fact is this—that this very emblem of a death's-head and cross-bones, or some such horrible shape or figure of death, was the portentous harbinger of murder which is fixed upon the doors of the victims destined for assassination in many of the southern countries in Ireland.

The disturbance was here renewed, by persons again attempting to interrupt the speaker.

Lord Kenyon said, I must call upon the meeting to recollect the object for which it is called, and the terms upon which persons are allowed to attend at it. The object of the meeting is to prove to Protestants of all religious denominations, by authentic documents, the real tenets of the Church of Rome, as now held by the Roman Catholic bishops and priests of Ireland. Any Roman Catholics who could obtain tickets are allowed to attend here, but they must not complain or interrupt the proceedings, if Protestants proceed to show what are the real tenets of the Roman Catholic church, and the practices to be deduced from them; that being the purpose for which the meeting is called. I call upon the meeting to stand by the chair to prevent interruption. If any person does interrupt the proceedings, he must leave the meeting—he must be turned out.

The Rev. Mr. M'Ghee, when order was restored, said, I suppose I have been interrupted, because it was considered that I had stated what was not the fact. Now, before I came to this meeting a document was sent to me by a clergyman, a friend of my own in the south of Ireland, and he sent me the very paper which I now submit to the meeting. (The rev. gentleman here exhibited a figure of death and cross-bones.) These are the actual figures which were placed over the door of the poor victims of assassination. They represent a figure of death stretched upon a coffin, with the assassin's hand above, pointing to the

figure, and these words written—"THERE HE IS." This paper is an actual print—I know not by what ruthless hand, but these were circulated and pasted over the doors of destined victims, through several counties of Ireland. A facsimile of it was published in the *Kilkenny Moderator* of the 1st of September, 1832, and the fact was stated as one well known in all the southern counties of Ireland. I do not mean to charge the individual with the actual intention of issuing such a threat, but I will ask this question, did he know that it was used as the actual threat of murder, or did he not? If he says he did not, I can only answer that I believe there was not an attorney in the hall, not a lawyer on the circuits, not a judge on the bench, not a jurymen in the box, not a witness on the table, or a culprit in the dock, who did not know that that was the actual emblem that was fixed on the doors of the victims of assassination. If he was the only one ignorant of it, how marvellous was the sympathy of his sentiment; and if he did know of it, how awful and how truculent was the threat of intimidation. I pass now from the principles contained in the book to which I have referred, and proceed to call your attention to the solemnity of the forms by which those principles have been abjured, and to point out to your consideration how confidently those abjurations were referred to by the most zealous supporters and able advocates of Catholic emancipation, before the bill passed; for you recollect with what confidence they referred to the utter abjuration of those principles by the whole hierarchy of the Roman Catholic Church. On one occasion a gentleman, a friend of mine, in the county of Lowth, went to a meeting of Roman Catholics. His speech is not reported in this volume, containing speeches of Mr. O'Connell and Mr. Sheil, which I hold in my hand, but he said the Roman Catholic prelates and priests should renounce and deny their ancient councils, before they ask for power over the Protestants. Mr. Sheil replied to him in this language:

"How much more wise it would be of Mr. M'Clintock, instead of referring us to the Council of Lateran, to refer his fellow-believers to the progress of events, to the universal diffusion of intelligence, and the material changes which the religion both of Catholics and Protestants has undergone. The sphere of human knowledge has advanced, and the Catho-

lic church has been carried along in the universal progression. Our faith is the same, but our system of ecclesiastical government is wholly changed. Persecution cannot be considered as an ingredient of a man's creed. It may, indeed, be the result of his principles, but cannot be considered as of the essence of his belief. It were wiser for Mr. M'Clintock to look at the declaration of the Catholic universities, denying the abominable doctrines imputed to us—to the recent protest of the Catholic bishops of Ireland, and to the oath which every Roman Catholic takes, than to the moth-eaten volumes with which he has been replenishing his mind."

Mr. O'Connell, too, in his celebrated address to the Dissenters of England, uses these expressions:

"We desire to bring into practical operation this great principle of individual duty and social right, that every human being should worship God according to the sincere dictates of his conscientious belief."

Again:

"The Catholics of Ireland are devoted with equal warmth, and, if possible, more persevering zeal, to the cause of religious freedom. The Catholic prelates eagerly join the Catholic laity in the assertion of the principle of liberty of conscience.

"Protestant brethren, there are other charges made against our tenets which we do not stoop to contradict. Those who know us best are well aware how false and unfounded all such charges are. However, we subjoin in the appendix accurate copies of the oaths, taken indiscriminately by the Catholic laity and Catholic clergy of every rank in Ireland."

Here Mr. Sheil appeals to the renunciation of those principles by the universities; and both he and Mr. O'Connell appeal to the oaths of the prelates. Mr. Sheil appeals to the universities. I go to the universities, and I ask of all the universities to whom Mr. Pitt sent his questions, what was the one which protested most loudly against them? It was that University of Louvaine, and the protest was in these terms:

"The Faculty of Divinity at Louvaine having been requested to give her opinion upon the questions above stated, does it with readiness; but struck with astonishment that such questions should, at the end of this eighteenth century, be proposed to any learned body by the in-

habitants of a kingdom that glories in the talents and discernment of its natives, the faculty being assembled for the above purpose, it is agreed, with the unanimous consent of all voices, to answer the queries absolutely in the negative."

This comes from the college of Louvaine, and what is the fact? That fourteen years before in the college of Louvaine, this very book was published. Mr. Dens's work was adopted and approved as an authorised standard of theology, as appears by the approbation from the proper authority prefixed to the 5th volume, and bearing date, 15th March, 1776. So much for the universities at the end of the 18th century. Both Mr. O'Connell and Mr. Sheil refer to the oaths of the bishops. Now let us examine that point; I will beg to call attention to three or four particulars connected with it, and one of them cannot but strike you as singular. Dr. Murray and Dr. Doyle were examined before a committee of the House of Commons, and they were asked questions as to the standard principles of the Church of Rome. Dr. Murray gave the creed of Pius the Fourth, the catechism of the Council of Trent, *Bossuet's Exposition of the Catholic Faith*, *Vernon's Rule of Faith*, *Holden's Analysis of Faith*, and several others; Dr. Doyle gave the decrees of the Council of Trent, the profession of faith by Pius the Fourth, and the Roman Catechism, or Catechism of the Council of Trent. Now, is it not a singular fact, that although this book was set up as a standard for those gentlemen when they were priests by their bishops, and afterwards set up by them when they became bishops for their priests, yet, that neither of them adverted to *Dens's Body of Theology*? It is also singular, that in all the controversies which we have had in Ireland on the subject, I never recollect: I may be wrong, but I do not recollect Dens's book being once referred to. But I have to call attention to another fact of importance. Here is a Bible; this is the Roman Catholic quarto Bible published in 1816 by the authority of Dr. Troy. When the *British Critic* exposed some of the notes in this Bible—and if you were to read them, you would see what an awful commentary they are upon the word of God—Dr. Troy denied that he had authorised the edition; but Mr. Coyne, the Roman Catholic bookseller, whom, I believe, from all I have ever heard of him, to bear as excellent a cha-

racter, and to be as proper and well conducted a man as any in the city, boldly asserted, that he had received authority from Dr. Troy, and he published his letter to the Bishop. In this Bible there is this note on the 17th chapter of Deuteronomy, from the 8th to the 12th verse:

"Here we see what authority God was pleased to give to the church guides of the Old Testament, in deciding without appeal to controversies relating to the law, promising that they should not err therein; as punishing with death such as proudly refused to obey their decisions; and surely he has not done less for the church guides of the New Testament."

Dr. Murray was examined, on the subject of this note, before the Committee of the House of Commons. He was asked his opinion of it, and how he explained it, because it arrogated to the church guides of the New Testament the power of putting to death. After explaining his view of the meaning of the passage, he added, "But on account of the wrong principle which, if misunderstood, it might tend to propagate, I ordered the objectionable part of the note to be expunged, and in the stereotype edition of the Bible already alluded to, there is no such note to be found." Now here is the stereotype edition, and the note is to be found exactly in the same place, with this distinction, that the words "punishing with death such as proudly refused to obey their decisions" are omitted, but the same authority is claimed for the church guides of the New Testament as that which was given to those of the Old. Dr. Murray was also examined with respect to the Council of Constance, and the murder of John Huss, which has always been considered one of the most marked specimens of perfidy and cruelty that history exhibits. John Huss came with the safe conduct of the Emperor to the council; but in spite of his safe conduct he was taken and put to death. This is an awful proof of the practical effects of the principle of not keeping faith with heretics. Dr. Murray stated in his answer "that John Huss taught doctrines very pernicious to society, which the civil laws, as well as the laws of religion, condemned:" "that the safe conduct, on being examined, proved to be nothing more than a mere travelling passport;" and added, that "unfortunately the same statute which then disgraced the law books of England, was in force in Constance, and according to that law, he suffered death." He was

also examined as to the doctrines of love and charity inculcated upon the Roman Catholics towards Protestants; and particularly as to a prayer in one of the liturgies that God would humble the enemies of the church. His answer was—"It is a prayer which has been in use for centuries, and it means nothing more than that the enemies of the church may not triumph over it. It does not excite any hatred or unkindly feeling towards those not of the church, for great pains are taken to instil a contrary feeling into the minds of the Catholic people. They are taught to love their own enemies, and the enemies of the church, that is carefully instilled into the minds of the youngest children who are taught the elements of the Christian doctrine; they are taught that their neighbours, whom they are bound to love as they love themselves, comprise mankind of every description—even those who injure us, or differ from us in religion." Now, mark these things. Dr. Murray says that, on account of the objectionable meaning which might be attached to the note, he had caused it to be expunged. He states that an offence against civil society, and a law similar to one which existed in England, were the causes of the death of John Huss; and he declares that the principles of kindness, charity, and love to the enemies of the church, are inculcated upon the minds of the Roman Catholic children. Now, what is the fact? In this very book, *Dens's Theology*—the authority which Dr. Murray has set up as a conference book for the priests of his diocese, the authority which is so daringly taken from God's holy word, as a ground for the murder of heretics, is taken from this very passage in Deuteronomy, with this identical objectionable interpretation of it, which he says, lest it might be misunderstood, he had blotted out from the stereotype edition of the Bible:—"Confirmatur ex eo quod Deus in veteri lege jussit occidi falsos prophetas. Et Deut. cap. 17, v. 12, statuitur, ut qui superbierit, nolens obedire sacerdotis imperio, moriatur. This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain: and in Deut. chap. 17, v. 12, it is decreed, that if any one will act proudly, and will not obey the commands of the priest, let him be put to death." While he mourns over the Law of Constance, which at that time of darkness caused John Huss to be put to death he sets up as the precedent and authority for the

murder of heretics, this very murder of John Huss at the Council of Constance—"Idem probatur ex condemnatione articuli 14, Joannis Huss, in concilio Constantiensi." "The same is proved from the condemnation of the 14th article, of John Huss in the Council of Constance." And while he says that the principles of love and charity are so carefully instilled into the breasts of children, what does he do? We have here the 8th volume of the work to which I have so often referred, and we find under the express sanction of Dr. Murray himself this doctrine laid down—"The bishop is bound, even in places where the office of the Holy Inquisition is in force, sedulously to take care that he may purge the diocese entrusted to him from heretics; and if he find any one he ought to punish him with the canonical punishments. He ought, however, to take that he does not obstruct the inquisitors from discharging their duty."—Dens, volume 8, page 82. Here it is laid as an express command upon the bishop to purge his diocese, not from heresy but from heretics—"ab hereticis," even where the holy inquisition is in force, and the only restraint placed upon the persecuting power and duty of the bishop is, that he shall not interfere with the tender mercies of the inquisitor. I am sorry to dwell upon any individual—but it was not to these points that Mr. Sheil and Mr. O'Connell referred. They referred to the protest of all the Roman Catholic bishops against these pernicious doctrines. Now, here is a book published by Dr. Doyle, "*An Essay upon the Catholic Claims*, addressed to the Right Hon. the Earl of Liverpool." To this is appended the pastoral address of the Roman Catholic archbishops and bishops of Ireland, to which these gentlemen so confidently refer us, and let us see the object with which they declare that they published it:—

"At a time when the spirit of calm inquiry is abroad, and men seem anxious to resign those prejudices through which they viewed the doctrines of others; the archbishops and bishops of the Roman Catholic church in Ireland, avail themselves with pleasure of the dispassionate tone of the public mind, to exhibit a simple and correct view of those tenets that are most frequently misrepresented.

"If it please the Almighty that the Catholics of Ireland should be doomed to continue in the humble and degraded condition in which they are now placed,

they will submit with resignation to the divine will. The prelates, however, conceive it a duty which they owe to themselves, as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavour once more to remove the false impressions that have been frequently cast upon the faith and discipline of that church which is entrusted to their care, that all may be enabled to know with accuracy the genuine principles of those men are proscribed by law from any participation in the honour, dignities, and emoluments of the state.

Now, here we have their object in publishing this pastoral address and declaration. It is divided into fourteen heads, and the eleventh head contains the following words:

“The Catholics of Ireland not only do not believe, but they declare upon oath, that they detest as unchristian and impious the belief that it is lawful to murder or destroy any person or persons whatsoever, for or under the pretence of their being heretics, and also the principle that no faith is to be kept with heretics.”

Now, mark here, when it is their interest to lead Protestants to believe that these are their real principles, they publish their declaration on oath, not addressed to Protestants, but to the Roman Catholic priests themselves, as the most solemn manner of conveying their sentiments, and as if, when they impressed such principles upon their clergy, it were impossible that they should ever instil any other doctrines. They swear that they detest such principles as injurious and iniquitous, while you have decided upon evidence as clear as any that has ever been brought before a court of justice since the world began, that for eighteen years before, and six years after, these very principles were addressed to the priests, circulated amongst them, and held up as the true standard of doctrine, and the guide of their private conferences. We are referred to the bishops, and we go to them. We find the bishops protesting on oath against these principles, and yet we find them, at the same time, circulating and maintaining these principles on the perverted authority of the Bible, and the too true authority of the ancient councils of the Roman Catholic church. Now, I say, give me the honest persecution of the Assyrian tyrant, who sets up his golden idol on the plains of the province

of Dura, and makes a proclamation that he will cast down, bound into the midst of the burning fiery furnace, all who refuse to bow before his divinity—give me the unrelenting fury of the pagan persecutor, who drags the Christians to his tribunal, and if they refuse to sacrifice to the idols, casts them into the arena to the lions—give me the candid cruelty of the false prophet, who propagates his religion with his scymitar, and brandishes his scymitar in the open face of day;—but save me—O! deliver me from the cruel treachery of him who will take the Bible in his hand and kiss it, and hold it out to you as a pledge that he detests as impious and unchristian, the principle that would put you to death on account of your religion, while he secretly distributes the dagger among his dark confederates, to whet it for the auspicious moment when it may be expedient to plunge it in your heart. I should remark that this pastoral address is signed with the names and seals of every Roman Catholic archbishop and bishop in Ireland. It contains the four names and seals of those four men who have since set up this book as the authoritative standard for conferences of their priests of the province of Leinster.—Now, I take these two doctrines, one in each hand, and I ask this question—here I hold in one the published oath—the proclaimed oath of the Roman Catholic prelates of Ireland, addressed to their priests—and here I hold in the other the principles which have been proved to you to have been circulated as the authoritative standard of doctrine among those priests. Now give me leave to ask to which of these documents we are to turn? If these principles in this document are not impious and anti-christian, why do they swear in this document that they are? If they are, as they have sworn, and justly sworn they are, impious and anti-christian; and if they detest them, why have they published two editions of this work, and printed and circulated them amongst their priests? If we believe, and I am sure we ought to believe their oath, the truth of that oath implies their detestation of those principles. If we believe, and we cannot refuse the evidence which is placed before us, that they have adopted those principles, then the adoption of those principles infers the falsehood of their oath. I defy all the powers of human talent and human ingenuity to reconcile these documents together. I say

then, I care not upon which horn of the dilemma their consciences, if they have any, are to be impaled. I leave those consciences to God, but man must judge of fact; and what is the fact here? I call upon this assembly—I would call upon all the empire, if they could hear me—I call heaven and earth to witness the truth, that these are their adopted principles; and I call the same powers to witness that this is their published, authenticated confederated oath; and I say that instead of manifesting themselves as the ministers of that blessed Redeemer, in whom “Mercy and truth are met together—righteousness and peace have kissed each other,” they exhibit themselves as the ministers of a dark and anti-christian apostacy, in which murder and treachery have met each other—Popery and perjury have kissed each other.—(Here the speaker struck the two books together in his hands, and the effect was loudly responded to by the meeting.) Now the hon. and learned member for Dublin says, “here we Catholics meet you foot to foot—assist us to educate the people.” Now let me ask, assist whom to educate the people? or assist to educate them in what? Whom are we to assist? Is it these gentlemen? (Here the speaker opened the two books and held them out to the meeting.) Are we to assist these persons in educating the people of Ireland in the principles of religion and morality? or in what are we to educate them? Is Ireland to be educated in this? (holding up a Bible)—or in this? (pointing significantly to Dens’s work) Are we to educate her in the words of the living God, or in the awful errors, and superstitions, and iniquities of the Church of Rome? or are we to make a compromise between both—to abandon the authority of the living and eternal God, and to acknowledge the principle that springs from the prince of darkness that the authority of the living God over his creatures is to be abandoned, and that what he has written, as the Lawgiver and the Redeemer, is to be blotted out from man’s inspection? Or are we to take out from this book whatever is inconsistent with this? I say, as a minister of the Church of Ireland—I say, I trust as a minister, however unworthy, of the Lord Jesus Christ, first, before we are guilty of such apostacy from all principle, perish the temporalities of the Church of Ireland to their very foundations!! (The enthusiasm with which this sentiment was received, it is impossible to describe. The body of clergymen on the platform rose simultaneously, and signified, by cheers, their participation in the feeling expressed by the speaker, while it was re-echoed and applauded with the loudest and most enthusiastic acclamations by the meeting at large.) I say annihilation to her parishes—confiscation to all her sees—martyrdom to her ministers, but fidelity to her God (renewed acclamations.) And now let me say, that while it is the duty of the minister of God, it is, like God, his strange work to speak in judgment of his fellow-sinners. If all those of whom I have spoken were assembled here this day, however my duty commanded me to lift up my voice as a trumpet, and to warn them of their transgressions, yet, though I must bear the testimony of the minister before men, I dare not be the accuser of my fellow-sinners before God. I presume not, in the sight of the Judge of heaven and earth, to throw a stone at any man, whether he be bishop or priest of the Roman Catholic church. If I know the truth—and if they are, as I must say they are, in awful ignorance and error—I must remember, that it is the mercy of God to me, and must ask myself the question, “Who maketh thee to differ from another?” While I acknowledge that it is the privilege and the duty of a minister of God to be a Barnabas—a son of consolation—it is also sometimes his duty, to be a Boanerges, a son of thunder; but for all the injuries which the Roman Catholics can hold in principle—for all the evils which they could reduce to practice—it is my duty as a minister of Christ, and I trust it is the feeling of my heart, to pray for them; I can say with the Apostle, “my heart’s desire and prayer to you for them is, that they may be saved;” for I love my country and my countrymen; and the more I think them wrong, the more my heart mourns over them, and all I ask is, that they may be brought out of every error by the light of truth—that they may be led to feel the spirit of the blessed Jesus, and being found as I am, a poor sinner, that they may be washed in the blood of Him who came to seek and to save that which was lost. (The rev. gentleman sat down amidst a renewal of those loud cheers which had been frequently called forth throughout his speech.)

AN ADDRESS

AT THE INTERMENT OF

*WILLIAM NEVINS, D. D. late Pastor of the 1st Presbyterian Church,
Baltimore.*

DELIVERED IN THAT CHURCH, ON THE 16TH SEPTEMBER, 1835,

At the request of the Session of the Church, and the friends of the deceased,

By *ROBERT J. BRECKINRIDGE, Pastor 2d Pres. Church, Baltimore.*

THE mournful duty devolved on me this day, by the deep affliction, with which God has visited this church, and this city, in common with the more immediate family of our departed brother; seems to be most properly discharged, by a plain and succinct statement; of some of the most interesting items of his life, labours, and death. It is thus, we shall best illustrate what he was and what he did. It is thus we shall most manifestly set forth, the blessedness of that service which was his chief delight, and the goodness and truth of that Saviour, whose he was, and whom he served.

WILLIAM NEVINS was born, at Norwich, in Connecticut, on the 13th day of October, 1797: Dying on the 14th September, 1835, he had not quite completed his 38th year.

He was the twelfth, and youngest child of DAVID NEVINS, and MARY HUBBARD. His father, a patriot of the American Revolution, still survives, having nearly attained his 89th year. And while he is called to bewail this severe stroke of Providence,—it is most touching to know, that every tear he sheds over his child—the Benjamin of his flock—is shed also over his own spiritual father, by whom, in extreme old age he was begotten in the Gospel.

He was destined by his friends for the active duties of life, and greatly against his own inclination, at the age of about fourteen years, was placed in the city of New-York, to be bred a merchant. After about one year spent in this way, his increasing aversion to it, and his unquenchable desire for liberal learning—overcame the reluctance of his friends; and he was removed from New York, and allowed to commence a career, which had so different a progress and result. This is the more worthy of notice, as the means used by his Redeemer to lead him onward toward the destiny he had appointed for him, were not spiritual, and were not usual amongst providential means.—It was the love of knowledge, above the love of wealth,—the predominance of the intellectual na-

ture, above the ardent and unruly passions of that unstable age, that a Sovereign Master used to turn his young feet into paths, so full of blessedness!

His religious experience, was in other respects unusual. Without the early advantages derived from pious parents and friends—his mind was supposed by those who knew him best, to have no early bias towards religious truth: but rather, to have exhibited, a proneness the other way. He seemed readier to question and reject, than to admit and receive divine truth.

The earliest religious impressions, of which he is known to have been the subject, were received in the summer of 1815, whilst he was a member of Yale College, in his native state. During a powerful revival of religion, which occurred about that period, in that institution, then under the Presidency of Dr. DWIGHT, amongst many others who have since adorned the doctrine of God their Saviour, WILLIAM NEVINS, was hopefully converted to God.

He spent three years in Yale College; and afterwards three years more in the Theological Seminary at Princeton, in New Jersey.

He was ordained to the work of the Gospel ministry and installed Pastor over this church and congregation, (the 1st Presbyterian Church, Baltimore,) on the 19th day of October, 1820—at the early age of 23 years. From that period, to the present, 15 years nearly have elapsed; during which, that Pastoral relation has subsisted, which is now dissolved in death.

He leaves behind him three little ones, doubly orphans—But they have therein a double claim, to all the promises of God, to the seed of the righteous.

I hold in my hand the last sermon ever preached, by him who is now gone to his rest. It was delivered from this pulpit, on the first Sabbath of the present year. It is founded on Micah vii. 18. "*Who is a God like unto thee, that pardoneth iniquity?*" In the beginning of it, in pencil mark, written by his own

hand, after long disease had rendered it unsteady, I find these words:

"My *last* sermon, regarded by the congregation as one of my very *best*."

And truly may it be said,—it is such a sermon, as a faithful minister of Jesus, would desire to preach, when called for the last time to warn dying men. Not that he who preached this sermon, had then any idea that he was preaching Christ for the last time, publicly as his ambassador to a ruined world. Perhaps it was not, until some months afterwards, that he, his friends, or even his medical advisers, began to look for a fatal, still less for a speedy crisis to his disorder. Yet, even in such circumstances—it is such an annunciation of divine truth, as he need not be ashamed, in the realms of light, to remember, as his *last*, and even amongst his *best*. Pardon,—pardon through the blood of Jesus—bought and offered to a guilty universe! Pardon—through faith in the Son of God,—the faith, the pardon, and the Son himself, all and equally, the gift of God! Pardon and sanctification;—perfected and kept, as well as acquitted;—the divine work of the Spirit precious and indispensable—sweet as it is sovereign! Pardon, for sin—Pardon from endless wo,—by such a God, through such instrumentalities, to such creatures! Such pardon, in all its free, sovereign, unmerited fulness, richness, tenderness and glorious certainty—in which his spirit now expatiates, was the last theme which he illustrated, while an ambassador in bonds, for you! Oh! that you would cherish the sacred recollection!

The seeds of the malady which terminated so fatally, were received into his constitution, about three years ago. You all remember that fatal pestilence, which having desolated all other lands, in its bloody march fell upon our wide spread country, and our beautiful city, about the period indicated above. That which cut insunder so many ties, and desolated so many hearths; relented not, in its career as it broke the ties, for whose sundering we mourn this day, and desolated the abode of him, whom we commemorate.—Great, perhaps too great exposure, during the first prevalence of the disease in this city; severe illness, in consequence;—subsequent, and steady decay, of all the physical energies,—and final release of the spirit from its house of clay. Such is the brief and sad tale.

And yet this is not all that tale. Who of you, is there, that does not remember

her whom the Lord had given to his servant, to love as tenderly and truly as he dared to love any thing of clay? Who of us cannot now recall her image, as of one, so full of all that was firm and constant in spirit, tempered by whatever was most beautiful to behold, and as the end showed, beyond our hopes, full of the grace of God? Within the last short year, not yet fulfilled,—you saw him follow her, where we must follow him to-day—stricken by the same fell disease, and laid together in the same narrow house! Briefly after that,—her only surviving parent, the inmate of his house, passed from her place, to be seen in it no more forever. Then, as he returned from his hopeless search after health, in distant lands,—he came to be stricken under another blow. His youngest child, had passed under the yoke of death. With a heart, by nature too full of tenderness; these repeated sorrows drank up his spirit. With a frame of body, and a nervous texture, always delicate, and highly sensitive,—the vigour of his life dried up, under so great a fight of afflictions. And, again and again as he would repeat, in his fierce trials,—*it is through much tribulation*,—they who noted, could see, that though his heart was broken, he was rapidly entering into the kingdom of God!

It was here, that he chose to die. Amid the scenes of his long and faithful and multiplied labours, he chose to cease forever from them. On the very spot of his manifold trials and sorrows,—he desired to complete them all, and finish his course with joy! Upon the field where he had so well fought the good fight of faith,—he longed to be crowned, when the fight was done! And so it is this day. To you, who loved him tenderly, is the care of his dust entrusted. To you whom he begot in the Gospel, is the whole example of his ministry committed! To you whom he ministered unto in spiritual things,—is left the benefit of a life accordant with his instructions, of a death answering to them both!—His life, his ministry and his death, call to you this day, solemnly and tenderly, from the other side of Jordan, Be ye followers of me, even as I also was of Christ!

It is understood, that through all his sickness, and sorrows, the prevailing state of his mind has been most peaceful, most joyous. Since his return to this city, a few weeks since, his state of health has permitted only a very limited intercourse with his Christian friends.

But they who were in the habit of being with him—unite in testifying to the sweet, confiding, and even triumphant faith and confidence in Christ his Saviour, which constantly sustained him. Once and again, he said to me, in two brief interviews, "I feel, that, to live is Christ—Yet to die would be gain!"

On the last Sabbath day (the 13th September,) he seemed to be rapidly sinking, and on the eve of his departure. A beloved brother approached his bedside, and asked him,

Is all peace?

His reply was, "Nothing but peace!"

"My precious Saviour stands on the other side of Jordan; and on this side too. He will carry me safely over!"

Not long afterwards he said:

"Love to all the absent. Recommend Christ to them. I have no other recommendation!"—No other, recommendation! Oh! brethren, hear this, and lift up your hearts, at the renewed testimony, from the midst of the valley of the shadow of death!—Oh! lost, undone children of wrath,—hearken to this voice issuing from amidst the dark waves of the river of death!

On Monday last, (the 14th inst.) the day on which he slept in Jesus,—about half past three of the clock, in the afternoon,—being not only perfectly in his senses, but also fully aware of his situation, he repeated at short intervals,—as if communing with him, who never left nor forsook him, ejaculations like these:

"Precious Saviour;—how kind he is to me!"—"Dear Redeemer!"—"Oh! my Saviour!"—"Oh! Lord Jesus!"—

And a little while before he expired, he asked to be raised up in the bed; and his *last words* were:

"Death! death!" "Now, come, Lord Jesus." "Dear Saviour!"

And he fell on sleep!

Men and brethren, here in our sight, lie the mortal remains of WILLIAM NEVINS! But where, I ask you, is his immortal part?—Is there one heart, that does not fully believe,—he is at home,—at peace,—in the bosom of God? Is there one doubt in all this great multitude, that these remains which we are to commit to the earth again, will rise and shine, in that day when the last trump shall sound, and all the dead shall come forth! Is there any ground to question, that this eternal rest, that this joyful resurrection,—are his, only and wholly, through Jesus Christ our divine

Saviour,—to whom be glory forever more!

This is neither the occasion, nor am I the individual most proper to make an estimate, of our departed friend. But there are a few things so obvious, as not to bear omission.

As a preacher of righteousness, as a pastor, as a laborious servant of Jesus Christ, you of all men, know our brother best. And well might he rely on you, as his epistle—at once written on his heart, and known and read of all. By you, as his fruit in Christ—by what he has done for you, and you and he have done for a ruined world, and a risen Saviour,—by what you were, and by what you became, in 14 years of labour under his hands (for about so long did his active labours last)—let all men judge!

That he did not his work negligently, I could not more clearly show, than by stating, that the sermon I have already alluded to, as his last, is numbered 733; that, allowing 14 years and 2 months as the period of his active labours, gives almost precisely one written sermon a week, during the entire period. If to this be added, the steady and faithful discharge of all pastoral duties,—the extensive controversial writings—the multiplied contributions of his pen, to the periodical press,—we shall perceive that his fourteen years of ministerial work, were years of most abundant labour.

It may startle some, to hear the word "controversial" used in relation to his writings. And yet a large portion of them were strictly so. And it may stand as a rebuke, to those who think themselves possessed of sturdier spirits, that for months together, this meek tempered man, waged a bold and constant warfare, with the great papal and anti-christian power, while they reposed in indifference, or timidity. It may serve to put to shame, the pretence that high personal piety is averse to all controversy, even for the truth, to know, that as this heavenly minded man, became more like Christ, he waxed warmer in this necessary strife; as he got nearer to his rest, he became but the more solicitous regarding this mighty contest, of Christ with Belial!

Touching his power and efforts, as a writer, in which character alone, besides that of a minister of righteousness, he ever made an effort,—little need now be said. Yet, even now, it is worthy of being stated, that much the greater part

of what he is known to have published, was the fruit of that period, during which, he was precluded by ill health, from the discharge of his more appropriate work. The activity of a spirit, alive to the wants of a guilty generation, seized upon new modes of usefulness, as the old were closed up; and all were so fulfilled, as to leave it not easy of decision, whether that mercy was greater which called him to preach, or that which bade him cease! It is pleasant to know, that much of the ample materials left behind him, in manuscript and print, will probably be put in permanent form, and given to the world. It will then appear, we venture to say,—that although cut off at an age, before which, most of us, have done nothing,—he will be adjudged by a just posterity to have been one of the most engaging writers, and delightful sermonisers of this age; as he is held by your unanimous, and mournful verdict, to have been one of the best and holiest of men.

Dear friends, it is no marvel that you and all of us, bewail a loss like this! And though long expected, and therefore less sensibly felt at the moment it occurs, than if it had been more sudden,—we may

well in our mutual loss; assure our hearts, that we have had that laid upon us, which we shall feel more sensibly hereafter than we can to-day: which you and I, may indeed live to see in some degree repaired,—but which we shall find to be only the more impressive, and absolute, as we shall discover in a thousand ways the greatness of his value, while he was lent to us.—And yet it were shame to grieve. We saw him, by the bed-side of his dying wife, and at her tomb; we saw him stand here and preach Jesus to you faithfully—though the place of his little household, was vacant as he looked upon it.—We saw him tried as few are tried. And yet it is not in tears, but in triumphant faith, that the story of his woes is read.—Be it so with us, this day. It is the Lord. Let him do what seemeth good unto him.—Though he slew him; yet still he trusted him!—By and by, the same hand will open the door of death for us also! Oh! let us so live, that in that day the same hand will shut the gates of hell before us;—and we also pass onward to the skies, with songs of everlasting joy and triumph upon our heads! Amen! and Amen!

MASSACRE OF IRISH PROTESTANTS,

OCTOBER 23, 1641.

IF there be one day memorable to the Protestants of Ireland, one which will be had in remembrance, while there remains one Protestant, in that injured land: if there be an era that parents will teach their children, and the particulars of which they will look back upon with the most heart rending feelings: It is the 23d OF OCTOBER, 1641, and the horrid massacre which commenced on that day.

The annals of the Papacy, bear witness to her persecuting spirit. The decrees and canons of her councils: The bulls of her Popes: The very doctrines which she has taught in her catechisms and manuals of devotion, will be one long standing pillar, on which will be inscribed. Blood—Blood. Yea, in the very language of inspiration, it is written. "*Mystery, Babylon the great, the mother of harlots, and abominations of the earth,—DRUNKEN WITH THE BLOOD OF THE SAINTS, AND WITH THE BLOOD OF THE MARTYRS OF JESUS.*"—(Rev. xvii, 5.)

The massacre of which we are about to speak, like the memorable one of St. Bartholomew, was the result of deep laid plans, devised by artful, cunning, and fiendish Jesuit Priests, united with leaders from the ranks of the Popish laity. Before its execution, there was much arranging and preparing. Ambassadors from meetings in Ireland, were running to and from Rome, France, Spain, &c. In this was exhibited the admiral adaptiveness of the Popish system for *plots, rebellions, massacres, &c.* (See Abbe De Pradt, on 203 and 204 pages of this vol.)

Not long before the acting of this bloody tragedy, the Papists, had demanded the free exercise of their religion, (a grant which they never had and never have given to Protestants in any Popish country.) Both houses of the British parliament refused their demands. Roused by this, they began the execution of their plan, for the *extermination and extirpation* of the Protestants in Ireland. The day chosen to com-

mence the work, was the feast day of *St. Ignatius Loyola*, the founder of that celebrated order of Jesuits. They were to begin in all parts of the country, and finish the work at once. To carry on their work more effectually; for some length of time preceding, they had treated their Protestant neighbours with kindness, thus making themselves more familiar, and better able to deprive them of any source of aid, or refuge.

By a discovery the day preceding the great and horrible murder, the city of Dublin, with its inhabitants were saved. The man who made known the conspiracy was well rewarded for it. By this discovery and exposure, thousands of lives were spared from the most inhuman slaughter.

On the day appointed, the work began in other places, all over the kingdom; a true statement beggars description. A writer giving an account of it, says: "Every Protestant who fell in their way was immediately murdered. No age, no sex, no condition was spared. The wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke. The old, the young, the vigorous, and the infirm, underwent the same fate, and were blended in one common ruin. In vain did flight save them from the first assault; destruction was every where let loose, and met the hunted victims at every turn. In vain was recourse had to relations, to companions, to friends; all connections were dissolved, and death was dealt by that hand from which protection was implored and expected. Without provocation, without opposition, the astonished English, living in profound peace, and, as they thought, full security, were massacred by their nearest neighbours, with whom they had long maintained a continued intercourse of kindness, and good offices. Nay, even death was the slightest punishment inflicted by these monsters in human form: all the tortures which wanton cruelty could invent, all the lingering pains of body, the anguish of mind, to agonies of despair, could not satiate revenge excited without injury, and cruelty derived from no cause whatever. Depraved nature, with perverted religion, though enriched by the utmost license, cannot reach to a greater pitch of ferocity than appeared in these merciless barbarians. Even the weaker sex themselves, naturally ten-

der to their own sufferings, and compassionate to those of others, here emulated their robust companions in the practice of every cruelty. The very children taught by example, and encouraged by the exhortation of their parents, dealt their feeble blows on the dead carcasses of the defenceless children of the English."

Nor was the avarice of the Papists sufficient to produce the least restraint on their cruelty; such was their frenzy, that the cattle they had seized, and by rapine had made their own, were, because they bore the name of English, wantonly slaughtered, or, when covered with wounds, turned loose in the woods, there to perish by slow and lingering torments.

"The commodious habitations of the planters were laid in ashes, or levelled with the ground; and where the wretched owners had shut themselves in the houses, and were preparing for defence, they perished in the flames together with their wives and children.

"The bigoted and merciless Papists had no sooner begun to imbrue their hands in blood, than they repeated the horrid tragedy day after day; and the Protestants in all parts of the kingdom, fell victims to their fury, by deaths of the most inhuman nature.

"The ignorant Irish were instigated more strongly to execute the infernal business by the Jesuits, Priests and Friars, who, when the day for the execution of their plot was agreed on, recommended in their prayers diligence in the great design, which they said would greatly tend to the prosperity of the kingdom, and to the advancement of the Catholic cause.

"They every where declared to the common people, that the Protestants were heretics, and ought not to be suffered any longer to live among them; adding, that it was no more sin to kill one of them than to kill a dog; and that the relieving or protecting them was a crime of the most unpardonable nature."

The treatment of Protestants, was on a par with their doctrines—*No faith with heretics—The blood of Protestants the same as that of murderers, &c.* All their pledges of saving life, were only for the purpose of getting the lives of the Protestants in their hands. Many cases are on record, a few of which we only have room to relate.

"The garrison of Sligo, was besieged-

and on condition of surrendering, and quitting their strong holds, the Papists promised them quarter, and to convey them safe over the Curlew mountains, to Roscommon. But they were immediately cast into a loathsome goal, without food. Sometime after when some drunken Papists came to congratulate their wicked companions for their victory over these unhappy creatures, those Protestants who survived were brought forth by the *White Friars*, and were either killed, or precipitated over the bridge into a swift water where they were soon destroyed. It is added, that this wicked company of white friars went some time after in solemn procession, with holy water in their hands, to sprinkle the river, on pretence of cleansing and purifying it from the stains and pollution of the blood and dead bodies of the heretics.

"In the barony of Terawley, the Papists, at the instigation of their friars, compelled above forty Protestants, some of whom were women and children, to the hard fate of either falling by the sword, or of drowning themselves in the sea. Those choosing the latter, were forced by the naked weapons of their merciless persecutors, into the deep, where, with their children in their arms, they first waded up to their chins, and afterwards sunk down and perished together.

"Some of them were lain with the centre of their backs on the axletree of a carriage, with their legs resting on the ground on one side, and their arms and head on the other. In this position, the wretched savages scourged them on the thighs, legs, &c. while another set on furious dogs, who tore to pieces the arms and upper part of the body; and in this dreadful manner were they deprived of their existence.

"Great numbers were fastened to horses tails, and the beasts being set on full gallop by their riders, the wretched victims were dragged along till they expired.

"Others were hung on lofty gibbets, and a fire being kindled under them, they finished their lives partly by hanging and partly by suffocation.

"Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women of all ages were put to death of the most cruel nature: some in particular were fastened with their backs to strong posts, and being stripped to the waists, the in-

human monsters cut off their right breasts with shears, which of course put them to the most excruciating torments; and in this position they were left, till from loss of blood they expired.

"Such was the savage ferocity of these barbarians, that even unborn infants were dragged from the womb to become victims to their rage. Many unhappy mothers, who were near the time of their delivery, were hung naked on the branches of trees, and their bodies being cut open, the innocent offspring were taken from them, and thrown to the dogs and swine; and to increase the horrid scene, they would oblige the husband to be a spectator, before he suffered himself."

Every town in which there were any Protestants, a similar scene was exhibited.

"In Kilkenny, all the Protestants without exception were put to death, and some of them in so cruel a manner, as perhaps was never before thought of.

"They beat an English woman with such savage barbarity, that she had scarcely a whole bone left; after which they threw her into a ditch; but not satisfied with this, they took her child, a girl about six years of age, and ripped up its belly, threw it to its mother, there to languish till it perished.

"They forced one man to go to mass, after which they ripped open his belly, and in that manner left him: They sawed another asunder, cut the throat of his wife, and having dashed out the brains of their child, an infant, threw it to the swine, who greedily devoured it. After committing these and many other horrid cruelties, they took the heads of seven Protestants, and among them, that of a pious minister, all which they fixed up at the market cross. They put a gag into the minister's mouth, then slit his cheeks to his ears, and laying a leaf of the Bible before him, bid him preach for his mouth was wide enough. They did several other things by way of derision, and expressed the greatest satisfaction at having thus murdered and exposed the unhappy Protestants."

Not only did Protestants lose their lives, and were as far as possible exterminated. But the Bible—The word of the living God was burnt by them, exclaiming, "*we have burnt hell fire.*" The whole transaction was one of the bloodiest in the book of time. God's people massacred without mercy, and that, be-

cause they would read, study, and practice the commands of God's word.

Is it asked by any reader, *what caused all this? Why did it happen? Who were the instigators? Who were the planners? What end was designed? And has there been any such thing since? Is there any probability that such an occurrence will again take place?*

We may answer very summarily, and be borne out by facts, as well as principles.

The cause of it, was the inveterate hatred which the Priests had early instilled into the minds of their subjects. The originators of the whole plan, were Priests, Jesuits, &c. acting under the approbation of the Bishop of Rome. It was only like the deeds for which that holy church had been signalised during centuries. It was practicing upon the comments of that celebrated version of the New Testament published at Rheims, in 1582. (See July No. page 210.) It was the actings of the same spirit, that brought Huss to the Council of Constance, and then broke the faith of an Emperor, to burn him. It was the treatment with which Rome is wont to visit her opponents whenever she has power. It was acting upon the very counsel of Bellarmine, (see page 38 of this vol.) "*to extirpate Protestants whenever it can be done without injury of the Papists.*" It was working upon the doctrines avowed by leading men in the Roman church in our day.

The design was undoubtedly, as revealed by them, to destroy Protestants, as they say, "*Root and Branch.*"

That the same thing would be acted out any where that it could be done, without destruction of themselves, may be argued from all the past. From the unalterable, and unchangeable decrees and canons, which are still maintained and sworn to by them. They are even avowed within the limits of our own land.

See the 94th page of the Catechism of the Council of Trent published in this city, and quoted in the February No. page 36, of this Magazine. Look to Ireland at this day. Read the proceedings, and disclosures made at the great meeting, in Exeter Hall, London. Read the extracts given during that meeting from *Patrick Dens's Theology*—The text book of the Irish Priesthood. See such propositions as these taught to the Priesthood:

1. "*That Protestants of all denominations*

are accounted heretics by the Church of Rome, and worse than Jews and Pagans."

2. "*That all are by baptism placed under the power of the domination of the Church of Rome.*"

3. "*It is the duty of the Roman Catholic church to exterminate the rites of our religion.*"

4. "*That it is duty of the Roman Catholic church to compel heretics, by corporal punishment, to submit to the faith.*"

5. "*That the punishments which the church of Rome decrees against heretics are confiscation of property, exile, imprisonment and death.*"

6. "*Finally, they are also justly inflicted with other corporal punishments as with exile, imprisonment, &c.*"

(See the whole at length in the proceedings at Exeter Hall, published in this number.)

The doctrines are as old as the 10th and 11th centuries, and as fresh as the publications of 1834 and 5. The doctrines taught to the Roman Priesthood, and just such doctrines, as would have produced the Massacre of SIXTEEN HUNDRED AND FORTY-ONE!

Here are Bishops and Priests, meeting in council and deliberating on the extermination of Protestants, while they are publicly professing friendship. Studying and deliberating on doctrines, which if carried out could produce nothing but brutal murders, and desolation in every Protestant family in the world. Doctrines which did, and will again (unless in the Providence of God a barrier is raised against it) produce just such a Massacre as that of 1641. And, what else is to be expected when a celebrated advocate of Catholic claims, gives notice, that unless their demands are granted, the night (and a bloody night it will be,) will come, when the door of Protestants, English and Irish, shall be burst open, and every man shall be laid weltering in his own blood in the presence of his wife and children. Oh! did he know he was treading on beaten ground! That the night and the day had been in the history of Ireland, when not only the husband's blood had flown, but that of wife and children had mingled with theirs, and each lay, weltering in his fellow's blood!

Who is responsible for all this? Who are the instigators? Who the directors of these scenes of blood and carnage?—*The meek, the diffident Bishops and Priests.*

BISHOP ENGLAND,
AND HIS IRISH PRIESTS.

THIS renowned prelate, so eminent in the present active measures of the Papacy.—So much respected, shall we say honoured, by some of our citizens.—So long, and so repeatedly the subject of newspaper puffs.—So high in esteem at Rome that the honour of Legate to Hayti was given him.—And on whom that which is of still greater honour, and much more desirable in the Papacy, the office of *Inquisitor General for the United States*, is generally believed to have been conferred.

This Rt. Rev. Prelate, on his last return to the United States, and his diocese at Charleston, S. C. delivered an address, from which the following is an extract:

"The prelates of the Church of Ireland, are ready, as far as our hierarchy shall require their co-operation, to give to them their best exertions in selecting and forwarding from among the numerous aspirants to the sacred ministry that are found in the *island of saints*, (Ireland,) a sufficient number of those properly qualified to supply our deficiencies. I have had very many applications, and accepted a few, who, I trust, *have been judiciously selected*."

The address was published, and has been offered for sale in this city, by F. Lucas, jr.

There are *two* points on which there can be no mistake, from the Bishops own address.

1. That the Bishops of the Papal Church in Ireland, are ready, and willing to send young Priests to us from their own institutions; that they are willing, "to give their best exertions in selecting and forwarding a sufficient number of those who are qualified to supply the need in this country."

2. The Bishop out of the numerous applicants, has accepted a few, who, he trusts, *have been judiciously selected*. And these few are to come into this country and the Bishops diocese well trained; and ready, for active, and persevering co-operation. Surely, the United States—and especially South Carolina, are highly indebted to the Bishop for his kindness in procuring us such lights.

— How have these Priests been trained? And what are their particular sentiments that render them, fit subjects to be underlings of and assistants to the Grand Inquisitor?

Read the doctrines, taught them in their colleges: conferred about and acted upon in their conferences and councils. Read them as exposed at the great meeting in Exeter Hall, and then ask what sort of Priests Bishop England has so well selected for this country. How admirably adapted to carry out all the designs, and the very utmost desires of the Bishop and the Church.

Shall this country be enlightened and blessed by them—As they have enlightened and blessed Ireland!—Shall they teach here that Protestants are Heretics? And therefore are subject to the curse of the Church? Shall they teach, that being under the curse of the Priest and Church, Catholics do well in plundering their property and destroying their lives?

Popish Ridicule of Bible Readers.

We quote the following from a work, written in the style of Butler's *Hudibras*, by Thos. Ward, (an English Papist, who died in 1708) entitled *England's Reformation*. (The work is offered for sale by James Myers, at the Cathedral, in this city.)

Here is the style in which those who read their Bibles are represented:

"Their Bibles thus fit to a hair,
They bound 'em up 'twixt Psalms and Prayer,
And in one volume quickly spread 'em
O'er all the land for folk to read 'em,
And their religions thence to take
Just as themselves were pleas'd to make.
To kirks, with Bibles under arm
Like bag-pipes, from each country farm
They trudge, each ploughman had his book,
In which the texts and proofs to look,

And he to profit most was held,
Whose Bible was the biggest swell'd
With double leaves he had turn'd down,
At places by the parson shown.

— From Lord to beggar none were idle,
But all employed in text of Bible.
The zealous Lady and her woman
Found senses out that were not common,

The 'prentice-boys of ev'ry trade,
Before 'em had their Bibles laid;
On which their understandings fed,
While with their hands they wrought for bread.

The Weaver nodding at his loom,
Could bring a text for every thrum,
Prove it forbid, From the beginning
To weave up woollen yarn with linen.

For every one was left to cite
Texts to his fancy, wrong or right,
And put what sense he pleases on 'em."

CANTO III.

Compare this with our Saviour's command.
John v. 39.—"Search the Scriptures."

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SERMON,

By JOHN BRECKINRIDGE, D. D. of Philadelphia,

General Agent of the Board of Education of the G. A. of the Presbyterian Church.

Hebrews xii. 3—12. For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them, reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12. Wherefore lift up the hands which hang down, and the feeble knees.

NOTHING can be more affecting, or more just than the Apostle's description of the sufferings of our race, "*the whole creation groaneth, and travaileth in pain together until now.*" As we struggle through the empire of death, one universal groan goes up from all flesh. It is a world in ruins;—the ruins of sin. It is a world with which God is angry. It is as impossible on any other supposition to explain the cause, as to deny the existence of human sufferings. All suffering by moral agents, results from sin, either personal, or imputed. Yet, under the dispensation of grace, suffering is continued, after the sin has been pardoned. It then becomes discipline, not wrath. It is the chastisement of a son; not the

punishment of a rebel. The rod, or sanctified sufferings, form a very important and merciful part of the inheritance, and training of the children of God.—The passage which we have selected as the guide of our meditations, contains a most interesting account of "*these afflictions of the people of God.*"

Passing any consideration of their cause, nature, and certainty—let us

I. Enquire into the manner in which they ought to be met by us—contrasted with that which is usual. "*And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.*" "*If ye endure chastening,*

"God dealth with you as with sons."—"It" (chastening) "yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Here are two extremes, and the happy medium; the abuse, and the right use of chastisement, viz: on the one hand, "*despising*" it—on the other, "*fainting*" under it—and the proper reception of it; "*enduring*" it, and being "*exercised thereby*." The word of God rebukes these abuses with tenderness, but great force—while at the same time it urges to the right reception of the Divine correction.

It rebukes *the despising of the Divine correction*. Insensibility to the dispensations of God is a great, and a very common evil. The *stoic* is not *right*, because the *epicurean* is *wrong*. God intends us to *feel*; and to feel deeply. Without this, his rod avails not. A brow of brass, or a heart of steel, is not a fit response to the chastising stroke of a Divine hand. He who formed our nature and bound all our strong and tender ties, knows when and where most effectually to reach us; and when He speaks to us from the cloud, it becomes us to melt down at His presence. None but the open blasphemer will defy God, and brave with deliberate daring the visitations of his righteous providence. But there are many forms in which we may *despise* his corrections, without openly impeaching his goodness, or resisting his reign.

We "*despise his chastening*," when we stop in second causes, and fail to look through them to God. This is practical Atheism. Whatever the loss, whoever the agent, God is the author.—Even "*the wicked*" may be used as the "*sword*"—but it is "*the hand of God*" which directs the stroke. How it would hush our murmurs, and allay our resentments against human agency, to see God employed in dispensing all the events of our history!

We *despise the chastening of the Lord* when we forget the *end* in the *loss*. Yet, how common is this! We become so absorbed in the passing *event*, that we forget whence it came, or whither it goeth. Hence it is, that our afflictions profit us so little.

We *despise the chastening of the Lord*, when we fly to other hopes, and joys of earth to supply what his hand has removed. This is but to exchange idols—and tempts God to repeat his blows. When we lose one friend, we often, with an indecent precipitation, at which

even the more refined feelings of men are revolted, make haste to fill the place with another. When we lose one comfort, we double our idolatrous devotion to another, which still survives. This is despising the rod of the Lord.

But there is another extreme, which though more amiable and less reprehensible, is not less injurious to the sufferer, or the Redeemer's cause. It is expressively called, "*fainting*" under the rebukes of God. This is the spirit of Rachel, "*weeping for her children, and refusing to be comforted, because they are not.*" While the other extreme tends to rebellion, atheism, and abandoned insensibility, this sinks into despondency; and surrenders itself to inconsolable grief and despair. It is no more the purpose of God to crush his people by the weight of sorrow, than to abandon them to uncorrected wanderings—and spiritual decay. When they faint under his rebukes, they lose the profit of the rod—and give to the world around them the impression, that God is a hard master; or that his religion has in it no adequate resources for a time of need. Minds of marked sensibility of timed nature and weak faith, are peculiarly exposed to this abuse of the chastisements of our Heavenly Father; and they are most frequently found among the *daughters of God*, as the sterner evil of *despising* his corrections, abounds most in the stronger sex.

But *what is the prescribed and proper reception of chastisements?* It is summarily expressed, in "*being exercised*" by them; "*enduring*" them; "*considering*," &c. Unsanctified afflictions, are foretastes of the wrath of God. It is infinitely important then to understand their nature, and permit them to effect their end. It is to this the Apostle exhorts us. In order to this, it is important—that we *submit*, without a murmur. This is a hard, but necessary, and in its results a most profitable duty. "*No chastening for the present, seemeth to be joyous, but grievous.*" If it were pleasant, it would cease to be chastisement. The very severity which is so hard to be endured, is the quality which makes it salutary, when rightly received. Even when the Lord holds back the face of his throne and spreads his cloud upon it, so that his purpose cannot be fathomed, it is the work of faith, to bow down in silent and adoring acquiescence, to the dispensations of infinite goodness, wisdom and love. "*Though he slay me yet will I*

trust Him" is the spirit which makes the rod, like Aaron's to bud; and gives to halting Jacob a victory over "the angel of the Lord." Nothing can more highly please and honour God, or profit us than truly to say "*Although the fig tree shall not blossom—neither fruit be in the vine; the labour of the olive fail, and the fields yield no meat; the flock be cut off from the fold, and there be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation.*"—It is the height of human attainment, to see a reason for all that God does, in the fact that it is God.

But again—A right improvement of our afflictions requires—that we humbly enquire after the *end* of the dispensation. While we may not presume to ask "the reasons of the state divine," for any of its acts, yet the *intention* of our chastisement may in certain important respects be known. Faults are indicated—sins are visited, and repentance is urged by every chastisement.—Hence the great duty of a frequent retrospect of life, and of deep self-examination, especially in times of affliction. There is commonly such a fitness of the event, to our state and wants, that the conscience promptly directs to the guilty spot where our idol is hid, or our sin cherished. And even when we may not be conscious of any particular transgression, a wise observation of the providence of God, in connection with our own lives will disclose his heavenly will, and quicken us in the life of faith. "*Whoso is wise and will observe these things, even he shall understand the loving kindness of the Lord.*" A right spirit will so blend submission, with enquiry after the meaning of the rod, as to be inquisitive, without presumption, and prostrate, without fainting.

We only add, that having sought the *intention* of our chastisement, we should act in *accordance* with it. A prompt and universal reform of every known sin; the giving up of every idol; a deep sensibility to the corrections of heaven, and a right impression from them, are indispensable, if we would be truly "*exercised*" thereby. And the idea is also strongly implied in our text, that these effects should not only be appropriate, but *lasting* also. Our goodness, alas, how is it like the morning cloud, or the early dew, that passeth away.—The inconstancy of our hearts makes a renewal of chastisement a necessary mercy.—When we return to folly, God must re-

turn to the rod, or abandon us to ruin. When he ceases to afflict us, though we cease not to sin, it is because He has closed the dispensation of his mercy towards us forever.—He withdraws from us here, but we shall meet Him in eternity—where hope expires in the second death.

Lastly. LOOKING UNTO JESUS.

This is in fact the summary of our whole duty—a brief but comprehensive directory which embraces the substance of religion, and extends its radical influence to every grace and every habit.—It is the active exercise of faith in Christ. Faith is the *lever* of the gospel—Christ the *power*. It apprehends Christ.—It is more than believing: it is believing with *trust*, for salvation. It is so *looking* unto Jesus, as to follow him, laying aside every weight, and especially "*the sin which so easily besets us*"—viz: *unbelief*. Faith not only lays hold of the justifying righteousness of Christ, but it gives "evidence" to the soul "of things not seen."

"*Faith brings the pearly gates to view.*" It "looks at the things not seen." It holds to view, God and heaven, and hell and eternity—and all the unseen and solemn realities of the world to come. It makes therefore the proper *impression* of *eternal things* upon the soul; and produces a life corresponding to such an impression. It is to this the same Apostle alludes with such sublime effect, when (2 Cor. 4. 17, 18) standing as it were on the brow of time, he weighs all things in the great scales of the sanctuary.—Then heavy afflictions become "light," and protracted sorrows appear reduced to "but a moment's length," while faith compares eternity with time.—"*Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, WHILE WE LOOK—not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal.*" It is *while* we look at things eternal that our *afflictions work for us*. But Jesus is the central light: the supreme object;—the author and finisher of our faith;—our pattern, guide, and prince;—our Righteousness, Refuge and Rest. In the "*running fight*" "the race set before us," we are to fix our eyes on the great captain of our salvation who sits enthroned at the heavenly goal, cheering and sustaining the faint, but persevering believer, with "the crown of righteousness" held full to view, and ready to

descend on the victor's brow.—While we look unto Him our weights fall from around us, we climb and thresh the mountains which interpose—we run and are not wearied, we mount up as on the wings of eagles, reaching for the prize, and attracted to the glorious end, scarcely feeling the toils of the way.

II. We shall in the next, and last place, endeavour to unfold the impressive motives which the apostle urges on us, for the proper reception of the divine correction.

1. *Motive.*—There is a class of motives derived from comparison.

We have suffered nothing in comparison of what others around us suffer.

Few would be found, after all our complaints, willing to exchange lots with others, if that were both proper and possible.—Especially would men shrink from this, if the exchange were to be made for the worse, instead of the better condition of other men. Wherever we turn our eyes we behold examples of sorrow, in all its forms, so appalling that the afflictions endured by us appear light indeed, in the comparison.

But we should also compare our present afflictions with what they might be. We are capable of anguish, both in body and mind, exceeding all description.—Every friend we have, might, by his removal, be made a means of suffering to us. Yet we murmur if we lose one. Every nerve of the body might become the seat of permanent and poignant pain. Yet we have millions of such; and if one be disordered we are disturbed and complain.—And then the soul! Its power to suffer—and its exposure to it on account of sin! Perfect anguish eternally prolonged, is what might be endured by us.

And again, this is what we deserve. We deserve to suffer forever all we are capable of enduring.—It is then a mercy that we have not horror in every nerve and member here, and eternal hell hereafter! Do we doubt this? It is proof that we shall yet feel it, without a speedy change of principles and of life. Do we own it? Then dare we murmur at the little we do suffer? When it is a transcendent, eternal mercy that we are not in hell.—These reflections may silence, if they do not satisfy us. They ought to fill us with gratitude, wonder, and praise!

2. *Motive.*—It is for our good; and necessary to our training for a heavenly state.

“It (chastisement) yieldeth the peace-

able fruits of righteousness to them that are exercised thereby.” “He” (God) “corrects us for our profit that we might be partakers of his holiness.” (verses 10, 11.)

“The path of sorrow, and that path alone,
Leads to the world where sorrow is unknown.”

There is as much need of correction by the believer, as of the rod, by a little child; and the father of spirits is assuredly as much to be trusted for his love and wisdom, in its application as “the father of our flesh.” And when they corrected us, we gave them reverence. “Shall we not much rather be in subjection unto the Father of spirits, and live?” If we be without chastisement, whereof all (children) are partakers, then we are not children; we have not their training, their parentage, or their losses and final inheritance. “For what son is there whom the father chasteneth not?” Like all corrections it is painful to be chastised of the Lord. Therein lies part of its value. However severe it is needed—and for our profit.—And it is a fact full of terror that exemption from sorrow, as it is a proof of divine desertion, so it works eternal death. Nothing is more shocking in prospect, than to be given up of God, to fill up unchecked the measure of our sins. It is to “fatten like the ox for the slaughter.” God forbade his ancient servant to enter Canaan, though promised to his seed, because “the iniquity of the Ammonites was not yet full.” When the measure was full, the Lord destroyed them. “It is surely good to be afflicted.”—Yet on the other hand to be profitable, our afflictions must be sanctified.—The natural tendency of suffering is to make us worse, not better. This is a matter of daily experience.—Reduce men to famine, they will devour each other. Great sufferings make men fierce, selfish, and reckless. “They knewed their tongues with anguish, and blasphemed the name of God.” Ferocity and despair is the alternative of hell.—Hence those who hope to be purified by the fires of purgatory, or who cherish the vain and vile expectation of the Universalist, (which is very much the same with the papal purgatory) that future punishment will be brought to an end by the expurgation of its victims, should look well to their eternal prospects. Surely it were better to go directly to heaven, by a timely repentance and faith in the Lord Jesus, than pass down through the flames of Tophet; especially as it is so

strongly declared that none who enter there shall come out again till the uttermost farthing is paid; while yet we owe ten thousand talents, and have nothing to pay. Unsanctified sorrow on earth is the way to hell, which is eternal punishment, without mercy or discipline.

Unless it be that God designs to give you up to perdition, He will visit you with the rod and make you submit. You may therefore look out, if not a christian, and in a state of active obedience and love you may look out for heavy afflictions here, or eternal death hereafter.

Let us then bless God for his merciful chastisements.

3. *Motive.*—*It is enough for the believer that God his father does it.* That it is a galaxy of reasons to approve, of motives to rejoice. It is not merely a reason to submit, because done by a power which no one can resist, and an authority which none can challenge.—There are still higher considerations. It is done by a God, and therefore with infinite wisdom and fitness.—It is done by a God who is a father and a friend. Therefore it is done with infinite love, and with a wise regard to our highest and best interests.—Who else could do it, not to say dare do it? Who but He could thus control all our momentous and eternal affairs? Could we do it ourselves? Who could select the time, place and manner of his own death, with unerring wisdom? Yet He to whom the death of his saints is precious has arranged it all from everlasting—and will bring it on in its season—so as to be *right* in itself, and *best* for all concerned. Again, who could choose which of his friends, or children, should next die—and then selecting the disease, direct it to the vitals of his child?—A poor Scotch family in the highlands, pressed by famine, resolved to send one of their children to an adjoining village to learn a trade, and thus reduce the number of the household. When the master came for his young apprentice, the weeping parents collected all their children together, that one might be fixed on to send away. One after another was selected by the parents, yet at each selection their hearts failed them, and they still passed to another and another—until at last bursting into loud lamentations, they declared that they could not part with *any one* of them; *but would prefer to die together.* The tradesman wept; and returned without his apprentice.

Now what if parents were required to select and prepare the victim of death? Oh who but another Abraham could do it? But God in his mercy reserves these sovereign acts in his own hands.—Besides—we should be as unfit for such a control of our chastisements by our *ignorance*, as by our *frailty*.

If Jacob had been called to decide upon the destiny of Joseph, think you he would have chosen the bitter cup which God put into his aged hands?—Yet, had Jacob been asked as he leaned on his staff and blessed the *tribes* of Israel, at the moment of his triumphant death, what think you would have been the Patriarch's answer about the afflictions of Joseph?

The disciples of our Lord who walked to Emmaus, were mourning over the death of Christ as if all were lost! "We trusted that it *had* been he which should have redeemed Israel;—and besides all this [that is, that he was actually dead, and had been killed by feeble men like themselves] *to-day* is the *third day* since these things were done." (Luke 24: 21, 22.)

They despaired of his kingdom. His promises had failed. As Peter dissuaded the Lord from death, "that be far from thee Lord"—so these and indeed it would seem all his friends gave up all for lost when he expired.—But the awful pause was of short duration. The grave could not hold its king;—nor death destroy the Lord of Life.—On the third, the glorious morning, he arose in triumph—and finishing his work on earth ascended his throne on high—to save and rule the world. And now ask James, or Peter, or Mary, who stood weeping at his cross when he expired, would they recall his death? Would they take down the cross? or empty heaven? or roll back into despair and ruin, a world rising from death?

Then let us not only submit, but rejoice, He who is infinitely wise, and merciful, and mighty is the Saviour of the world, and the dispenser of all our afflictions. It is enough to say in every storm "*My father's at the helm.*"—Let us then cast anchor deep within the vale, and we shall ride out the storm.

4. *Motive.*—It greatly glorifies God to suffer as we ought. He knew well what was in man, who said of Job, "Doth Job fear God for nought? Put forth thy hand now and touch all that he hath, and he will curse thee to thy face.—Put forth thv hand and touch his

bone and his flesh and he will curse thee to thy face." And this is true of all men by nature. It is peculiar to christianity to *promise and improve afflictions* to God's glory and his people's good. The patient sufferings of the true believer greatly honours the Saviour. To stand up and bless God, amidst deep and despairing sorrow, to give him all the glory, and uncomplaining to take all the shame, is a most lovely exemplification of the power of the gospel. Of such a sufferer it may, without contradiction, be said "*Happy is he.*"—The spirit of grace and of glory rests upon him. He is an illustrious monument of grace. It was as a man of sorrows that the Lord Jesus glorified God, and redeemed his people. And it is far easier to *drive* like Jehu—than suffer like Paul. Fanatics and zealots, who abound in our days, may rave and glow, and act, but you will not find among them the patient sorrows of Jesus; the meek majesty of the dying martyr; or his calm and holy triumph. It is all bustle, wild excitement, and a fury of zeal; full of fierce denunciations and wordy, but empty benevolence, and far, far away from danger, sacrifices, and the true and patient bearing of the cross.

It is for this reason, that what are called the *passive graces*, (not *idle* but *suffering graces*) are so blessed, and were so conspicuous in the life and death of our divine Redeemer.

It is super-human to "*suffer as a christian.*" It requires Divine grace to sustain us in it—in the exercise of right affections, and greatly promotes the Divine glory to behold it. In such a world as this there is a high appeal made to the devotion and magnanimity of the christian on the ground that he is a "spectacle to men and angels." "Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race that is set before us." What a scene! what spectators! what an object! what an appeal to all that is faithful and generous in the bosom of a christian hero?

5. *Finally.*—The sufferings of Christ constitute an irresistible motive to the right reception of God's severest corrections.

If He would suffer *so much* for us, surely we may consent to suffer a little from and for Him. As He said to the sleeping disciples in the garden of Gethsemane so we may say to you "What!

can you not watch with him one hour!" Is your love so *cold*—your faith so *weak* as to refuse to suffer so little for so great a friend? "Consider then Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not resisted unto blood (as He did) striving against sin." He had no sin—we are laden with iniquity. He suffered the penalty of *our sin*. We, if his people, are only corrected as children, "*that we may not be condemned with the world.*" and that we may by it not only honour Him, but be saved. His sorrows were not *necessary*, except on the supposition that he had *resolved* to save us. Yet great as they were, He *endured* the cross, *despising* the shame, and suffering the unspeakable anguish of it for our sakes. We can suffer nothing like his sorrows. If we could, we deserve to do it. He was the only perfect man, yet the greatest of sufferers. Now considering his sorrows, their nature, greatness, and end; who it was, and for whom endured—we may well submit to any chastisement which he may send. Wherefore lift up the hands which hang down, and bring the arms to the right position for the fight of faith; gird on the armour anew; stand and withstand, and having done all, stand in his strength, and to his praise.

We omit other considerations—such as that apostacy is the fruit of abused correction—(verse 15:) the motive derived from the paternal and filial relations, contrasting the Father of spirits, with earthly parents—(verses 9, 10:) and that *love* directs every blow—(verse 6.)

In closing this discussion it is important to remark, that it is a subject in which all are interested.—It requires not a prophet to predict that all *will* suffer; though some may be now exempt; for "all are men;" all are sinners; all are mortal. All have to bury friends, or else what is more solemn, to be quickly buried. Prepare therefore to meet your God. Wo to them that are at *ease* in Zion! No man has learned what sorrow is who has yet to die, and after that the judgment! And to lost souls, even this life of sorrow will, in the retrospect, appear a heaven of heavens.

THE COVENANTS; EXPOSITION AND COMMENT ON GALATIANS IV. 21—31.

21. Tell me, ye that desire to be under the law, do ye not hear the law?

22. For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23. But he *who was* of the bond-woman was born after the flesh; but *he* of the free-woman was by promise.

24. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26. But Jerusalem which is above is free, which is the mother of us all.

27. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath a husband.

28. Now we, brethren as Isaac was, are the children of promise.

29. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30. Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31. So then, brethren, we are not children of the bond-woman but of the free.

THE churches of Galatia, in Asia Minor, were converted by the Apostle Paul, about the middle of the first century of the christian era. This Epistle, which is, perhaps next to the Gospel of Matthew, the earliest of all the books comprising the New Testament, was written no great while after those churches were gathered; for the Apostle expresses his astonishment (i. 6) that they had been "*so soon* removed into another gospel." The object of the Epistle seems to have been to resist the judaizing teachers, who had at so early a period insinuated themselves into the Galatian churches, and were seducing them back into an observance of the ceremonial law, as the means of personal holiness; and to assert the exclusive and living way of salvation by Jesus Christ. It had been decreed by "the Apostles and Elders, with the whole church" at Jerusalem (Acts xv. 22) on a case referred to them from the Gentile converts "of Antioch, and Syria and Cilicia (Acts xv. 23)—that the Gentiles who embraced christianity need not be circumcised. But in this Epistle Paul takes higher ground, and expressly forbids, what the church at Jerusalem

had only pronounced to be useless. The ground of this prohibition is also clearly stated; namely that the Mosaic law and ritual ceremonies, so far as they constituted a religious system, were finally abolished. For he says "After faith is come, we are no longer under a school-master" (Gal. iii. 25): again, "we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his son, made of a woman, made under the law; to redeem them that were under the law" (iv. 3-5): again "Christ is become of no effect to you, whosoever of you are justified by the law" (v. 4): again "I testify again to every man that is circumcised, that he is a debtor to do the whole law" (v. 3): and again, "for in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." (v. 6.)

In the passage which I wish more particularly to consider, he enforces the general scope of the Epistle, by an illustration drawn from the history of Hagar and Sarah, and their respective offspring. Ishmael and Isaac, were equally the sons of Abraham: but the mother of one was his concubine and slave,—of the other his wife and the mistress of his household. One was born after the flesh; and the other by promise. These things, says the Apostle, are an allegory: Hagar and Sarah represent two covenants: Hagar, the law, given from Mount Sinai, which gendereth to bondage, and answereth to those who still continue in bondage to that law,—the Jerusalem that now is. But the spiritual Jerusalem is free, and rejoiceth that as God gave to Sarah (even against hope, and contrary to nature, seeing that she was stricken in years) the promised seed,—so the children of the christian church, the spiritual Sarah, should greatly exceed the number of those who had been in bondage to the law. Yet we, he continues, who are like Isaac the children of promise, are persecuted as he was by the children of the flesh. But let the scripture be obeyed, and as the bondwoman and her seed were cast out, and denied an inheritance with the son of the free woman—so let the rebellious Jews notwithstanding their boasted descent from Abraham, be expelled from the church

and family of God. And reverting to his own state, he adds, "so then brethren we are not children of the bond-woman, but of the free."

It is very obvious that if such reasonings would hold good as between the christian and the Jew,—they would be still more emphatically true, as between the christian and all such as possessed less knowledge of God than did the Jew,—that is all the balance of mankind.—We are justified therefore, by the course of the Apostle's observations, and especially by the nature of the conclusion to which he comes, to give the utmost latitude to this passage, and to consider those dealings of God with our guilty race, which would justify the division virtually made of them, into two general classes, namely those who are and those who are not in bondage to sin.

We need not stop to enquire what would have been the condition of mankind, if our first parent had kept the covenant which God condescended to enter into with him as our head and representative. It is sufficient for the present purpose to know that he did not keep it; that he fell by transgression; that in him all died (1 Cor. xv. 22); and that by him "judgment came upon all men to condemnation" (Rom. v. 18.)

If God could consistently with his glorious justice, have totally overlooked the disobedience of our first parent, and by an effort of his uncontrollable omnipotence, replace him pure again in the garden of Eden, and rolled back to its former condition every predicament of his moral and physical universe deranged by sin: there is no reason to suppose that the second or any subsequent trial, would have eventuated differently from the first. Far less reason can there be for supposing that in the full maturity of his faculties, subsequent to the fall, he could in his sinful estate have withstood the temptation which did, and as far as appears, eternally would cast down the pure estate in which he was formed.—How idle then is it to urge, under the pretence that it shields the equity of God from the scoffer of this world, that there is a period, itself indefinite in the life of each of us, at which there is some sort of a possibility, that we, who when tried are weaker than Adam was when weakest, can do what he failed to do when strongest,—nay what it is admitted no man ever did or ever will effect? How then can we assert that any one has in him a power, which it is allowed, has not been

and will not be exercised, namely a power by nature to do what is well pleasing to God; when it is a clear and established rule, that what does not appear and what does not exist, must be esteemed alike? If by the principles of the inductive philosophy we are allowed to conclude with absolute certainty, that what has followed a few dozen or a few hundred experiments in any art or science,—not only will, but by a law of nature necessarily must, follow to the end of time, in cases that are precisely similar; how can they who admit the fact of the sinfulness of man in so large a sense as to confess that out of the countless millions who have peopled our earth, not one instance has existed where that sinfulness did not show itself in the very first moral act,—how can they, I repeat, evade the inference that this sinfulness, which is universal is not also necessary as the effect of some pre-existing cause, as universal as itself? To say that the determination of the divine mind is the pre-existing cause, is apart from the subject. For the purpose of the divine mind to be operative at all, especially on a moral agent, must be executed in some way. If the divine purpose is in this cause effected by the immediate operation of the Holy Spirit, on the human heart,—which in consequence prompts to sinful acts; then God is to be considered,—the real author of all the sin in the universe;—a doctrine, denied by God, and abhorred by every child of his on earth and in heaven. But, there remains only, that the supposed divine purpose or constitution as those who advocate it, call it,—should operate through something exterior to the divine mind itself. Now what is this intervening agency which becomes the cause of that necessary effect, the sinfulness of our first and all subsequent moral acts? In the fall of Adam and the sinfulness of human nature consequent thereon, we have the reason not only but the cause also, of that universal corruption which is otherwise as unaccountable as it is appalling. It would seem then that under the covenant with Adam, after he had broken it, it was as really impossible that any of his posterity should be saved from eternal death,—as it was inevitably certain that what overcome the strongest, must when infinitely strengthened itself, overcome all who were weaker than he. And if there had remained no further development to be made of the character of God—the fate of our apostate race was already sealed, and it only remained

for justice to pronounce the sentence of universal and interminable wo.

If we would strive to comprehend the riches of the grace of God which reconcileth us to himself by the blood of Jesus Christ, we must fully understand that we "were by nature children of wrath, even as others" (Eph. ii. 3). We must perceive too what the Apostle would intimate when he asserts that the blessings of the condition he is describing, belong to such as he could call his 'brethren'; for he says "*brethren we*, are not the children of the bond-woman, but of the free,"—as if he should say, there is no condition but ours that is really free. If so, there must be some provision of Jehovah different from that we have just been contemplating, which was sufficient to deliver Paul and his brethren, from the consequences of the fall. And blessed be God—he has made such a provision, and there exists that sufficiency in the Lord Jesus!

Man having by his fall become incapable of life by the first covenant, God was graciously pleased to make with him a second covenant, wherein he freely offered life and salvation to sinners by Jesus Christ. (Con. Fth. p. 34.) The condition of the first covenant, which we have seen was forfeited, was the perfect obedience of the creature. The condition of the second is, faith in a mediator, the only begotten Son of God; who would obey where we had failed, and suffer what we had deserved. The penalty of the first was death—temporal to the body, spiritual to the soul, eternal to them both; this was incurred by Adam personally for himself, and as their representative for his race. The demands thus incurred and exacted from the sinner,—were satisfied by the mediator of the new covenant, the second person of the adorable Trinity, who took the nature of man, and perfectly obeyed the moral law, and therein fulfilled all righteousness; and then as a sin-offering for men, bore the penalty and curse of the law due to us. Thus "all that believe are justified from all things from which they could not be justified by the law of Moses" (Acts xiii. 39). And thus it becomes possible for God to be just and the justifier of him which believeth in Jesus" (Rom. iii. 25).

It will be observed that two covenants are spoken of in a sense different from what is meant by the covenant of works with Adam, and that of grace in Christ; namely the old and new covenants,—that

is the old and the new Testament,—the Jewish and the Christian dispensations. The covenant of Grace covers both these dispensations; and was only differently administered under them. Under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation. Under the Gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the word, and the administration of the sacraments of baptism and the Lord's Supper; which though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy to all nations." (Confession of Faith, ch. vii. 5-6.)

From hence is clearly manifest the extreme folly of those converts whom the Apostle in this Epistle so pointedly rebukes, who after the end of the law was accomplished, wished to make it more honourable than the freedom of the gospel which had come in after it. Equally apparent must be the blindness of the Jews, who although of the seed of Abraham, and the keepers of the oracles of God, could not understand that the ceremonies and the ordinances under which their non-age had been so rigorously trained, as to differ in nothing from the condition of a servant,—had fulfilled their appropriate purpose in bringing them to Christ, and that with the gospel of grace came their right to enter on the inheritance of faith. If this is so obvious in regard to those who formed part of the visible church of God, what shall we say of those, who in its largest sense, are without God in the world? If one part of the ordinances of God as compared with the other was so much more obscure as to be called "weak and beggarly elements" (Gal. iv. 9)—how thick and terrible must be the darkness in which they grope, who reject the whole counsel of God against themselves? Nay if a part of those who were really embraced in one dispensation of the covenant of grace, so far came short of the great salvation, as to be called in comparison with those who embraced the offers of

eternal life under the second dispensation of the very same covenant, children of the bond-woman, and denounced as unworthy to be called the heirs of God;—how deep and infamous in God's view, must be the bondage of those untold millions, who count the blood of the covenant—of every covenant—an unholy thing, and in comparison with whom, the rejected Jews had been esteemed a peculiar and distinguished people? And oh! if they who were of the natural stock; who possessed the promises, and of whom as concerning the flesh, Christ came, seem incapable of giving utterance to the raptures of their christian hope, or of depicting that eternal weight of glory which pertaineth to those who are made joint heirs with Jesus Christ;—what should be the gratitude, the stedfast love, the deep and holy fear of God and abounding joy in the Holy Ghost, of us upon whom, though gentiles and aliens have come the unsearchable riches of Christ!

How then do we become partakers of the heavenly gift? Not surely by our having so acted as to propitiate the anger of an offended God: because in that case, salvation were no great matter in itself,—seeing that what we had done of ourselves might be achieved of all others of themselves. Thus what the scriptures represent as the gift of God, would turn out to be a reward of personal behaviour common to mankind; and what is still more absurd, the volitions of men would operate to change the state of mind of the immutable Jehovah. Neither has it arisen from any divine gift predicated upon foreseen acts of obedience in us. For those acts of obedience would never be performed, and therefore could not be foreseen as performed, independently of the grace of God;—unless he who is corrupt and guilty, is both able and willing to perform, what he who is already upright did not do, and as far as we know, never would have done of himself. If this could be done, there would be no need of divine aid to enable us to do, what we could do without it; or if there were any such need, it would occur precisely in a case where no divine aid could be granted,—to wit where no acts of obedience were foreseen, as the ground for it. If we can neither acquire this glorious inheritance ourselves, nor do any act which foreseen in us, shall induce the Almighty to bestow it on us, the only remaining way in which it could

freely and graciously imparted to us.—And so indeed it is. Christ has obeyed for his people—he has suffered for his people—and by faith they are united to him for time and for eternity. It is through grace therefore; and that it is so, we have in addition to the clear induction of our own reason, the demonstration of the Holy Ghost: for saith God, “by grace are ye saved through faith, and that not of yourselves, it is the gift of God” (Eph. ii. 8); again he “saved us and called us with a holy calling, according to his own purpose and grace” (2 Tim. i. 9) and again “if by grace, then is it no more of works; otherwise grace, is no more grace” (Rom. xi. 6).

But I have said that faith in the Son of God was the condition on which alone we might be partakers of the covenant of grace. It may be objected that if there is any condition at all, the performance of it, that far takes away from the nature of a gift, and the covenant itself is at last enjoyed not through grace, but by works. There is great force in this objection, when faith is viewed as it is now very frequently presented. If we consider it only an act of our intellectual nature, which we can of ourselves perform, and which we must perform as an indispensable prerequisite of union with Christ; there would seem to be a perversion of language in calling that grace, which we had obtained ourselves by an exertion of our faculties, or in considering that a special gift of God, which is the mere result of the ordinary operation of our powers of mind. To say that faith is the mere belief of a fact on sufficient testimony,—is to say that it is an act which is absolutely involuntary, and therefore susceptible neither of praise nor blame. For we can no more disbelieve a fact proven on testimony, sufficient as to us, than we can disbelieve what we believe. If we make some one else the judge of the sufficiency of the testimony—you judge one man's acts by another man's conscience; which is not to be allowed—as it proves nothing. To call saving faith the mere assent of the understanding to the truth of the word of God,—the mere belief (in the common sense of the term, belief) of the divine testimony,—seems to render the divine influence of the Holy Spirit useless in regeneration, and to make our saving connection with a system purely moral, the result of an act purely intellectual. To say that the belief which is supposed to be equivalent to saving faith, involves

as its consequence, obedience to the precepts delivered, love of the doctrines taught, and so on, in the testimony believed,—is to transfer our saving connection with Christ, from the grace which according to the scriptures unites us with him, to other graces which are the fruits of this uniting principle, or co-ordinate with it. That is, while Christ says we are saved by grace through faith; this exposition would seem to imply that we are saved through those graces, which result from the belief of the word of God.

The fact is, it is opposite to all reason, as well as to all experience, to suppose that any creature can change its nature, or even do any act which shall, as an operative cause, tend towards the change of its nature. Still less is it conceivable, that any creature can of itself perform any act which is alien to its nature, and which pre-supposes a change of nature. No ruminating animal for example, can change its nature, and cease to ruminate: no quadruped can change its nature and become a biped; and so it is, throughout the natural world. In the intellectual world the analogy holds, and the fact is equally true. We cannot by a determination of the will obliterate any one of our mental faculties; nor can we by the utmost exertion of all of them, create a new power, or bend either of those we possess, to any exercise against its nature. Equally clear is it, that no internal act of ours, can change the characters and relations of things external to us. Thus our hatred of virtue does not render it the less lovely; nor does the ardent pursuit of vice make it the less certain that in the end it will bite like a serpent and sting like an adder. How then is our moral nature exempted from the universal law stamped on our physical and intellectual man;—on all the wonders in which all that we feel, and all that we behold is so fearfully created? There is no such exemption; for it is equally plain with all the foregoing, that he who is dead in sin, can neither bring himself to life in righteousness; nor do any act, whose performance pre-supposes restored vitality. To the brute creation, God has given a principle for their direction, whose dominion over them is so absolute, that we know of scarcely any instance, where in their natural state, they have disobeyed its admonitions. As it is naturally unerring, so it needs no progressive improvement; and we behold the same acts, performed in the same way by all the individuals in each species of

what we call the irrational animals, from the first dawn of knowledge to the present hour. This we call *instinct*. Every man who will look abroad on the earth, will understand what the term implies, and will admit that it is a gift of God to an immense class of his living creatures. To man, God has given the faculty of adapting means to the procurement of any desired end, of discovering what is true and what is false—what is right and what wrong. This power although susceptible of unspeakable debasement, from the turbulent controul of our unruly passions, is also capable of illimitable cultivation and improvement, and well deserves to be called a natural revelation. This faculty we denominate *reason*. We admit that is the gift of God to the great host of his responsible creatures; and when we trace up through gradations that are almost infinite, its successive conquests, until even to the great mass of those who are endowed with the same gift, its highest triumphs become too dazzling to be looked upon—we can understand that he has really placed our race but a little lower than the angels. Let us follow out this analogy, and we will find that every one that is born of God, has implanted in his soul, a principle by which he gains the victory over sin, and crucifies the flesh with its affections and lusts. This principle we call *faith* in the Lord Jesus Christ. And though in some it be so weak, that they are saved as it were by fire, while in others it burns with the ardour of a Seraph's love,—in all it is the unmerited gift of God, and the common bond of union between all the Soldiers of the Cross on earth, and all the saints in the church of the first born in heaven. The obedience to instinct is the act of the brute,—the exertion of reason is the act of man,—and the exercise of faith is the act of the christian. But instinct, reason, faith—are all equally and really the gift of God; the two former by nature, and at birth,—the last by grace and at the new birth. With the doctrine enforced by this analogy, the declarations of God, in his word, seem to me to correspond. For we are told that this faith through which we are saved by grace, is the gift of God;—that the natural condition out of which we are brought by grace, through this faith, is one of wrath and of disobedience;—that to those who are saved God gives the power to become his sons (John i. 12);—that no man knows the Son, but the Father, nor does any man know the

Father but the Son, and those to whom he will reveal him (Matthew xi. 27, Luke x. 22); and finally our blessed Lord declares "no man can come to me except the Father which has sent me, draw him" (John vi. 44).

This glorious covenant remains therefore of grace: for the condition on which we are made partakers of its benefits is performed in us by the Holy Ghost.—Whatever of spiritual discernment we possess, is not less than the vital principle which sustains our mortal bodies, the gift of God. That principle by which we accept, receive, and rely upon Jesus Christ for the salvation of our souls, is wrought in us by the Holy Ghost, and is the sole instrument of justification. By it we are united to Christ our living head, and by the grace of God are made partakers of the benefits of his death and resurrection.

Behold then the mercies that flow to every man standing in that condition which the Apostle sums up by declaring that they who occupy it, are no longer in bondage, but are free. By coming into that condition we are freed: 1st. from the guilt of Adam's first transgression,—for it is written "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22). We are freed 2dly, from the ceremonies and ordinances of the Mosaic dispensation, and from all obligation to obey the ritual law,—a yoke which neither we nor our fathers were able to bear: for it is written that Christ has "abolished in his flesh the law of commandments contained in ordinances" (Eph. ii. 15). We are freed 3rdly, from bondage to sin and death, for it is written, "the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death" (Rom. viii. 2). We are freed 4thly, from the indwelling pollution of sin; for it is written "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin—for sin shall not have dominion over you" (Rom. vi. 6 14). And we are freed 5thly, from the deserved punishment of sin: for it is written, "there is therefore no condemnation to them which are in Christ Jesus" (Rom. viii. 1). Nor is this all. For in addition to the bondage out of which their souls are plucked, who flee for refuge to the cross of Christ, the sure promises of God remain, that they shall receive power to become the sons of God—that they shall be accounted the younger brethren of the Lord Jesus, and so

shall possess on earth whatever joy and consolation can arise from union with him here; and that they shall be made his joint heirs of that inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for them—an inheritance so surpassing in its boundless glory, that "eye hath not seen, nor ear heard, neither have entered into the heart of man—the things which God hath prepared for them which love him" (1 Cor. ii. 9).

What could God do more for the salvation of sinners? What more blessed life can we conceive of, or what more enduring immortality could Jehovah provide, than the life and the immortality which are brought to light by the Gospel? Or how could the offers of eternal life, made in the name of Jesus Christ, be more perfectly unlimited than they are? Our heavenly Father has not contrived this glorious scheme of redemption, to be exhibited as a cold abstraction of the divine mind on which men and angels might gaze, and gazing be still more deeply confounded at his unsearchable ways. But "He so loved the world that He gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life" (John iii. 16). Along with this unspeakable gift, he sends forth to all flesh, the command "repent ye, and believe the gospel" (Mark i. 15). And then to the gift and to the command we have this assurance added that He is "the true light, that lighteth every man that cometh into the world" (John i. 9); and His promise, that His Spirit shall be poured out on all flesh (Acts ii. 17 and Joel ii. 28)—that it shall "reprove the world of sin, of righteousness, and of judgment" (John xvi. 8)—and that it shall guide them into all truth (John xvi. 13). And then He adds repeated declarations of His deep interest in our salvation,—and earnest expostulations to entice us away from eternal death. Thus He saith "I come not to call the righteous but sinners to repentance" (Mark ii. 17)—again "while we were yet sinners Christ died for us" (Rom. v. 8): again "Christ Jesus came into the world to save sinners" (Heb. i. 15): again "when thou art in tribulation—if thou turn to the Lord thy God, he will not forsake thee nor destroy thee" (Deut. iv. 30): again "the Lord is not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9): again "the Spirit and the Bride say come. And let him that heareth say,

come. And let him that is athirst come. And whosoever will, let him take of the waters of life freely" (Rev. xxii. 17): again "oh that my people had hearkened unto me, and Israel had walked in my ways" (81 Psalm 13): again "why will ye die, oh house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God" (Ezek. xviii. 31-32): again "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. ii. 3 4): again "come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28): and again "look unto me, and be ye saved, all the ends of the earth,—for I am God, and there is none else" (Isaiah xlv. 227).

The father of lies himself will not dare to say—that God is not able to save us; and he who asserts that he is not willing to save us, contradicts Jehovah flatly to his face. The question therefore stands on a wholly different foundation. It comes home to our bosoms, and we are obliged to answer it,—will we hearken to the admonitions and persuasions of God—or will we harden our hearts in unbelief, and say to the eternal God—we reject and defy thee? Will we listen to that voice which from the midst of the adoring armies of the skies, comes to us with almost supplicating tenderness—"what man is there of you, which if his son ask bread will he give him a stone? or if he ask a fish will he give him a serpent? If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him" (Matt. vii. 9 11): Or shall we be lured away from the very gates of Paradise, into paths which though they seem lovely at the start, yet at best take hold on hell? God will not have a reluctant heart. He will not receive as a soldier of the cross, him who despises the captain of our salvation. He will give no crown of glory, except to him, who has obtained the prize. In fine, He will not—nay, let us say it with awe, He cannot save us in our sins. We may receive the offered gift of God, which is eternal life; but if we refuse that gift, the laborer is not more certain to receive from his just employer the recompense of his toil and care, than is the sinner to obtain from that Holy God whom he cannot deceive, and from whom he cannot escape, those wages of sin which he has

struggled through life to earn. Do not our hearts tell us, what these wages are? Look abroad upon the earth, and conceive if you can, of the mass of sorrow, and wo, and anguish, and suffering and despair that has existed in it; recollect that the Almighty Jehovah, whose character, the Apostle John, the beloved Apostle, sums up in a single word, and says "God is love" (1 John iv. 16), has looked upon this awful exhibition, which the stoutest human heart could not behold for a single hour without bursting,—for thousands of years, while he was fully able at any instant, to have relieved every want, and assuaged every pang; and now consider that he has not done it, only because, it was all the inevitable result, the inseparable wages, of sin! How then shall we escape, if we also neglect so great salvation. What reason have we for supposing, that God will alter the rules of his moral government in our behalf? God himself being judge—there is but one alternative. If we refuse to be the children of the free woman, we must remain the children of the bond. We may take up our cross and follow after Christ in the regeneration—possessing on earth, that peace which passeth knowledge,—and in the world to come a name and a place among the glorified Saints of God. Or we may take this world for our portion; and in the enjoyment of so much of its dyeing vanities, as we can, wrest out of the grasp of those who struggle for them as madly as we do ourselves, we may sin away our day of grace; grieve from us the Holy Spirit—lay up for ourselves wrath against the day of wrath, and haunted by a fearful looking for of judgment to the very throne of God, may there, when every knee among the countless myriads who will be around us, shall bow before that throne which we abhorred, and every tongue shall confess that name which we reviled,—receive that awful sentence beneath which the last nerve of guilty manhood shall be unstrung, and scathed and blasted by the wrath of God, enter into that pit the smoke of whose torment ascendeth forever and ever!—Oh! may God save us from the horrors of the second death!!

GENERAL COUNCILS.

R. P. VITUS PICHLER, a Jesuit, and a doctor both of theology and the canon law, is the author of one of the standard works on theology in the Romish church. His book is called *THEOLOGICA POLEMICA*, &c. and the copy we have was published at Vienna, in 1749, in quarto with the imprimatur of *Fra Paolo Tommaso, Mannelli*, Inquisitor General of Venice, countersigned by four other worthies, with unpronounceable Italian names, and horrid abbreviations of still more ridiculous titles. These all certify of the book that "non v'esser cosa alcuna contra la santa fede cattolica." He is therefore reliable authority, to prove what is Catholicity. We translate from pages 278—285 inclusive, what follows upon the subjects of *General councils which are lawful, General councils which are unlawful, and General councils which are partly lawful and partly unlawful.*

1. *General Councils which were lawful.*

1. *Nice*, which was held at the city of Nice. The council of Sardicene, held some years after this, was an appendix to it.

The era of this council was the year of Christ 325; Sylvester being Pope; and Constantine the Great, Emperor.

There were present at it 318 fathers. Hosius, Vitus and Vincentius were the Pope's Legates, and presided at it. Of these only the first was a Bishop; the other two being only Presbyters.

This council condemned the heresy of Arius, who denied the divinity of Christ; and composed the Nicene creed.

2. *Constantinople*; held partly at Constantinople in the east, partly at Rome in the west.

About the year 381; Damasus being Pope, and the elder Theodisus, Emperor.

There were in it 150 Catholic fathers, and 36 Macedonians, or Semi-Arians. The Pope did not preside, either personally or by Legates; yet he confirmed it as to faith.

The heresy of Macedonius, who denied the divinity of the Holy Ghost, was condemned, and the Nicene creed confirmed by this council.

3. *Ephesinum*; held at Ephesus, the metropolis of Asia Minor.

About the year 430; Celestine being Pope, and Theodosius the younger, and Valentine III, Emperors.

Present 200 fathers; Cyril, Archbishop

of Alexandria, and other Legates of the Pope presiding.

This council condemned the heresy of Nestorius, who admitting the existence of two persons in Christ, declared the Blessed Virgin to be the mother of Christ only (Christiparam) and not the mother of God, (Deiparam,) because she only bore the human person of Christ. Against which error, the words "*Mother of God pray for us, &c.*" were added to the angelic salutation.

4. *Chalcedon*; so called from the city of Chalcedon in Bythinium, where it was celebrated.

About the year 451, Leo the Great being Pope, and Martian, Emperor.

Present 630 fathers; the Legates of Pope Leo presided, and he afterwards confirmed the council,—but only as it respects matters of faith.

It condemned the heresy of Eutychitis and Dioscoris, who admitted the existence of but one nature in Christ.

5. *Constantinople II*. About the year 553; Virgilius being Pope, Justinian Emperor.

Some say that 165, others that 255 fathers were present. The Pope was neither present nor represented by Legates; but he approved it by an epistle.

This council condemned the heresy of Origen and the three Capitularies of the Bishops Theodore, Theodore, and Iba; but not their persons.

6. *Constantinople III*. To which the Synod of Trullana, otherwise called Quini-Sexta, was an appendix.

About 680; Agatho being Pope, and Constantine IV, Emperor.

Present about 289 fathers. Peter and George, Presbyters, and John, a Deacon, presided as Legates from the Pope.

It condemned the heresy of the Monotholites, who asserted that there was only one will in Christ.

7. *Nice II*. About 781; Adrian being Pope, and Constantine reigning in the Empire with his mother Irene.

Present 350 fathers. Peter an Arch-Presbyter, and Peter the Abbot, presiding as the Pope's Legates.

Condemned the heresy of the Iconoclasts, the Emperors Leo the Isaurian, and Constantine Copronymus; who despoiled the sacred images of Christ and the saints of all honour.

8. *Constantinople IV*. About the year 869; Adrian II being Pope, and Basil Emperor.

There were 102 fathers; and the pontifical Legates presided.

Photius, Patriarch of Constantinople, who had intruded by force, was rejected, and Ignatius restored. The Iconomacians (or *destroyers of Images*) were again condemned.

9. *Lateran. 1*: So called from the Lateran palace at Rome.

About the year 1122; Calixtus II, being Pope, and Henry V, Emperor.

More than 300 fathers attended; the Pope presiding in person.

Called to make peace between the Church and the Empire; and to promote the war against the Saracens for the recovery of the Holy Land.

10. *Lateran. II*. About 1139; Innocent II being Pope; under the Emperor Lothair II, or Conrad, King of the Romans.

About 1000 fathers; the Pope presiding in person.

Condemned the Anti-Popes Anacletus and Victor. Passed acts concerning the right of Clergy, and the reformation of morals.

11. *Lateran. III*. About 1179; Alexander III being Pope, and Frederic I Emperor.

About 300 fathers; the Pope presiding in person.

The Cathari, whom some call Waldenses, and Albigenses, were condemned as heretics. Many things determined, concerning the election of the Pope, and the reformation of morals.

12. *Lateran. IV*. In the year 1245; Innocent IV, being Pope, and Frederic II, Emperor.

There were present above 400 Bishops; besides about 800 inferior Prelates; the Pope himself presided.

Condemned the heresies of the Albigenses, and the errors of the Abbot Joachim. Passed acts for settling the peace of Christendom, and for recovering the Holy Land.

13. *Lugdunense. 1 (Lyons.)* So called from the city of Lyons in France.

In the year 1245; Innocent IV being Pope, and Frederic II, Emperor.

There were 140 fathers present, and the Pope presided in person.

They excommunicated and deposed the Emperor Frederic II, called Barbarossa, as a rebel against the Pope; and directed an expedition into Palestine.

14. *Lugdunense. II (Lyons.)* The year 1274; Gregory X, being Pope, and Rudolph Emperor.

Almost 1000 fathers present, of whom

500 were Bishops; the Pope again personally presiding.

Condemned the heresy of the Greeks, who say that the Holy Spirit does not proceed from the Son, but from the Father alone. A union was made with the Greeks, whose Emperor, Michael Paleologus, was himself present. They united in an Act for the recovery of Palestine.

15. *Viennense. (Vienne.)* So called from the city of Vienne, in France.

Held 1311; Clement V, being Pope; and Henry VII, Emperor. This Pope framed the constitutions, which are called in the Canon Law, *Clementine*.

About 300 Bishops present, the Pope again presiding.

The heresies of the Beghards, the Berguines and the Fratricelli condemned. The order of Templars, (so called because they dwelt near the Temple in Jerusalem) was suppressed. And a new decree for an expedition into the Holy Land.

16. *Florence*. Held at Florence, in Italy, not having been completed at Ferrara.

Held in 1438, not having been completed at Ferrara: Eugene IV being Pope and Albert, Emperor.

Subscribed by 141 fathers. Many others, having departed beforehand. The Pope himself presided.

Against the errors of the Greeks, whose Emperor, John Paleologus was present. A union of the Greeks and Arminians, with the Latins was effected, but after their return to Greece, they relapsed into their former errors.

17. *Lateran. V*. Inchoate in 1512, under Pope Julius II. Complete in 1517, under Leo X. Maximilian I, was Emperor.

Present 114 fathers; the Pope himself presiding.

Called to heal the schism, propagated by the Council of Pisa. The *sedition of Luther*, prevented the expedition against the Turks, which it ordered.

18. *Trent. (Tridentinum.)* Commenced at Trent, in Germany, continued at Bononia, and finished at Trent.

Inchoate in 1545, under Pope Paul III: continued under Julius III, Marcellus II, and Paul IV: finished under Pius IV, in 1563. Charles V, and Ferdinand I were Emperors.

Subscribed by 255 fathers. Many could not remain till the end of the council, which lasted 18 years, under the Presidency of various pontifical Legates.

The Lutherans, Sacramentarians, and

other Sectaries were condemned. Morals were reformed, *especially amongst the clergy, who were exceedingly corrupt.* In no other council, have so many articles of faith been so clearly elucidated, or strictness of morals so sedulously re-established, as in that of Trent.

Such according to the Jesuits themselves, are the *eighteen general councils*, which, and which alone, have in all things spoken by the inspiration of the Holy Ghost;—decided with the irrevocable certainty of God's judgment, all matters submitted to them;—and whose words and actions are, and to the end of time will be, as perfectly obligatory on all the world, as if Jesus Christ, our divine Lord had personally, and visibly presided in each of them, and publicly and unequivocally approved them all. Of these *eighteen councils*, we are ready to prove, when ever Archbishop Eccleston will hear us, that at least *twelve*, have either *spoken lies, or decreed sin.* The reader will observe that the *third* established idolatry; the *seventh* and *eighth*, wickedly condemned those who would not worship images; the *ninth*, *twelfth*, *thirteenth*, *fourteenth*, *fifteenth*, and *seventeenth* decreed unjust wars; the *eleventh* and *twelfth*, cursed all the saints of God they knew; the *thirteenth* erected the power of the church over all human governments, and put the feet of the Pope on the neck of the human race; and the *eighteenth*, ripe with the full grown pollution of centuries, decreed all truth into endless night and chaos, and the follies and crimes of all past ages into the place of God's glorious truth!

We have taken the trouble to compare the foregoing statements of *Pichler*, with the still more authoritative declarations of *Cardinal Bellarmin*, himself a Jesuit, and perhaps the best single authority as a writer in the church of Rome. Those who have opportunity to do so, will find in the second volume, pages 3,—10, of the Paris edition of 1608, of his great work entitled *Disputationes de Controversiis Christianæ Fidei*, in the book *De Conciliis &c.* and *chap. v.* entitled, *Concilia generalia approbata*, all the material statements of *Pichler* confirmed;—and much more to the same general purport. And this is perhaps the general opinion among Papists. Yet even these are by no means uniform, and others differ exceedingly from them, and from each other on the subject. Bishop Beveridge reckons but *eight* General councils in all. Dr. Prideaux allows only *seven*: while

Bullinger will admit but *six*. It is Papistical authority which we are now gathering however; and to return to *Pichler*, we find that besides these lawful general councils, he recounts no less than *fourteen* others, half of which he pronounces reprobate, altho' general, and the other half partly legal and partly illegal. Of these two classes the first is that which follows.

2. *General Councils which were Illegal.*

1. *Antioch.* Held in the year 345: *Julius I.*, being Pope, and *Constantine Arrianus*, Emperor.

Attended by about 90 fathers.

Unjustly condemned *Athanasius*; and opened the way for an attempted overthrow of the first *Nicene Council*.

2. *Mediolanense.* [*Milan.*] In the year 354: *Liberius* being Pope, and the before mentioned *Constantine Arrianus*, Emperor.

About 300 fathers present.

They indirectly condemned the Catholic faith. (wherein is not stated either by *Pichler* or *Bellarmin*. The latter (vol. 2, book 1, chap. 6, let. d.) refers for authority to *Rufinus* lib. 10, c. 20, and to *Socrates*, lib. 2, c. 29.)

3. *Ariminense.* [*Rimini.*] Not the one held under Pope *Liberius* in 359.

This was held in 373: *Damasus* being Pope, and the same *Constantine Arrianus*, Emperor.

Present about 600 fathers.

The word *Homousios*, that is *Consubstantial*, was stricken from the creed; partly through ignorance of its meaning, partly by the fraud of the Arians.

4. *Ephesus. II.* Which is justly called *Latrocinium* (robbery) for every thing was done by violence.

Held in 448: *Leo* being Pope, and *Theodosius the younger*, Emperor.

Present about 128 fathers.

They absolved *Euthycheus*, and confirmed his heresy; drove away the Legates of Pope *Leo*; and put to death *St. Flavianus*, Bishop of *Constantinople*.

5. *Constantinople.* The one which was held under *Leo the Isaurian*.

Held in 730: *Gregory II.*, being Pope, and *Leo* called the *Isaurian*, Emperor.

In this council, the greater part were Laymen.

They decreed against the images of *Christ*, and of the *Saints*.

6. *Constantinople.* The one held under *Constantine Copronymus*.

About the year 754: *Stephen II or III.*, being Pope.

There were about 338 fathers present.

They decreed that images of Christ and the Saints, ought to be totally abolished.

7. *Pisa*; not that [of 1409] which is subsequently reckoned amongst doubtful councils.

Held about 510; Julius II. being Pope, and Maximilian I. Emperor. Called, says Bellarmin [vol. 2, lib. i. chap. 6, let. B, page 11] by the emperor and the king of France, and certain cardinals, against Julius II. and reprobated a little after, in the 2d and 3d session of the council of Lateran, under the same Pope.

Bellarmin does not give the number of fathers present at this council; and Pichler says he could not ascertain it.

Pichler adds the same account of its convocation as that given above from Bellarmin; merely in addition, designating the council that reprobated this, as the fifth of Lateran, and adding the name of Leo X. to that of Julius II.

These councils, the reader will observe, are expressly reprobated, and pronounced illegal, and that on the authority not only of papistical doctors of law and theology, but even of Popes, and lawful general councils. Now, we are ready to prove, whenever Arch-Bishop Eccleston will hear us, that a greater proportion of these six reprobated councils held and decreed the truth, than of the eighteen councils pronounced by his church to be infallible. The three last of these illegal councils, appear in the main to have judged righteous judgment, on the points here named; that is, half of them were right. But of the eighteen infallible ones, two-thirds were wrong and scandalous, in material points of faith and practice! We proceed to the last head of Pichler.

III. *General Councils, partly legal and partly illegal.*

1. *Sardicense*; the appendix to the first Nicene Council.

Held in 351; Julius I. being Pope, and Constantine Arianus, Emperor.

Present 300 western fathers, and 73 eastern.

The western fathers affirmed the Catholic faith, the eastern held to the Arian heresy. The acts of the latter are rejected.

2. *Sirmiense* [*Sirmium*].

Held in 356; Liberius being Pope, and the above mentioned Constantine, Emperor.

The number of Fathers unknown.

They drew up two creeds totally different from each other; one Catholic, the

other blasphemous. They condemned the heresy of Photinus [*Unitarianism*]; which condemnation is approved by the church.

3. *Quini*—*Sextum*; held at Constantinople in the Trulline Palace, whence its canons are called Trullian.

About the year 602; Sergius being Pope, and Justinian II. or the younger, Emperor. But Bellarmin [vol. 2, lib. 1, chap. vii. page 11] says the time when it was held, is entirely uncertain.

Present 211 fathers: the Pope did not preside personally, nor did he send Legates; but immediately reprobated it.

They passed 102 Canons, which were annexed to the proceedings of the VI. and VI. General Synods, and on that account called Quini-Sextum [for the V. Synod published no Canons at all]. Of these part only were afterwards received. Bellarmin [in the vii. chapter of the book several times referred to] gives the 82 Canon of this Council, which tolerated painted images, as a specimen of such as were approved: and this was, he says, approved by Pope Adrian, and the 2d and 4th acts of the VII. Synod, and therefore valid. For he lays it down expressly, that the acts of this Synod were void so far as they were passed in the absence of the Pope and his Legates.

4. *Frankford*; which hardly deserves to be called general, as no oriental Bishops were present.

Celebrated in 794; Adrian I. being Pope, and Charlemagne King of the French, [not having yet attained to the Empire].

There were 300 fathers, and the Pope's Legates presided.

Approved, and confirmed as to that part which declares Christ to be the Natural, as well as the adopted Son of God—Reprobated so far, as it erroneously condemned the VII. Synod.

5. *Constance*; celebrated at Constance on the Lake Bodamica.

Incomplete in 1414, John XXIII. being Pope, and Sigismund, Emperor: finished 1418, sub Pope, Martin V.

Present about 300 Bishops, and 700 minor Prelates.

Suppressed a Schism, deposed three anti-Popes, elected Martin V., Pope; condemned Wickliff and Huss, and burnt the latter alive. Approved by Martin V., except the IV. and V. Sessions, which declare the subjection of the Pope to a Council. Bellarmin informs us, that this is reprobated by the last Lateran Council, and by the Council of Florence.

6. *Basle* [Basil]; incomplete at Basle on the Rhine at Lausanne, on the Lake of Geneva.

Inchoate in 1431; Eugenius IV. being Pope: completed 1449, under Pope Nicholas V.

The number of fathers present not ascertained; the Legate of the Pope presided, part of the time only.

They elected the Pseudo-Pope, Amadeus, Duke of Savoy, who was called Felix V. Nothing done by this Council, is approved except a few acts about Ecclesiastical benefices. Bellarmin adds, that this Council was reprobated, by the last Lateran Council.

7. *Pisa*; held at Pisa in Italy; but it is doubtful whether it was general at all, or not.

Held in 1409: Gregory XII. and Benedict XIII. professing to be Popes at the same time.

Present 180 Bishops, and 900 Minor Prelates.

This Council deposed both Gregory and Benedict, and chose Alexander V., Pope. Instead of composing, it increased the Schism.

It should be stated that Bellarmin does not reckon this last Council, under this head; admitting only six of these Councils. It should also be stated that he reckons *eight*, instead of seven Councils, under the preceding head, of illegal General Councils. The first seven mentioned under that head by him, are the same taken here under our second general division from Pichler. But he adds to them as the *Eighth* General Illegal Council, what he calls the COUNCIL OF WIRTEMBERG, which he says the Lutherans call general, and at which there were 300 Pastors, Luther himself presiding, in the year 1536. The Council of Pisa, considered as is seen above, by Pichler, at the Seventh General Council partly legal and partly illegal, is treated of by Bellarmin, under a separate head. In chap. viii. of lib. 1, vol. 2, he admits that it may not be manifest whether a Council be general and approved, or disapproved; and that this is particularly true of this of Pisa. On the one hand, he says, this council is pronounced illegal, by some; and with apparent reason, as it totally failed of the great object of its celebration, namely by composing the Schism which then raged. But on the other hand, he asserts, that the Pope elected by it, (Alexander V.) and his successor John, were more generally considered true Popes, than any of the *three pre-*

tenders who at one and the same time, set up for the real Simon Pure. And what is stronger still,—Alexander VI., an admitted, Mr. Pure on all hands—would number five, not six, amongst the Alexanders, if the other were Anti-Pope.—Therefore it is uncertain.

This indeed, we fully believe: it is uncertain. And the observant reader will see, amidst this infinite mass of contradictions and absurdities, that these men know not that whereof they affirm.—Whether a Council be General or not; if general whether it be legal or not; if general or legal, whether it be wholly or partly so;—the admissions made by the Jesuits from whom we translate and the attentive comparison of their statements, even about these last mentioned six or seven Councils, conclusively prove, that their boasted infallible guides and judges, are not even known to them—much less understood by them. In truth, the Papal system is such, that it is an absolute impossibility for the most enlightened and devoted Romanist even to be certain, in any comfortable degree, that he is really standing on the basis of his own creed. And the result is, that the Ecclesiastics who try to fathom the chaos, are nearly to a man skeptics; while all the rest believe and understand nothing—except what is expressed in the phrase—we believe what the church believes.—And such is Papism, as it lives amongst men. Blanco White and Antonio Gavin, at the distance of a century apart, being Papish Priests, left that heresy and wrote each a book concerning it. They unite in pronouncing the entire Clergy of the Church, as known to them, utter unbelievers, in any, even their own religion; utter strangers to God, to virtue and to truth. As to the private members of that sect, how many do you know reader who are humble, enlightened, consistent followers, of the Lord Jesus? Alas!—that such things should be! But oh! that they should be, in the name of him, whose ways and places and words, touching our salvation, are all so plain, so pure, so lovely, so full of the simple and yet sublime majesty of unchanging truth, unerring certainty!

Archbishop Whitfield in Purgatory!!!

“‘Have pity on me, have pity on me,’
“At least you my friends.”

What a great Sinner the late Archbishop must have been! And how very cruel the present Archbishop, Priests and People have been to him!

A great sinner.—Who could ever believe this! A great sinner, and yet Archbishop! Publish not this among the Roman Catholics of Baltimore, or they will be ready to send you to Purgatory, without stopping. Oh! that was a mistake, such sinners as we are don't go to purgatory. The Archbishop, and such like go there. He did not die, say they, “under the guilt of unrepented deadly sin.” For the benefit of some reader who does not know where or what sort of a place Purgatory is, we must give an explanation. Cardinal Bellarmine (book 1, chap. i. on Purgatory) says, “it is that place in which, after death, the souls of those persons are purified who are not fully cleansed on earth, in order that they may be prepared for heaven, wherein nothing shall enter that defileth.” The Cardinal in another chapter, after acknowledging we know very little about it, says, “all that can be known here of this state is, *that the pains of purification are so horribly severe, that nothing ever borne in this world can be compared with them. How long they continue is not known; but it is thought, that the process is very gradual, and that some will not be thoroughly cleansed till the day of judgment.*”—Now reader I beg you will mark this. It is what a real devoted, decided, and even eminent Popish Cardinal has said, and who knows better? Now in the 25th session of the Council of Trent, “it is decreed 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.*” Here we learn, that there is a Purgatory (according to Catholic books) if Catholics, and especially the Priests are honest in these matters, they believe it. And it is a burning fire by which the souls of Catholics who have died in venial sins are purged, a very severe one, nothing in this world can be compared with it for severity. The way for souls to be relieved, (they say,) is by the aid of the alms and prayers of the faithful, together with the masses offered by the

Priests. Bear this in mind. And this also,—that the *late Archbishop Whitfield died Oct. 19th, 1834.*

He was dead one year the 19th of October. *During all this time the poor old man* (for he was 64 years old when he died) *has been roasting and burning in that purgatorial fire.* His sins must have been deeply rooted, or one would think the fire had consumed his dross; or else they must have been so numerous that it takes a great while to get them purged away.

But we are taught that the alms and prayers of the faithful, with the mass offered by the Priests, will do much toward cleansing away their sins and raising the soul out of the fire.—Oh! if this were so! should not every good Catholic have given his and her daily alms; and offered their daily prayers for the old man? And should not the Priests, his own priests (especially Priest Gildea, who officiates in the chapel said to have been built by the Archbishop) have been most diligent in offering masses of all sorts, *High and Low Mass*, yea all the masses they could offer to deliver his soul from that fire, with which the hottest fire, or most dreadful pain or suffering on earth cannot be compared? And if the Priests do not perform those masses, will not every one set them down for a parcel of cruel wretches, who have no hearts to feel; no bowels to yearn over their suffering Father!—Alas! alas! with what heart rending feelings the people should have read the following notice in the daily papers of this city:

“*A Solemn Funeral Service for the late Archbishop will take place at the Cathedral (of this city) to-day, (Wednesday, Oct. 21st, 1835,) at 10 o'clock, A. M.*”
JUST ONE YEAR AND TWO DAYS AFTER HE HAD GONE TO PURGATORY!!!

Can it be possible that these Priests

* From Bellarmine's 6th ch. of his 2nd book, on Purgatory he intimates as much, as if he believed that the craters of volcanoes were the entrance to Purgatory; or else the place itself, as he says that souls have often appeared in the eruptions of Mount Hecla.

could let the Archbishop, who had been so zealous in his day for the church, lie, on the rolling waves of that burning lake, tossing from side to side, suffering the most dreadful pain; and yet not offer up masses sufficient for the delivery of his poor soul? What will the private members of the church have to say in reply to the question, are not these Priests cruel? *Where is the Archbishop now?* Why did he not ascend to heaven?—were his sins so great in number and in nature so heinous, that the gates of heaven could not be opened for him? Has he yet been permitted to enter heaven, or is he still in Purgatory undergoing a purgation? What a religion, that compels its highest officers and as many think best men, to suffer such indescribable anguish!! It may be with the Archbishop as Bellarmine says it is with some, that they have to stand it out until the day of judgement! If this be so, well may he cry out, as they pretend souls do when there. "Have pity on me, have pity on me, oh ye my friends?"

But this is rather a plain case.

If it go so hard with the Archbishop,

what will become of the great mass of Catholics? If the holy Archbishop suffers so long, methinks many and the great mass of Catholics will be in danger of suffering forever. If those who (according to their books) are guilty only of *venial sins* thus suffer—alas! for those who die guilty of *mortal sins*! This seems to be not only a *Hard Religion*, but one in which its professors run great risk of being kept in Purgatory forever, and *not being saved at all*.

It would always be well for Catholics to look before they leap, lest when they think and the Priest tells them that they are going direct to heaven, they should find themselves in the pains of Purgatory—and lest when they hope they shall get as far as Purgatory, they should find themselves waking up in outer darkness, where there is weeping, wailing and gnashing of teeth, forever and ever.

If such be the case in the green tree, what will be in the dry? If the Archbishop be all this time burning, how long will you, who are only a private member, be there, before your sins are purged and you are admitted into heaven!

SECRET COUNSELS OF THE JESUITS.

MESSRS. EDWARD J. COALE & Co. of this city, have, within the present year, published an edition of the *Secret Counsels of the Jesuits*. The Latin is the text used in former editions. The English is a new translation. To the whole is a discourse on the authenticity of the work, by *Ro. J. Breckinridge*.

This work, in this form, has been published several months, and has been before the public and the Archbishop, since July, with the following

DEDICATION.

TO

The present ARCHBISHOP of BALTIMORE;

Who is said,

By his friends, to be a person of talents and learning;

And who is believed,

By many, to belong to the

ORDER OF JESUITS;

THIS VOLUME IS INSCRIBED:

Under the conviction, that his duty, as a GENTLE-

MAN, A SCHOLAR, AND A CHRISTIAN,

Requires him,

To refute the book if false;

or,

To admit its genuineness, if it is true:

By his obedient servant,

THE EDITOR.

Baltimore, July 22, 1835.

ABDUCTION OF A PROTESTANT GIRL AND CONNIVANCE OF A BALTIMORE PRIEST.

WE have supposed it to be one of the most binding obligations laid on us connected with our Editorial work, to let the public know the precise state of Catholicism in this community. The notorious subserviency of a large part of our city press to the Papists; and the total indifference of the greater part of the remainder to all that related to evangelical religion, leaves few other channels, that we know of, except the pages of this Magazine open to the *full truth* on this subject. The consequences of our freedom in relation to it, are some of them most striking. Not a political or literary paper published in the city, has ever ventured to mention our names editorially. And yet there is not a penny sheet can show its dirty face, without being covered with kisses. Our complacent editors are polite to every thing but religion, and their presses open to every thing but the discussion of the doctrines and doings of papal priests.

Mr. Smith forged a will, and robbed a worthy family. What paper in Baltimore spoke of it? His attorney, one of them at least, has been often a candidate for office here. Who demanded an explanation of him? Mr. De Barth, frightened a poor girl who had the nightmare, by telling her, her mother's ghost sat on her breast, and so got all the poor girl's earnings, to pay him for praying the mother out of pergatory! And then when the Lutheran Observer took the subject up, Mr. De Barth put himself to the trouble to ruin the poor girl's character, by exparte certificates, and several catholic men, one of them now a public officer in this city, busied themselves in the affair, and seriously attempted to brow-beat the gentleman who communicated the facts to the public, into a denial of his own words. Yet did any paper rebuke the conduct of Mr. De Barth? Did any one call Mr. Scott to account? Nothing like it!

We now lay before our readers, a most atrocious case of seduction of a Protestant girl, in humble life, from her home and friends, under pretence of devoting herself to the service of God. We call upon Mr. SUPERIOR DELUOL, to explain his participation in this affair! We demand of Mr. ARCHBISHOP ECCLESTON, that he compel his *Sister Clotilda* to develop the means she used to inveigle an inexperienced Protestant child

into the last place on earth where a lady or christian ought to be, namely a nunnery! We beseech our public functionaries to remodel the laws of the State, so that children may not thus be seduced and trepaned into irretrievable ruin, without the least redress being left for their heart-broken parents; or the least plan of repentance and return allowed to them. Are the public not fully aware of what is meant by a Nunnery? Then why is not public sentiment concentrated with irresistible might against them? Why do the laws not require a periodical visitation of them? Is there one Protestant in this community who does not thoroughly know that they are dens of unspeakable corruption and misery; and that most of the unhappy inmates in all of them would rejoice to be let out of them?

But all comment and all complaint seem alike useless. Will our readers ponder the following statement, and make the case their own? Will they then ask themselves in the sight of God, each man for himself, what *can* I do, what *should* I do, to put an end to such things as these?

Statement of the Abduction of a Protestant Girl.

MARY ELIZABETH LITTLE was sixteen years of age, on the 1st day of July, 1835. Her father died whilst she was an infant, and she was brought up by her grandmother. The grandmother has been for the last four years a cripple, is now between seventy and eighty years of age; and has been a dependant on Mary almost exclusively, for personal care and nursing, for some years. The grandmother, with the girl, has been residing for some time in Paca street, Baltimore, in the rear of SAINT MARY'S SEMINARY.

Mary Elizabeth Little is an intelligent and affectionate tempered girl, of good character; and until she became intimate with the Catholics, was a great comfort to her mother and aged grandmother.

On the 2nd day of September, just past about day-light, this girl left the house of her grand-mother, and has not since been seen, by her or her mother. Two days after she left the house, the grandmother received a note from her, dated on the morning she left home, stating that she was in as decent and safe a place as there was in the City of Balti.

more; that she was to go into the country the next morning, and that when she arrived at the place of her destination she would let her grandmother know.

The mother of the girl went in search of her immediately, enquiring at several of the Catholic Institutions in the city, but for five or six days could get no correct information about her child. At length she heard that she had been sent from the Catholic Orphan School, in Franklin street, under the care of Sister Clotilda. The girl had never been sent to that school. The mother called on Sister Clotilda, who told her that the girl had come to her with an order for admission into the Institution at Emmettsburg, from Dr. DELUOL, who is THE SUPERIOR of St. Mary's Seminary, (in this city,) and that she had been sent there by his direction, in company with a young woman from New York. Since that time Dr. DELUOL has received a letter acknowledging her arrival at Emmettsburg.

About ten days after Mary Elizabeth Little left the house of her grand-mother, she received a note from her, which was brought to her from Saint Mary's Semi-

nary, dated Sept. 6th, but without stating where it was written, in which the girl said she had got a place for life—she had found a friend—God was her friend—He had opened her eyes—she was happy, &c. &c.

The circumstances of Mrs. Geddes, and the situation of Mary Elizabeth Little, her place of abode, and all about her was fully known to Dr. DELUOL. The grand-mother, mother, and uncle of the girl, are none of them Catholics, were all ignorant of any purpose to carry off the child until she was privately removed out of their reach—and have been informed by competent legal advisers, that there is no legal method to recover the girl, or get redress, inasmuch, as, amongst other things she had attained, before her departure, the age of sixteen, which, by the laws of Maryland, is mature age in such cases, in females.

The mother, grand-mother, and uncle of Mary Elizabeth Little, declare the full truth of all the foregoing. Any person having doubts on the subject, will call on Mrs. Geddes, the grand-mother, mother, or uncle.

MASSACRE OF ST. BARTHOLOMEW'S DAY,

24th of August, 1572.

The great design of the Papacy for nearly a thousand years has been to exterminate every Protestant from the face of the earth; or as the Prophet John (Rev. 13 ch. 16 v.) says: Every one that has not received the mark of the beast. Every one who will not bow down and worship the Papal Idols. This beast (the Papacy) he tells us would kill all who would not worship the image of a former beast, the Pagan idols (13 v). In the 14-15 vs. he says, "He shall cause all, both great and small, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads, and that no man should buy or sell, save he that had the mark of the beast and the number of his name !!! This prophecy of John, was literally fulfilled, in the decrees of the 4th council of Lateran, under Pope Alexander the IIIrd, against the Waldences and Albigenses, and in the bull of Martin the Vth, issued after the memorable burning council of Constance. The numerous interdicts of whole kingdoms; the excommunication of kings and their subjects; the givings of one kingdom to another king on condition of his reducing the subjects to the Popish faith; the dethroning of kings, and the destruc-

tion of empires that refused subjection to the Pope, is too faithfully recorded in history to keep the eyes of the reading community from seeing what the Pope has caused to be done, by those kings that have given their power to the beast. (the Pope.) Rev. xvii. ch. 13 v.

The Priests who have had the courage to peep out from their hiding places and make a trial of their strength in defence of their polluted and apostate church, have endeavored to blind their readers to the facts as they have occurred, and the doctrines which they teach and have taught. They say the church puts no one to death. But the church compels (or as John says, causes) the good Catholic kings to do it, when it can be done without danger to the Catholics. The United States have never yet had their Governors and Presidents engaged in putting in execution the doctrines of the Roman Catholic church, and that because they had not the power; and because an attempt on their part would only be the everlasting destruction of Popery in this land. The time has not yet come for the Pope to put this country under an interdict. The strength of the Papacy is not yet equal to the task,

for a task it would be, *to exterminate every Protestant citizen, to forbid and with death to compel all to abstain from buying or selling who have not received and do not swear to believe their intolerable absurdities, and practice their wicked idolatry.* Popery must be essentially changed if it be not her design to bring about the same in this land.

The celebrated Patrick Henry said, in his famous speech preceding the revolutionary war, which had so powerful an effect in encouraging our country to declare themselves independent, that "he had but one lamp by which his feet were guided; and that was the lamp of experience. He knew of no way of judging of the future but by the past." To his experience we respond, and judging by the past history of Popery in every country in which it has been permitted to prevail, we ask every man who wishes well to his country; every man who desires to think for himself; every man who wishes to worship God according to the instruction of his holy word, without molestation, what are we to expect in this country if Popery should ever prevail here as it has done in other places; and as it aims to do here? Are you ready to forfeit your rights? Are you ready to bow your necks? Are you ready to pour out your own blood and your children's, without one serious and careful inquiry? Then know and understand the history, the spirit, the doctrines of the Roman Catholic Church. Judge her by her past history; judge her by each, by all her doings; credit her for every good; mark her for only part of her evil; deal gently with her here; and pass your verdict.

We have chosen one point in her history, the particulars of which we shall endeavour as briefly as possible to set before our readers. We choose in the days of Rome's glory; in a Popish country, with a Popish king on the throne; at a time when Protestants, though numerous, and the best citizens of the States, were but small in comparison with the Papal nation. The country was France. The event, the Massacre of the Reformed on the 24th of August, 1572. Charles the 9th, was the king, and his mother, Queen Catherine di Medicis was associated with him. Before entering on the particulars of the massacre, it will be necessary for the purpose of throwing light on the subject itself, to go back a few years preceding the horrible occurrence.

The principles of John Calvin, of Geneva, were early in this century, introduced and disseminated through France, particularly in the southern parts of the kingdom. The spreading of his opinions was extensive, and the number of his disciples increased with great rapidity. Many of the nobility, and princes of the blood became his disciples. So strong were they before the death of Calvin, that they gave his queen regent to know that 2150 churches would stand in her defence against the house of the Guises.

The intolerant spirit of the Catholics was immediately exhibited in an attempt to crush and destroy them as heretics.— In this attempt, 1545, they reduced 22 towns and villages to ashes, besides butchering 3000 defenceless inhabitants of two other towns, without regard to age or sex. The Chancellor, Le Hospital, in vain laboured to secure toleration for them. The corrupt court and wicked clergy opposed all his attempts. The only alternative now left to the Protestants, was to arm in their own defence, or tamely submit to be butchered at the order of the court and Priests. They united under the Prince of Conde, and Admiral Coligni. About this time an edict was issued which granted them a restricted permission to meet for worship. But this was soon broken. When assembled at their worship in a barn, they were disturbed by the attendants of the Duke of Guise. The Protestants repelled them with stones. The Duke seeing the disturbance and approaching to learn the cause, was wounded in attempting to allay it. On this his attendants fell upon the assembly and murdered several hundred. The Duke in his rage enquired of the Mayor of the city, why he permitted the Protestants to meet for public worship. The Mayor plead the royal edict in their favour and his own justification. From this time various massacres occurred throughout the different provinces. The question was now one of life and death. The Protestants met and deliberated on what should be done. The prudent Admiral Coligni was at a loss how to act; and for a length of time objected to meeting force with force. His address would have determined them, had it not been for his wife, the daughter of Prince Conde, whose persuasions overcame his fears and scruples, and encouraged them to resist. Her conduct on this occasion is well worthy of record. "She told him he must be answerable to God for the

innocent blood shed; as it was in his power to prevent it." He urged the danger of the attempt at resistance, on account of the league between France and Spain for the extirpation of the Reformed Religion, and the apostacy of several of their leaders. He desired her to take three weeks and consider how she could bear to see him executed as a traitor, her children, and the Protestant party reduced to beggary and probably murdered. To all this she replied with a spirit and firmness that should give her a name and a place in the history of that people. "I have counted the cost; I have put my hand to the plough; the three weeks are at an end, and I am fully resolved to encounter every possible adversity; let the murders committed by the Catholics during that period lie on my head." With the intrepidity of a heroine, she charged him in the name of his God, not to delay any longer; that he that was not with Christ was against him; and if he did not speedily act, she must witness against him in the great day of judgement. The Admiral was decided, and with Prince Conde, headed the Protestants, (or as they were called by the Papists, Huguenots,) they then encountered the Catholics with the spirit of men fighting for their lives, their families, their religion, their persecuted countrymen. What might not have been expected from such men? Such men, in such a cause were not to be conquered. In three wars did they make their enemies yield, and agree to their conditions. They had taught the queen another lesson; that they were not to be easily overcome. 'Twas at this time that another plan was fallen upon. What could not be done by force of arms, might be done by treachery. The queen was not destitute of the power of dissimulation. And to it she resorted. In order to make arrangements for the execution of her plans, (says Sully,) "she listened so favourably to proposals of the Reformed, for an accommodation, that a peace was concluded when it was least expected, and upon conditions very advantageous to the Huguenots. This was the peace of 1570." For two years this continued. From this onward, when any disturbance was heard of between the parties, or injury done to the Reformed, the queen would express her sorrow at it, and the king would curse his subjects for their acts. Favours were constantly bestowed upon the leaders of the Reformed party. A corres-

pondence was entered into with them, in pretence of knowing of them what they desired, but in reality to know all their leaders, their standing, their places of abode, and every particular. Charles in order to throw them off their guard, pretended that he feared the Guises, and wished their aid to protect his kingdom. The Guises gave way to the report.— Charles even went so far as to confer with the deputation from the Reformed, which deputation was also received in Paris with great respect and loaded with presents.

More effectually to throw the Reformed off their guard, the Marechal de Cosse was sent to confer with the Queen of Navarre, in relation to the marriage of her son, the Prince, to Margaret, sister of King Charles, with the promise from Charles of 400,000 crowns as a marriage portion. A match was also proposed between the Prince Conde, Admiral Coligni, and two rich and respected Countesses.

Intimation was given that an expedition was to be sent into the low countries, which expedition it was proposed should be commanded by the Admiral Coligni.

The Queen of Navarre was persuaded to visit Paris, and left Blois for her journey thither on the 15th of May, 1572— (says Sully,) "nothing could be more kind than the reception of the Queen of Navarre, her children and principal servants met with from the king and queen mother, nor more obliging than their treatment of them. Charles was constantly praising the virtues and good qualities of the leaders of the Reformed party. The Admiral he always called father."

The 18th of August was the day appointed by the king for the wedding of the Prince of Navarre and the king's sister. Preparations of the most splendid character were made. All the leaders and the most respectable of the Reformed were collected in the city. The ceremony of the wedding was performed on a scaffold. For several days following there was nothing but feastings and exhibitions of the greatest joy at the marriage. This excess, as it proved, of kindness, induced some of the most clear sighted of the Reformed to leave the city, suspecting that something was coming out of it which would not be to their good. The great mass could not be brought to think that such kindness could be offered as a bait with which to

catch them, and they continued there.—The Admiral on the 22d of August, was wounded as he was going home to his dinner; on receiving information of this the king began cursing as was his custom, and exclaimed—“*shall I never enjoy quietness!*”

The Prince of Conde and the King of Navarre, as he was now called, waited on King Charles, and besought him to suffer them to leave the city, as there was no safety for them there. To this Charles replied with cursing against those who were the cause of their fears; swearing that he would have them punished. This allayed their fears. The king had given orders to the Aldermen of the different wards to visit and make diligent search in all the inns and houses of the Reformed that were there; to write down the name and their lodging. After all this was accomplished, the queen, the king, and several of his leading officers, went into the garden of the Tuilleries, where the queen said that those they had so often hunted were now in their nets; the Admiral in bed, without the use of his arms and unable to stir; the King of Navarre and Prince Conde, lodged in the Louvre, whose gates were closed every night, so that they could not escape. The rest were unarmed and unfit for war, and their number not more than one to a hundred of the Catholics. Here she said was a fine opportunity to extirpate the whole body, and blot out the very name. To her opinion they assented, agreeing to spare the King of Navarre on account of his youth. The agreement was made to commence the work on the next night about three hours before day. The soldiers were now arranged in their proper places, and every thing in readiness for the signal to be given. At midnight the Duke of Guise, the captains and fighting men met at Guildhall, to receive the king's commands and orders.

The striking of the Palace clock was the signal. The mark by which they were to know themselves in the crowd, was a white linen tied to their left arm, and a white cross to their hat; they were to be well armed, to be courageous, and before the signal was given, they were to have candles and lights in their windows, that there might be no confusion.

All was in readiness at the time appointed, but the king dallied, through cowardice. Catherine was fearful that the deed would cause Charles to alter

his mind, and taking advantage of some little excitement among the officers and soldiers, she told Charles that it was impossible to restrain the fury of the soldiers any longer, and ordered the bell of the *Church St. Germain L'Auxerrois* to be instantly rung.

Now began the work of blood. The first attack was on the house of Admiral Coligni; the door of his house was burst open. *Besme*, a servant of the Duke of Guise, entered his room with his comrades, and asked him if he was the Admiral; he answered that he was. Looking on his murderer, he said, “*young man you ought to respect my grey hairs and my wounds; but no matter you shall not shorten my life.*” *Besme*, with curses and blasphemies, thrust his sword into the Admiral's breast, and then struck him repeatedly with it on the head; each of his companions doing the same. Thus died the Admiral in the 56th year of his age, a victim to the doctrine of *no faith with heretics*. The work at the striking of the Palace clock, began in the streets, and in all the houses in which Huguenots were lodging. The military, with orders from the Duke of Guise, and the police, with directions from the provost of merchants, now aided and excited one another, with an excited and enraged populace. One of the leading courtiers, *Marechal de Tavannes*, is recorded as riding through the streets on that morning and crying to the rabble, “*Bleed! Bleed! the doctors tell us blood-letting is not less healthy in August than in May.*” The Duke of Sully, who was at this time in the city, made his escape, by putting on a scholar's gown and placing a large prayer book under his arm, and in this dress going to the college of Burgundy in which he had been a student. At the door he was refused admission by the porter, but prevailed on him to open it, by giving him a few pieces of money.—He made his way to the principal of the college, *La Faye*, who he says was a good man, and by whom he was tenderly beloved. But here, two inhuman Priests wanted to force him away, that they might cut him to pieces, saying *the order was not to spare even infants at the breast*. As he went from his lodging to the college, he saw the furious murderers running from all directions, bursting open the houses and crying aloud, “*Kill! Kill! massacre the Huguenots!*” This work of death rolled onward in every part of the city; not a house in which there was a Huguenot was left unvisited,

and scarcely a man of them found, that was not butchered. The attendants of the King of Navarre and Prince of Conde, having been surprised and discovered in their chambers, were led out, one by one, into the court of the palace, to be put to death in cold blood, *under the eye of the king and queen mother.*—The very chamber of the Queen of Navarre, King Charles's sister, was polluted with blood. Terrified by the slaughter there, she entreated that she might be carried to her sister's apartment, which was nearly adjoining her own.—In her flight she was nigh being pierced with the halbert which killed a Huguenot at her side.

In addition to the above, Charles sent secret orders to the different provinces to carry on the work which had begun so effectually in Paris. What added to the iniquity of this, was his sending letters, in which he declared that he had not in any way infringed upon the Edict of Peace which he had made with the Huguenots. To his letters he added a postscript in which he enjoined upon his officers to place *implicit* confidence in the verbal communication which would be delivered by the bearer, which verbal communication is explained by the after history.

It would have been in vain, for a man who had even lived in those days to give such a description of this massacre as the state of the case demanded. No man could calmly and unmoved notice the various attacks and horrid butcheries of his fellows. Who could narrate with fidelity, the awful wickedness, the furious and brutal rage, the fiendish and diabolical cruelty that was exhibited? Who could with composure describe the massacre of so many multitudes of the nobles and leaders of the Protestant party—of all ages, sexes and ranks? Who can conceive of the terrors and anguish, the shrieks, the cries, the bitter lamentations of fathers and mothers, husbands and wives, children and infants, all mingled in one scene, without any possible way of escape? Who can now look back on it without shuddering? Such torrents of blood were poured forth, that according to Thuanus, the waters of the Seine, Loire, Marne, and Rhone were turned into blood; of ten thousand that were massacred in the single city of Paris during the first two days, there were more than 500 lords and gentlemen.

The number massacred throughout France during the eight days, according

to Sully, was 70,000. Porefixe, Archbishop of Paris, and tutor to Lewis the 14th, estimates the number to be above 100,000.

King Charles, during the greater part of the massacre, stood at one of the windows of his palace, encouraging the murderous assassins, by calling to them, and crying out "kill, kill;" and himself firing at the victims of his fury.

It is but due to the Bishop of Lisieux to state that he is said to have acted in opposition to Charles's orders. For when the commands which he sent thro' the provinces to do as had been done in Paris came to the Bishop, he said "you must not execute them, they are my flock. It is true they have gone astray, but I shall use my endeavours to bring them back to the right fold. The gospel does not teach that a shepherd should destroy his flock, but rather that he should be ready to lay down his life for it."

After this work was ended in Paris, the ladies of the court, following the queen mother, went out to gaze upon the naked and mangled bodies of the lords, who had been slain. That they might satisfy their desires of seeing, the bodies were laid in order before the palace, on the pavement.

But it is impossible to give a history of all the doings of that time.

Let us now look at the manner in which this bloody scene was viewed by the Priests, the Bishops, Cardinals, the Pope, and by the Catholic Courts.

When the work was near an end, the priests increased the popular fury by announcing a (*Popish*) miracle; and in the cemetery of the Holy Innocents, a white thorn was exhibited, which had put forth unseasonable blossoms. This, with the state of the weather, was taken advantage of, to show that God approved the work. Another priest exclaimed in his sermon, "*this month is truly named August, but how AUGUST was yesterday!*"

Priest Hughes, of Philadelphia, in the 15th letter of his controversy, says "the Catholic Clergy were the most active in protecting the Huguenots from popular fury." Compare this with the actions of these men as history records it. Compare it with the eulogy of Capilupi on the manner of the Mandelots executing the work at Lyons. Says Capilupi, "the heretics were taken calmly and quietly, one by one, like so many cattle; and fearful and wonderful was the spectacle to see the greater part of them, without

the slightest tumult, lying with their throats cut, in the piazza, naked as the beasts. Another division, in order that less alarm might be created among the populace, was thrown into the river; so that, in less than two days, not a soul remained alive, not a single individual could save himself!" This same man in his work composed within a month after the massacre; which work was inspected and patronised by the Cardinal of Loraine, thus speaks of the plan, of the character of the deed, of the virtue as he calls it of the king and queen.—

"And here I must not pass by the greatness of this action, nor omit to consider and to weigh the virtue of the king and queen, and of their counsellors, in adopting this noble and generous project; their dexterity in handling it; their art in dissembling, their prudence in concealing it; their ardour in pursuing, and their great happiness in finally executing it. To say the truth, if we diligently examine all these things, not only are the enactors worthy of everlasting glory, but no one can doubt that they were elected and set apart by the all powerful Redeemer to minister His eternal will. Through their means, He brought to perfection a work which must be affirmed to proceed from His infinite sovereignty. Every man must be forced to confess and to acknowledge that this action was premeditated, conceived, and put in train many months beforehand, and did not spring from accident; neither was it eventually provoked by the insolence of the Huguenots after the wound of the Admiral.— Some persons, I know, profess that opinion, and are anxious to make others also believe it; averring that the assassination of the Admiral might have been premeditated, but that the general massacre happened casually, and resulted from the necessity of circumstances. The falsehood of this notion will plainly appear, if we examine all the passages of the affair, and the many tokens of forethought and design which the king and queen had for a long time manifested, at various seasons, and to particular persons." Who could now

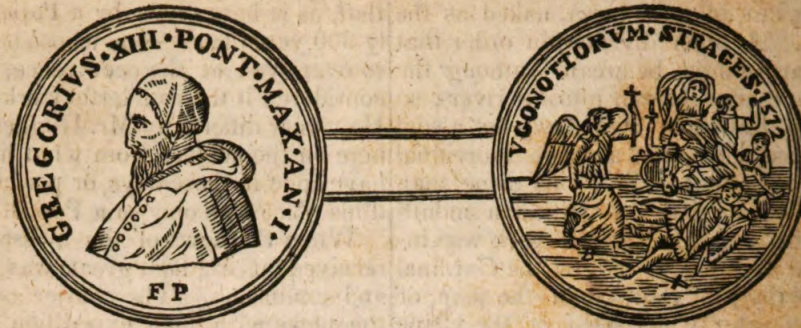
venture to give such a description of that, as is here given by a Papist, nearly 300 years back—one whose heart was so overjoyed at the occurrence, that he considered it the wonderful work of God. How very differently Mr. Hughes speaks here on the subject, from what he would have done in those days, or perhaps now, if his place was only in a Popish land.

When the news of the massacre was received at Madrid, great was the joy and exultation. The courier conveyed the news with such expedition, that he travelled three days and three nights without rest. The King of Spain considered it too good to be true. The manner in which the carrier gave the intelligence, is thus recorded: "News, news, good news! All the Lutherans, and especially the chiefs, were put to the sword in Paris three days since; only three of them have survived—the King of Navarre, because he had married the king's sister; the Prince of Conde, who is but a boy, and the Count of Montgomery, who has saved himself by a miracle, not of God, but of the devil, having ridden sixty leagues on horseback without stopping."

When the information had arrived at Rome, the joy was even greater than at Madrid. The vatican could not contain, so great was their joy. Thuanus, a Papist, (lib. 53) says it was instantly resolved upon, that the Pope and Cardinals should go straight way to the Church of St. Mark, and should solemnly return thanks to the Lord for so great a blessing conferred upon the Roman see and the christian (Catholic) world; and that a jubilee should be published throughout the christian world.

Gregory XIII. the reigning Pontiff, was resolved on keeping so wonderful a victory in remembrance in another form than in the records of history. *He had a medal prepared, on one side of which was his face with his name; on the other side was an ungel with a sword in his right hand, employed in slaying a group of both sexes; in the left hand is a crucifix; around the picture is written: UGONOTORUM STRAGES, 1572. The Slaughter of the Huguenots.*

We have been at the expense of procuring a copy of this celebrated medal, a print of which will be found on the next page.



In addition to this medal, *Misson*, as quoted by *Smedley*, (in his history of the reformation in France, from whom, with *Sully*, *Laval*, *Thuanus*, &c. we have derived the most of our information,) says, "there were three paintings, executed by order of Gregory XIII., which was placed in the hall of the Ambassadors in the Vatican."

The Cardinal of *Lorraine*, not only rewarded the bearer of the news to Rome, with a thousand pieces of gold, but with *Capilupi*, considered the king as moved by inspiration of God to so noble a work, as the slaughtering of heretics.

The ground on which the queen mother and King *Charles* defended their infamous doings, was the pretence that the Reformed were conspiring against the government. The celebrated Priest *Hughes* intimates that this was the cause of their ruin; but the Cardinal of *Lorraine* did not seem to think so. The Pope did not seem to rejoice in the overthrow of conspirators, nor the Spanish at *Madrid*. The rejoicing was in the murder of the Heretics—the massacre of the Lutherans—and as Gregory XIII. emphatically styles it; *Strages Hugonotorum*—the destruction of the Huguenots.

A few questions are here started at the

close of all this, which will bring some of our Priests, or at least should bring them, with their people, to a consideration.

I. Was this deed good, or bad? Was the Pope right in rejoicing over it, or not?

II. Was it according to good Catholic doctrine? Was it such as the church teaches and approves, or was it not?

III. Do Roman Catholics now approve of it, or condemn it? Does not the Archbishop, with all the Priesthood in this city approve of that most wonderful overthrow of Protestants in France?—Would they not be ready to execute just such a plan, if it could possibly be done in this country? If the Archbishop says he would not, we will publish his declaration without charge. If he says nothing and remains silent, as he has done heretofore in several cases, when notified of what had been made public, we will record his name with that of another Archbishop who gloried in the deed, with that of the Cardinal of *Lorraine*, who considered it the work of God, and even a greater than he, Gregory XIII., whose name goes down to posterity united with it, in his own monument, as lasting as brass.

HOW TO OVERTHROW A REPUBLICAN GOVERNMENT.

The spirit of Republicanism is utterly opposed to the intolerant, overbearing and tyrannical spirit of Popery. Our Priests seem to have been well aware of this fact; hence their movements among us have been quiet and dark. They did not come to us in any thing like the daring and presumptuous tone of authority which characterises them where Popery is well grounded. With us, they have all the time been feeling their way, and carefully laying a foundation on which to build in time to come. They have sedulously avoided any thing like an exhibition of their doctrines, and have endeavoured to win upon the good nature and affections of the Protestant community, by politeness and gentleness of deportment. They exhibit themselves as great lovers of mankind; of unbounded charity in religious matters; friends of learning, and desirous of seeing knowledge extend far and wide among the people. Many of them have devoted

their lives to teaching *the young*; have prepared plans of operation, founded institutions, and given themselves out to the public, as perfect adepts in the training of youth. Every endeavour is made on their part to render themselves agreeable to the parents, and gain the confidence of the child; to this end they study the disposition of mind, and act upon it in that way which will most effectually secure him to them.

For the purpose of throwing the parent off his guard, on the subject of instilling their principles into the mind of the child, they declare that "they will not interfere with the religious opinions of the children, nor encroach upon their liberty of conscience," but in the next sentence publish, "that attendance on their ceremonies can in no case be dispensed with." What is here meant by ceremonies, but all the routine of Popish superstition? In another place they have gone so far as to tell us, that "Protestant children are to attend at their morning and evening prayers, daily, and to catechism and divine service on Sundays and holidays." Here we have a pledge, and then an explanation of it, which does away with the whole of it; and the liberty left of exerting all the influence which their system can bear upon the mind. At the same time that all this is doing, they not only remove all the personal influence of Protestant friends, but absolutely prohibit any book from circulating among them, which has not received the sign of the President of the college. The Rules of St. Mary's College, Baltimore, say "*No books foreign from the course of studies are suffered to circulate in the college, unless they be signed by the President.*" (See page 72 of the Catholic Almanac, for 1835.)

But in addition to this, we must remember the decree of the Holy Council of Trent.

*"Let every one to whom the care, visitation and reformation of the universities, and their general studies belongs, take great care of this, that the canons and decrees of this holy council, be honestly received by those universities; and that the magistrates, teachers, and others in those universities, *teach and*

*Sess. xxv. ch. 11. Decretum De Reformatione.

"Ad hæc, omnes ii, ad quos Universitatum, et studiorum generalium cura, visitatio, et reformatio pertinet, diligenter curent. ut ab eisdem universitatibus canones, et decreta hujus sa-

interpret those things which belong to the Catholic faith, LET THEM BIND THEMSELVES TO THIS AGREEMENT, IN THE BEGINNING OF EVERY YEAR BY A SOLEMN OATH."

It is far better to have Priests and Bishops speak for themselves, as to what they are aiming at in their Schools and Academies. Accounts have been sent to France and there published. In the providence of God they have come back to us. Let them speak. The French work in which they were published, is called the *Annales*.

We quote as translated for and published in the Quarterly Register of 1830, page 194—Bishop Flaget thus writes: "Had I treasures at my disposal, I would multiply colleges and schools for girls and boys; I would consolidate all these establishments, by annexing to them lands or annual rents; I would build hospitals and public houses: in a word, I would compel all MY KENTUCKIANS to admire and love a religion so beneficent and generous, *and perhaps I should finish by converting them.*"

The Editor of the *Annales*, adds this statement: "Mr. Flaget has established in his diocese many convents of nuns devoted to the education of young females. These establishments do wonderful good. Catholics and Protestants are admitted indiscriminately. The latter, after having finished their education, return to the bosom of their families, full of esteem and veneration for their instructresses.—They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities: *and often when they have no longer any opposition of their relations to fear, they embrace the Catholic religion.*"

The late Archbishop Whitfield, in reporting to this same society in France, (*Quar. Review*, 1831—page 98,) says: "There is also a society of men who do for boys what is done by the ladies for girls. These schools are frequented not only by the Catholic, but also by Protestant children, many of whom embrace the Catholic religion, or at least receive impressions in its favor, *which they carry into the bosom of their families.*"

Compare the pretension of these

neta Synodi integre recipiantur, adiorumque norman Magistri, Doctores, et alii in eisdem universitatibus ea, quæ Catholicæ fidei sunt, doceant, et interpretentur; seque ad hoc institutum initio cujuslibet anni solemnijuramento obstringant:

Priests, as they represent their object among us, with the literal fact as they state it, when writing home to the Popish Society that has sent them out to this country. What must be the answer of every man? *Their colleges are to convert the children of Protestants to those dogmas and superstitions, to those anti-republican and monarchial principles which the spirit of our country not only forbids, but will, if it be permitted to go on, effectually oppose.*

Popery is only another name in politics for absolute despotism. Let the Priests but effect that which they desire and aim at, of making this country Popish, and we will then have a community ready to cast off the republican form of government of their fathers, and acknowledge only such governors as will acknowledge the Pope. *Gubernator mundi, aut Apex mundi.* Governor or Head of the world.

Bishop Flaget, in another letter speaking of the difficulties attendant on the conversion of the Indians from their manner of life, thus writes: "All these, united with their continual traffic among the whites, which cannot be hindered, **AS LONG AS THE REPUBLICAN GOVERNMENT SHALL SUBSIST,** must render the labours of missionaries among them almost fruitless."—(Quar. Register, 1830—page 197.

Now, here we have a foreign Priest, yea Bishop, sending home accounts to the Society from which he comes, in which he states that his labours and that of Popish missionaries, cannot be as effectual, *while the present republican government shall exist.* This said Bishop Flaget, has lately left his Bishopric at Bardstown, Kentucky, and departed for France, whether he shall ever return to exert himself among his Kentuckians, we know not. From the state of things in Bardstown, we think it highly probable that neither Bishop nor Priest will be found there long.

The Catholic Sentinel, a Popish paper published in Boston, under the supervision of Bishop Fenwick, has not only been long and loud in abuse of our institutions, but the very constitution of our country.

To all these efforts of the Priests to prepare the way; add the deluge of Popish emigrants that have been pouring into our land under the guide of Jesuit Priests—add the efforts of Prince Metternich, the Popish despot of Austria.

In connection with the men, remember

the principles in which every German, Spanish, Polish, or Austrian subject has been educated. For the benefit of the reader we quote the following questions and answers, as published in the New York Observer, under the signature of Brutus. It is the translation from a Catholic Catechism, published at Wilna, in Poland, as late as 1832.

"Quest. 1. How is the authority of the Emperor to be considered in reference to the spirit of Christianity? Ans. As proceeding immediately from God.

"Quest. 2. How is this substantiated by the nature of things? Ans. It is by the will of God that men live in society; hence the various relations which constitute society, which for its more complete security is divided into two parts called nations; the government of which is intrusted to a Prince, King, or Emperor, or in other words, to a Supreme ruler; we see, then, that as man exists in conformity to the will of God, society emanates from the same divine will, and more especially the supreme power and authority of our lord and master, the Czar.

"Quest. 3. What duties does religion teach us the humble subjects of his majesty the Emperor of Russia, to practice towards him? Ans. Worship, obedience, fidelity, the payment of taxes, service, love and prayer, the whole being comprised in the words worship and fidelity.

"Quest. 4. Wherein does this worship consist and how should it be manifested? Ans. By the most unqualified reference in words, gestures, demeanor, thoughts and actions.

"Quest. 5. What kind of obedience do we owe him? Ans. An entire, passive, and unbounded obedience in every point of view.

"Quest. 6. In what consists the fidelity we owe to the Emperor? Ans. In executing his commands most rigorously, without examination, in performing the duties he requires from us, and in doing every thing willingly without murmuring.

"Quest. 8. Is the service of his Majesty, the Emperor, obligatory on us? Ans. Absolutely so; we should, if required, sacrifice ourselves in compliance with his will, both in a civil and military capacity, and in whatever manner he deems expedient.

"Quest. 9. What benevolent sentiments and love are due to the Emperor? Ans. We should manifest our good will and affection, according to our station,

in endeavouring to promote the prosperity of our native land, Russia, (not Poland,) as well as that of the emperor, our father, and his august family. * *

“Quest. 13. Does religion forbid us to rebel, and overthrow the government of the Emperor? Ans. We are interdicted from so doing, at all times, and under any circumstances.

“Quest. 14. Independently of the worship we owe to the emperor, are we called upon to respect the public authorities emanating from him? Ans. Yes, because they emanate from him, represent him, and act as his substitute, so that the Emperor is every where.

“Quest. 15. What motives have we to fulfil the duties above enumerated? Ans. The motives are two-fold—some natural, others revealed.

“Quest. 16. What are the natural motives? Ans. Besides the motives ad- duced, there are the following: The Emperor being the head of the nation, the father of all subjects who constitute one and the same country, is thereby alone worthy of reverence, gratitude, and obedience: for both public welfare and individual security depend on submissiveness to his commands.

“Quest. 17. What are the supernatural revealed motives for this worship? Ans. The supernatural revealed motives are, that the Emperor is the vicegerent and minister of God to execute the divine commands; and, consequently, disobedience to God himself, that God will reward us, in the world to come for the worship and obedience we render the Emperor, and punish us severely to all eternity should we disobey and neglect to worship him. Moreover, God commands us to love and obey from the inmost recesses of the heart every authority, and particularly the Emperor, not from worldly considerations, but from apprehension of the final judgment. *

“Quest. 19. What examples confirm this doctrine? Ans. The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned him to death. We have, moreover, the example of the Apostles, who both loved and respected them; they suffered meekly in dungeons conformably to the will of Emperors, and did not revolt like malefactors and traitors. We must, therefore, in imitation of these examples, suffer and be silent.”

Let it be remembered that these are the instructions of Popish Priests; that

they are the instructions given to the hordes that are sent over to this country from year to year. Here is religion and government blended, church and State united; and taught to the child before it it has yet learned what republicanism means.

It would seem almost needless to attempt to prove that a Priest of Rome, is an enemy to liberty. Every day's intelligence from Europe is thundering in our ears—*The Priests of Rome are enemies to the rights and liberties of mankind.*—Let Spain at this very time speak. See the Holy Virgin Mary, set up as the governor of the army of Don Carlos, or rather the army of the Priests, for they govern him. See them uniting in every way to keep out light, and freedom of thought, and then look at this country, behold their brethren boasting that there is no difference in the doctrines taught by Popish Priests. And hear one of their number telling his European friends and patrons that his labours cannot be as successful as he had expected, *while the republican form of government shall subsist.*

The only way in which the liberties of this country can be overthrown, must be by the introduction of foreigners, who are enemies to them; and by teaching the children that are rising up, principles that are opposed thereto. This work is now going on. Bishop England is procuring teachers in addition to those already here, to carry on the work of instruction. And Metteruich, with the assistance of the Pope is sending the people, with the Priests that have trained, and are training them up in the precepts of the above quoted catechism.

Here then is an answer to the question, “how shall the liberties of this country be overthrown.” And here are the efforts that are making to accomplish this work, so long desired at Rome.

ROYAL SUPERSTITION.

Though our daily newspapers will not speak themselves on the awful delusion, of the Popish superstition; at times they are compelled to exhibit it in its life.—The agitations abroad, especially in Spain, have thrown before the world a mass of evidence on this subject, in confirmation of all that we have said. Spain has long been pointed at as a fair exhibition of the effects of Popery. And now we see it to the life. A king (as he calls himself) elevating the Virgin Mary before his troops, and calling on them to

bow down before, to give it divine homage, himself doing the same thing.—We record the following for the information of such of our readers as have not seen it, that it may be convenient for reference.

ROYAL DECREE.

“The most holy Virgin de los Dolores having been declared by me Generalissimo of my troops, it became my duty, from motives of veneration and piety, to distinguish with the title of Generalissimo the Royal Standard, which bears for its device this august image, and in consequence I ordain that this august and Royal Standard be not lowered before any person, not even before me, and that the same honours and salutes be rendered to it as to the holy sacrament. Given at Estelle this 2d August, 1835.

(Signed) “I THE KING.”

Addressed to the Count de Villemur.

ADDRESS OF DON CARLOS TO HIS ARMY.

“Soldiers! An eye witness of your heroism, as well in the moment of combat as in those of fatigue, suffering, and privation, though I have ever sought with the most anxious soliciude to recompense your fortitude, either by distinctions of my sovereign munificence, or by taking an immediate and active part in your labour, your exploits and perils, my heart is not satisfied, nor ever will it be, till the God of Armies, who has so visibly protected your victorious arms, shall have brought to a happy termination a contest as sanguinary and obstinate as it has been glorious, in order that I may perform my ardent and generous desires. But waiting the arrival of that day so much desired, I wish to give you the most marked testimony of my Royal esteem, by presenting to you the Royal Standard of the Mother of God, under the august device of our Lady de los Dolores, from this day your patroness and Generalissimo, with the double object of placing you under her powerful protection, and of fulfilling a most agreeable obligation toward the memory of my dear and well beloved consort, your Queen, who, interested as well as myself in this open and sovereign manifestation from the love she bore towards you, recommended it to me more than once during the exile into which we were unhappily cast. In fact, she had embroidered a standard with her own hand, but this standard having been lost, and my august consort having departed to the abode of the Just, to which she is called by her virtues, my august

consort, the princess of Beyra, Infanta of Spain, the inseperable companion of our afflictions and misfortunes, filled with anxiety for you, hastened to embroider with the same sentiments the standard which I now confide to your valor. This royal banner shall be our standard generalissimo, after the Almighty has deigned to bestow upon it his benediction.

I have, nevertheless, to merit this holy favor and protection, thought fit to distinguish this standard in a special manner, by delivering it with my own hands to the regiment of the Lancers of Navarre, which, as well as you all, by having been victorious on every occasion, has rendered itself worthy of this particular confidence, this high honor, this extraordinary testimony, which in eternising your glory and your name, will be a perpetual monument to my inexhaustible munificence and paternal love. And, though it is true you have always performed prodigies of valour without any other stimulus than the love of glory and the justice of my sacred cause, what will you not do in future? What army however numerous and valiant it may be, can arrest your warlike ardour, your religious enthusiasm, when you behold this holy device, this august image, the defence of which involves the service of me your King—the glory of my arms, and your own immortal honor and renown—I sincerely flatter myself, that with this most efficacious and powerful auxilliary, your efforts to place me on the throne of St. Ferdinand will be crowned with success, and that you will make the world which admires you witness new proofs of your heroism, fidelity and constancy, and of the success of the great enterprise which you have embraced and maintained with generosity and enthusiasm with devotedness and glory. Dated from the Royal Quarters, at Estella, this 2d August 1835.

(Signed) “CARLOS.”

ERRATA.

On page 231, in the Sermon of the Rev. Mr. Boardman, published in the August No.—the 7th, 8th and 9th lines from the close should read thus: “to eradicate all sin from the heart and banish all immorality from the life.”

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SERMON

By Rev. Saml. G. Winchester, Pastor of 6th Presbyterian Church, Philadelphia.

MARK XVI, 15.—“And he said unto them, go ye into all the world, and preach the gospel to every creature.”

The preaching of the gospel is the ordinary means, which a wise and merciful God has been pleased to appoint, for the conversion of men to himself. “How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” “So then faith cometh by hearing, and hearing by the word of God.” Rom. x. 14, 17. “For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.” 1 Cor. I. 18. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” “And this is the word which by the gospel is preached unto you.” 1

PETER, I, 23, 25.
The result here connected with the means, is not effected by any inherent power of truth, but by the gracious and supernatural influence of the Holy Ghost. In the conversion of men, God exerts his power, through the instrumentality which he has ordained.

This instrumentality is wisely adapted to the nature of man, as a rational, intelligent, and moral creature.

There is in the church a standing order of men, called the ministry of reconciliation, whose office it is to preach this gospel, and administer its appropriate and appointed ordinances.

The text is the commission, granted by the Head of the Church, under which they act. This is the evidence of their authority, derived immediately from himself.” “As my Father hath sent me, even so send I you.” John xx, 21.

The command to preach the gospel was not confined to those to whom it was immediately given, but extends to all whom He, from time to time, calls to the work, by his Spirit and Providence.

It was physically impossible for the first preachers of the gospel to cover the whole field embraced in the commission. And the encouraging promise connected with the commission as recorded by Matthew, shows the command as extending to the end of time. “Lo I am with you alway, even unto the end of the world.” Math. xxviii, 20. Those therefore who are called to the work of the ministry, both internally and externally, and regularly set apart by the laying on of the hands of the Presbytery, are authorised, by this commission, to preach the gospel. The field of labour is the world. The gospel must be preached to the ends of the earth. And if it be the duty of ministers to go to the heathen, it is the duty of the church to send them: for “how shall they preach, except they be sent?” Rom. x, 15. The Presbyterian Church in this country, has been criminally and shamefully negligent of this solemn duty. But we hail the establishment of the “Western Foreign Missionary Society,” as the dawning of a brighter day upon our Zion. The question has been asked, and may with propriety be asked again, may not this guilty slumbering over a positive command, be one among other reasons, why God has permitted this church to be overrun and distracted with heresy and faction? The text presents two points demand-

ing our serious attention. 1. What is it that the ministers of Christ are commissioned to preach? 2. To whom are they commissioned to preach?

1. What does our commission authorize us to preach? "Go ye into all the world and PREACH THE GOSPEL." The word "gospel" signifies "good news," "glad tidings." It is the history of the birth, life, death, resurrection and ascension of Jesus Christ. It is the revelation of God's merciful purpose towards sinners, and of the wonderful plan of redemption, together with the doctrines and precepts which our Lord delivered, for the edification and government of his church.

The word "gospel" is sometimes used for narration, as "the gospel of Mark." Being a revelation of grace to sinners it is sometimes used for the doctrines of grace, as in Romans, xi, 28.

It is called "the gospel of God." Rom. i, 1, because it is a wise and gracious constitution of God the Father, for the recovery of ruined man.

It is called "the gospel of the grace of God" Acts xx, 24, because it proceeds from the grace of God, as the moving cause of the salvation which it publishes; because it portrays and makes manifest the distinguishing grace of its author; and because it is itself the means of imparting grace to those who receive it in the love of it, and submit their hearts and lives to its influence and control. It is called "the gospel of Christ" Rom. i, 16, because Christ is both the author and the subject matter of that revelation. It is called "the gospel of salvation" Eph. i, 13, because it is the publication and the offer and the means of salvation to men.

What then are the doctrines of the gospel, which, by our commission, we are authorized to preach?

Whatever was Adam's condition by the fall, he being the public representative, and federal head of his posterity, is the condition of the race. By breaking the covenant under which he was placed, he became obnoxious to the penalty annexed to the prohibition which he violated. He incurred the displeasure of God, and was condemned to suffer the punishment, with which he had threatened the transgression of his law. When God withdrew his favour, he likewise withdrew his spirit from Adam, and immediately on such withdrawal, spiritual death ensued. When animal life is withdrawn from the human body it corrupts. Death is but the cessation of life.

When spiritual life, was forfeited, and withdrawn from Adam he became by that act, spiritually dead, and consequently corrupt. The loss of the image of God, which consisted in righteousness and true holiness, is not alone descriptive of Adam's state. Being a moral creature, he must possess a moral character, and therefore was not only destitute of holiness, but averse to it, and positively inclined to all evil.* He became not only destitute of love to God, but positively inimical to him. "The carnal mind is enmity against God." The posterity of Adam all came into the world in the same deplorable and lapsed state, guilty, depraved and miserable. They come into the world under a broken covenant, to which, by representation, they were a party. Hence the guilt of Adam's first sin is imputed to each one of the fallen race: and each one therefore, is born in a state of condemnation. The supposed injustice of such a procedure on the part of the Divine government, has been argued against the truth of it. But this is reasoning *apriori*, on grounds that are manifestly untenable. Because our finite minds cannot comprehend the ways of God, nor discover their consistency with his attributes, it by no means follows that they are therefore not the ways of God. The first point to be settled is, whether the scriptures in the obvious meaning of their language, teach the doctrine in question, if so, the responsibility of reconciling it with other known truths, rests not upon us, but where it can be sustained, on the author of the scriptures. It will be remarked that nearly the whole argument against the doctrine of imputation, is based upon its supposed injustice, rather than upon a fair examination of the scriptures which are said to teach it. Thus the controversy is shifted from its legitimate field, between interpreters of the bible, to a position, where their divine author is made a party. There we are content to leave the disputants, fully persuaded that God will successfully vindicate his own character and conduct.

As the race come into the world in a

* Destitution can never be descriptive of moral character. A stone is destitute of holiness, and if the moral character of an infant consists in its destitution of holiness, then a stone is as much a moral being as an infant. And this indeed is maintained by some. But there is a difference between moral being and moral agency. Moral being is descriptive of a race, moral agency is a particular stage of development to which the moral being has arrived.

state of condemnation, so also, are they depraved. Depravity is hereditary, for that which is born of the flesh is flesh. Mankind are born with a positive inclination to sin.

The gospel is a revealed plan of salvation from the guilt and the pollution of sin. It is distinguished from all other systems of religion by the complete adaptation of its provisions, to the wants and necessities of the race. It is a finished work of infinite love, wisdom and power. Jesus Christ, the eternal Son of God, became incarnate, humbled himself, perfectly obeyed, and painfully suffered the will of his Father, even unto death. He became the substitute of the sinner and died in his stead, his sins being imputed to his surety. This substitution is not a substitution of the sufferings he endured, for those he would have endured, had he suffered the penalty of the law. This is a substitution but in name. The substitution which the gospel teaches, is a substitution of Christ for the sinner, and of his sufferings for those which the law demanded of the sinner. Not indeed that they were eternal, or accompanied by remorse for neither of these were essential to the penalty of the law except when a finite personal sinner endured it. Jesus Christ, because he was an infinite, divine and holy being, endured the real substantial penalty of the law, by a suffering limited as to duration, and unaccompanied by remorse. His death was strictly vicarious. And the righteousness which he wrought out by his obedience, both preceptive and penal, is graciously imputed to the believer, who receives it by faith, and who, by a fideucial recumbance, relies upon it for complete justification, including both pardon and acceptance. The doctrine of imputation including the imputation of Adam's sin to his posterity, of the believer's sins to Christ, and of his righteousness to the believer, is a doctrine plainly taught in the sacred scriptures. Whatever objections are raised against the *name*, the *thing* is taught in the bible; and is founded on a principle, which is acknowledged in the transaction of all business by delegation and representation, and indeed, to some extent, pervades all the ramifications of social intercourse.

The atonement of Christ is a real *bona fide* atonement, securing infallibly the salvation of those for whom it was made. It is not a solemn show or pantomime, exhibiting the justice of God, by the infliction of the severest torments upon a

being in no sense guilty nor obnoxious to punishment. Strange exhibition of *justice* this! The efficacy of the atonement results from its nature, not from its appointment merely, as a means of salvation. If the efficacy of suffering consisted merely in its sovereign appointment, why was not an inferior being appointed? The Arian and Socinian very consistently reply, that Christ is a being inferior to God. If the efficacy lies in the appointment why need he endure the penalty of the law. The Pelagian as consistently replies, he did not endure it. The nature of the atonement, determining as it does its efficiency, determines its extent. In the language of Calvin, it is *sufficient* for all, *efficient* only for the elect.

The other branch of salvation as revealed in the gospel, relates to the work of the Holy Ghost. Corruption, including the dominion and pollution of sin, is removed by the Spirit of God, regenerating and sanctifying the soul; and thus preparing it for that state of future bliss to which justification graciously entitles it. For this wonderful charge or renovation, the sinner is dependent entirely on the influence of God's spirit. Helpless in himself, and unable to take one step in the way of holiness, he must be brought back to God, wholly by the sacred Spirit, or not at all.

In the view of these and kindred precious doctrines, the sinner must be faithfully warned of his danger, and instructed in his duty. The way and the means of salvation must be clearly pointed out to him. The obligation of immediate repentance, and the guilt of a moments delay, must be pressed upon his conscience.

Those who are elected to eternal life, and effectually called by the Holy Ghost, shall be kept through faith unto salvation, and thus persevere to the end. The promises and consolations of the gospel, should be dispersed to the flock of Christ, according to their necessities and circumstances. The indispensable requisition of good works, and a holy life, as the fruits of repentance and the evidence of faith, and the obedience of love, must be distinctly held up to the view of the people, and constantly impressed upon their hearts.

This is indeed but an imperfect summary of that gospel, which by our commission we are authorized and commanded to preach. Nor are we at liberty to hold back the truth; nor shun to declare

the whole counsel of God. An awful woe is denounced against the man who shall add to, or take from the words of the book of God. And "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gall. i. 8, 12.

II. The second point presented in the text, is, to whom does our commission authorize us to preach this gospel?

This enquiry is briefly answered in the text. "Go ye into all the world, and preach my gospel to EVERY CREATURE." The duty here imposed on the Church, of sending this gospel to the heathen, is distinctly taught, and we can not be guiltless, so long as we neglect to discharge it. We are authorized to offer salvation, to all with whom we meet, and to enjoin upon them the duty of repentance and faith, without respect to persons. Hitherto the provision for salvation was confined, in its offer and publication, to the Jewish Church; but now that the partition wall has been broken down, we are required to preach the gospel to Jews and Gentiles, to bond and free. Objections indeed have been raised on the ground of a supposed inconsistency between the doctrines of the gospel, as set forth in this discourse, and a sincere offer of that gospel to all.

I. If the atonement be limited as to its design and application, how can it be honestly and in good faith, offered to every creature? This apparent difficulty has greatly perplexed some honest minds, who though inclined to the views above expressed, by the superior weight and character of the testimony in favour of their correctness, have nevertheless yielded to the influence of this seeing incongruity, and of the fancied dilemma from which they seek to escape, and have abandoned the truth as taught in the gospel, in order to base their universal offer of salvation, on the general and indefinite provision of it for all. The supposed difficulty now under consideration is by no means confined to the doctrine

of a limited atonement, but as really belongs to the doctrine of divine decrees.

There is indeed this difference: the difficulty in the latter case is removed one step farther back, but is still not out of sight, and can therefore be as readily discovered by an observing mind. The Arminian twits the believer in election with the very same question. If only a certain definite number is elected to salvation, with what consistency or sincerity can you offer that salvation to all? Let those who reject the doctrine of a definite atonement on this ground, satisfactorily answer the question of the Arminian, and he will have furnished us with an answer to his own. But no such difficulty really exists except in the imagination. We apprehend that the true ground of a general offer of the gospel is, by those who feel the difficulty, entirely lost sight of. The COMMISSION is the only legitimate ground of such an offer. To this we are to look, and not to the doctrines which we are authorized to preach. If there be an inconsistency, it is not between the doctrines and the offer, but between the *commission* and the *doctrines*. The same authority that commissions us to "preach the gospel to EVERY CREATURE," also commissions us to preach the doctrine of a limited atonement. The difficulty arises from the limited comprehension of a finite mind. I preach the gospel to "every creature" under the sound of my voice, not in the view of any particular doctrines, but in the view of my commission, and because I am commanded so to do. The preaching of the gospel to all is to be regarded as the *means* which God employs to save those for whom Christ died.

2. But let us notice the Arminian objection, which rests on the same foundation. He supposes that the doctrine of election furnishes the sinner with an unanswerable excuse. Let the following dialogue both illustrate and obviate the difficulty.

Minister.—God commands you to repent of sin, and believe the gospel of his son.

Sinner.—If I am elected to be saved I will be saved, let me do what I will; and if I am not elected, I shall be damned, let me do what I can.

Minister.—Hold! I will convict you so insincerity and dishonesty in making this excuse for not seeking God. Do you believe in the doctrine of election?

Sinner.—No! I believe it to be a damnable doctrine.

Minister.—Then if it be false, it can afford you no excuse for neglect of the duty enjoined.

Sinner.—That is true, but the doctrine may be taught in the scriptures; what then? Am I not in that case excusable?

Minister.—No, for unless you believe the doctrine to be true, it cannot be the true reason why you refuse to seek God. But suppose you believe it to be divinely inspired, are you prepared to say that God has revealed a truth which furnishes sinners with a valid excuse for continuing in sin?

Sinner.—No, that were blasphemy, and contrary to the whole tenor of the bible, as well as to the character of God.

Minister.—What then has become of your excuse? Believe the doctrine of election or not, it affords you no valid excuse, according to your own showing.

Sinner.—To be candid, sir, I will say that I referred to the doctrine as a mere excuse, and as an expedient to quiet my conscience, and to stop your mouth.

Minister.—Then I have fulfilled my promise, and convicted you of insincerity in making the excuse. It is one which you would not dare to offer at the judgment seat of Christ. If the doctrine be not true, you dishonestly use it as a pretext, which you know to be unavailing. If it be true, it is an awful abuse of God's word, by throwing it in the face of God, when he commands you to repent. Wrest not the scripture thus to your own destruction.

The above conversation was once actually held by the writer, and resulted in the conviction of the sinner, that he was at least without this excuse.

Secret things belong unto God; and the doctrine of decrees, though a revealed truth, is not a rule of duty. The obligation of every sinner, with or without reference to this doctrine, is immediately to repent and believe in Jesus Christ with faith unfeigned.

3. Here we are met with the last objection which we shall notice.

If the sinner be unable to repent and believe, as is taught in this discourse, with what justice can he be commanded to repent and believe? The sinner's inability flows from sin, and is itself sinful. A man's sinfulness cannot take away God's right to command him. The law of God is immutable. The state and condition of the sinner is not so. The law cannot change with the changes in a man's condition. Man becomes unable to obey through his own sinfulness; the

law remains unaltered.

It is said that to command sinners to do what it is known they are unable to do, is both unjust and incongruous.

In time of war the state commands every man, above a certain age, to shoulder his musket, and repair to the field of battle. One thus ordered, voluntarily maims himself, and becomes unable to perform duty. The claim of the law is not on that account waived, but the penalty is enforced. No one complains of injustice here. Yet the fountain of all justice is impeached because of a similar procedure. It is said that this doctrine represents God as calling on the tombs to give up their deposit. Christ and his apostles *did* command dead bodies to arise. And they *did* arise! How unmeaning and incongruous such a command! But the fact is undeniable. The controversy then is with God, not with those who interpret his word. Nay, but O man! who art thou that repliest against God.

When the inability of a sinner is compared to that of a dead body, it is not meant that it is the same in kind, but in reality and degree. It is said that sinners are furnished by this doctrine with an adequate excuse. Let us try this excuse by the touchstone of truth, and it will be found as those already examined. What sinner, who thus excuses himself, really does all that we acknowledge he can do, to save his soul? Not one. Until he has done all he can, with what sincerity can he excuse himself, on the score of inability? Whatever the sinner may say, he knows that he is insincere, and his conscience convicts him of dishonesty in offering such an excuse. I will listen to no such excuse, till he has done what he can. Then I will meet him on another ground: which is that no sinner is ever convinced of his inability until he is brought, by the Spirit of God, in that state of mind, in which he will not offer it as an excuse. When truly acquainted with his helplessness, he is the least disposed to make it an excuse. Instead of deriving ease of conscience from that conviction, like Peter in the waves, he will cry "Lord save or I perish." Until thus convinced, he belies his conscience when he pleads his inability. Until such conviction, he believes he is able to repent, and therefore defers it to a more convenient season. So far from persuading sinners that they are able to repent, I aim to convince them of their utter helplessness, and until I succeed in this, I

have but little hope of their salvation. It may be laid down as an axiom, that no sinner is truly convicted of his inability, so long as he continues to plead it as an excuse. Until a sinner is convinced of his entire helplessness, it is an unwillingness to come to Christ that keeps him at a distance; hence Christ said "Ye will not come unto me," &c. This was the very obstacle of which they were conscious. The practical difficulty in the case of a sinner is a want of will. But when made willing in the day of God's power, and in essaying to believe, he becomes sensible of his inability and cries mightily to God for help. But will he then plead it as an excuse? Never.

A sinner's inability therefore is a doctrine which I conceive to be perfectly consistent with a general and indiscriminate offer of the gospel, on its prescribed terms.

The truth is that sinners would seldom or never frame such excuses, if they were not put into their mouths by those who oppose the doctrines, which are supposed to furnish them. These excuses for sinners are intended as arguments against the doctrine. How many souls have been thus ruined, let those answer who have administered the poison.

When ever we are engaged in building up the cause of God, we are prone to use untempered mortar. Because our finite minds cannot always connect the end with the very simple means which God is pleased to employ, we are apt to distrust their appropriateness, and to substitute those which our own wisdom may suggest. We sometimes lose sight of the fact, that the efficiency is not in the means, but in Him who has been pleased to ordain them; and loosing sight of this, we trust in an arm of flesh, and forget that it is by the foolishness of preaching that God is pleased to convert men. Let us preach the gospel in the exercise of a strong faith, in God, and with a more confident reliance upon his power and faithfulness. Let us diligently perform that part of the great work which has been committed to our hands, and trust in God for the full accomplishment of his own gracious purposes.

Upon sinners let us constantly press the obligation of immediate repentance. Let us keep before their minds their duty and their danger. They are in the hands of an angry God, who expostulates while he threatens, and woos while he warns. Let us declare to them the whole coun-

sel of God, and seek to move them by every scriptural consideration.

And while we thus teach, exhort and persuade, let us remember that Paul may plant, and Apollos water, but God giveth the increase.

To Him, then, let our waiting, supplicating eyes be directed, for that efficiency and blessing, which alone can crown our labours with success. Then and not till then, may we hope to see the work of the Lord prospering in our hands. May the Lord give us all wisdom and grace from on high, that at last we may be welcomed as good and faithful servants. Amen!

A VISIT TO THE BALTIMORE CATHEDRAL.

Most strangers who visit Baltimore, are conducted to the Cathedral as one of our principal shows. It is a large gray stone edifice in the shape of a cross—built in rather an antique style, and situated on the highest elevation perhaps in the city. It was built in great part by funds raised by lottery; a mode of gambling so little disapproved of by the Papal Ecclesiasticks of Maryland, that Priest McIlroy of Frederick had influence enough to get the last legislature of this state, to grant him a Lottery to aid in the erection of the Cathedral in that city, at the very moment, that the same body were wisely and diligently occupied in labours to suppress lottery gambling entirely in this commonwealth. The foreign friends of "our catholic brethren"—are supposed to have furnished the remaining funds in chief part; as they have also, many of the decorations of the building. Upon the whole it is a very fine edifice; spacious and imposing; durable and noble. We rejoice to look forward with confident hope to the day, when it will be purged of all its present fooleries,—and cleansed of its present occupants; and when the pure word of life will have free course there, in the labours and instructions of the true followers of the Lamb.

Visitors usually enter the building at the west door; that is, at the part of the building representing the lower end of the cross. Here is a spacious outer entrance; then a narrow passage across the building—then doors fronting the outer entrance, which open into the high and capacious church itself. On the side of two of the doors, stand two marble vases on pedestals, containing water mixed with salt and oil, called holy water, and

used by the faithful, in their own way. It is a pity some of them, do not use it, or a more common water, more freely and effectually than they do. Near these vases and in other parts of the room are small boxes to receive money; labelled "for the poor"—"for the sanctuary"—"for the free schools," &c.—There are also two figures, about as large as life, representing angels, apparently a male and a female,—one pointing up the main aisle to the grand altar, with a few words written on a scroll; the other holding a naked sword, with a label, threatening God's wrath on any who violate his temple—meaning as we suppose, that one especially. There are many similar things, which we shall omit. Our purpose being only to note a very few of those that struck us, on this our fifth—or sixth visit to this spectacle; the more by token, we remember, that every time we entered except during public worship, we had money to pay. Rome does nothing, not even pardon sin—without getting regular pay for it. The souls and bodies of men, as the Apostle John tells us, are equally and alike "merchandise" to her.

Paintings.

These are probably the great attraction of the house. On the right hand of the main entrance is a very large painting representing the scene immediately following the crucifixion. It was a present from Louis XVIII of France; solicited, as is recorded on the margin of the frame, by Count De Mennu. The canvass contains eight or nine figures, besides that of the Saviour; all as large as life. The work is from the pencil of Paul Guerin. In some respects it is a very fine painting. Upon the whole we think inferior in expression to that of Annibal Carracci representing the same scene; tho' with fewer figures. In this, the shading of the human countenances, is too dark; the faces themselves are lacking in proper expression; and the figure representing the Mother of Jesus, is peculiarly defective, in beauty, majesty, and grace. But the drapery, the inanimate part of the work is managed with very great skill and power. Upon the whole, it may be called a fine painting, and is the peculiar attraction of the place. There is one dark looking female figure embracing the cross, and kissing it, tho' Jesus himself lay near her. Apt emblem, of the entire superstition! In the very presence, and name of Jesus,

every thing is worshipped, but Christ himself!—

Corresponding to this painting, on the opposite side of this end of the room, is a painting, representing a knight in full and shining armour, attended by several monks—burying the naked body of a man. It is a painting of St. Louis, says the old lady who acts as guide on these occasions. It is a scene, of the times of the Crusades.—It is a present from Charles X of France &c. &c. It is a most contemptible painting, we add. And as we turned from it, we asked ourselves, is it possible that these priests, are so devoid both of prudence and shame as to hang up such evidences as this of their real feelings? St. Louis, and the Crusades, and Charles X! Are they really so insane, as to present themselves before the public, as the friends, advocates, elevés of such men and such events! Very well, people will open their eyes by and by.

There are a number of other paintings in the room, some of them small, some of tolerable size. The greater part representing absurd legends of the church; some few scripture pieces:—all, nearly without exception, wretched and contemptible as works of art. We will not except, even a painting of the Saviour hanging over the main entrance as large as life, and apparently an imitation of the figure of Christ in Dominichino's great picture of the bearing of the cross.

Altars.

Ascending the room from west to east, there are three aisles, extending its entire length, and terminating at the upper end of it, before the altars, of which there are three. The great altar is in the centre, having under its upper edge, this inscription, *Altare privilegiatum concessione Pii VII. 1822*; we quote from memory, but the English is, *A privileged altar, by permission of Pius VII.* What is meant by a privileged altar, we will discuss at a future time. What right Pius VII had, to give or withhold all or any of the privileges of the religion of Jesus, let his satellites explain. What authority any foreign despot has to prescribe rules temporal or spiritual to the citizens of this republic, is matter of just reflection to themselves. It is a privileged altar; whether those on the right and left of it are equally so, does not appear. All three of them are constructed of various coloured marble,—and they are about, perhaps four feet high, and eight or ten long; the centre one, the largest and the

others standing twenty or thirty feet from it, and facing obliquely inward. Between the main altar and the one north of it is the archbishop's seat; corresponding to it on the other side, is the pulpit. On the back of the archbishop's seat, and on the central altar, is the large cypher A. M. which under the archiepiscopal coat of arms is written in full *Auspice Maria*,—that is, *Be gracious Mary!* Or it may be, they are the initials of the angelic salutation so much used by them: *Ave Maria &c. Hail Mary &c.*

All these altars, this edifice—the ecclesiasticks who officiate here, all in short, it thus appears, are devoted to the worship, and care of a pious Jewish female, who about eighteen centuries ago after fulfilling her singular and glorious destiny in this world, returned again, as to her mortal part, to the earth as it was,—and as to her soul, to the God who gave it. Whether there are any relics of saints in, or under these altars we are not informed. We saw what we were told were the graves of the former archbishops, which seemed as far as we could judge in utter darkness, and under ground, to be under the two side altars. Perhaps we are by and by to have American saints, and provision is making by depositing their relics under altars. The Council of Trent, in its last session, (on the first day of it) decreed anew that such things should be, and that all should be damned who denied it. And yet we venture, to beseech of God, that no American papist, may even be corrupt, debased and infamous enough during his life, to be esteemed by Rome, worthy of being a saint in her calendar, after his death. However this may be, we are authorized by our aforesaid Cicerone, to say that the consecrated wafer, which the priest by saying *Hoc est Corpus* (from which is unquestionably derived the name and art *Hocus pocus*) changed into the body, blood, soul and divinity of the Lord Jesus—is kept constantly on all of these altars, to be visited and worshipped, by all true papists. That is to say, if they speak true, there are three separate places in that house,—in which the *one Jesus*, exists, whole and entire,—and above all, in the appearance of a piece of cake! Alas! Alas! Are these thy Gods Oh! Israel!

The Confessional.

The present Archbishop, for reasons but known to himself, has had two confessionals erected in the body of the church, about two thirds down; one on

each side near the north and south wall. There a space is railed off, perhaps ten by twenty feet, in one side of which is erected an affair not unlike three centry boxes in a row, with a vacant space in front. In this space, the faithful, come early in the morning, and kneel while the priest celebrates mass (that is according to his own belief—while he creates and then crucifies Christ.) This is done every morning by the priest fasting. When he is thro', the Confessionals are are so arranged that he can from the altar, see if any are kneeling in them. If there are, he enters the middle box, and a penitent, each of the end boxes. He opens a grate, asks all sorts of indecent and shocking questions; makes all manner of evil and sinful suggestions to the penitent;—possesses himself of all manner of information about all possible things and persons, likely to aid all his future schemes good or bad;—and declares with the unerring assurance of the Spirit of God the penance and the pardon. The poor deluded women, (men very seldom go,) depart worse than they came; and the Vicar of the Bishop, who is vicar for the Pope, who is vicar for God, turns round, opens another grate, and renews the process, to another prostrate victim. They all kneel to the priest, when they confess. Now we have two words to say. The first is, to inform the papists that their priests require of them what they themselves never do. The priests never make any other than mere general confessions! Catch them indeed confessing their secret doings.—The second is this; with all reverence, we beseech any really modest female, to tell us how she can look into the confiding face of an affectionate husband, or lover, after having told a foulmouthed and impertinent catechist, every *evil thought*, that had passed thro' her own heart! Reader, look over the questions put in confession,—you will find them in all Catholic books of devotion,—and then look at your wife, your mother, your sister, your affianced bride answering them on their knees, and then open the curtain of the confessional and behold the self complacant *bon vivant*, who asks them! Do this, and our object is gained.

The Vaults.

The Vaults! what of them? Ah! we have been actually, and bona fide, down one flight of the subterraneous apartments under the Cathedral. And that too, in the guidance of the said, very re-

spectable and most voluble old lady, who is so polite and communicative to all visitors. We had often and over, heard that she had threatened if she ever got us there, to turn bolt and ward upon us. Let us try her, thought we. Many an anonymous friend had hinted to us, of these cells; let us see them said we. But we have *not* seen them. The old lady vows there are none. She declared she had shown us all. There was nothing more to be seen. We will tell what we did see, or rather feel;—and we will express our conjectures as to the rest.

We had no light. We suggested a hint about the vaults. The Cicerone insisted on our descending into all that existed. We descended, accompanied by one friend. The entrance lay through a trap door, near the main door of the building, at the west end. We descended a flight of steps, turned to the right, and rapidly passed along the entire extent of the immense edifice, in almost total darkness. Here said our guide, diverging to the left, and guided by a ray of light entering through a loop hole in the wall, are the graves of the two first archbishops, Carroll and Mareschall. And there, she added, passing rapidly, by a circuitous route, to the opposite corner of that end of the building, is the grave of the late archbishop Whitfield. The two former seemed to be under the altar at the north east angle, the latter under that, at the south east angle of the room above. This is conjecture only, made upon the spot, and by the localities. For it was nearly total darkness—all the time; in short, the guide herself got lost, for a moment, on our return, amid the maze of arches, and the accumulation of what she called rubbish. And is this all? She solemnly affirmed it. Is this the foundation of the house? She unequivocally declared it was? Now with due deference to a lady's word, we think otherwise; and we tell why.

First. The *rubbish*, is nothing more than fine sand; such as exists, at very considerable depths, in this region. It is in all likelihood, the sand *dug out of the second and third stories* under ground and not yet removed: left perhaps expressly as a blind.

2. The floor of the apartment we were in, is but little depressed below the surface of the earth. We saw the loop holes, on the sides of the house, through which light entered: they were nearly on a level with our face. Besides, we descended just about as many steps, as we

ascend on the outside to enter the house. The mass of sand in this apartment, we should suppose, a hundred times as great as it should be, if the account given be true. Indeed there would in that case be almost none.

3. The depth of the arches as shown, by our being obliged to stoop as we passed under them, compared with their span, demonstrates that their foundations are far below. A fact corroborated by the mass sustained by them, especially those under the stupendous dome, which occupies all the centre of the edifice. What puts this past doubt is the fact that the plan of the building, drawn by the late Mr. Latrobe, is expressly declared by those who have seen it, to exhibit *two rows of arches*; one on the top of the other. There is therefore, contrary to what is declared, arches and apartments below those shown as the only ones. And as the sand must have all been removed, before the bottom one of those two courses of arches could be erected; the probability is, that the sand now in the upper subterraneous room came from the third or even the fourth story under ground.

Let any man compare what is now doing to lay a good foundation for the new Custom house in Gay street, with the single row of arches exhibited *as all*, at the Cathedral, and he will have sensible demonstration of the falsehood.

4. That part of the first story under the church which lies immediately under the portions constituting the wings, or transverse of the cross, was in total darkness—the loop holes hid, and no access to it apparent, amid the mass of sand. These portions are perhaps, each from thirty to fifty feet square. Under them, we judge the steps and landing places to be. In them lies the access to the regions below, in all probability connecting with others, at the east end of the building; and by subterraneous passages with the archiepiscopal residence which is situated just next to the Cathedral.

5. Upon striking violently on the floor with a small stiff walking stick, it appeared to us that where the sand seemed most shallow the stick met with most resistance; which is the reverse of what would be true, if there were nothing but sand. We are sure, that under portions of the sand, the cane came in contact with solid substances; we believe, a pavement.

6. It is a fact perfectly notorious in this city, that when the foundation of this edifice was constructing, the whole

of it was boarded up, with high planks, with the words "NO ADMITTANCE," placarded on them. It is equally notorious, that hundreds of persons, are now alive, who were boys here at that time, and who with the curiosity and ingenuity universal at their age, saw more that was behind those boards than was intended for eyes profane; and that they unanimously testify to the immensity of the excavations then made there. How then came the place filled up now? And with such peculiar materials? And the plain facts, which are hard to be honestly accounted for, denied?

7. Hundreds of people in this state, and especially in this city and in Harford county, well knew a man, by the name of Foley, now dead—who repeatedly declared (when drunk) that he had been confined himself, in the dungeons of the Cathedral: and all the corresponding circumstances, such as the man's sudden disappearance, and return, length of absence, disposition to abandon his religion &c., confirmed his story. This was published in a former number of our magazine, and remains undenied.

8. Formerly it was admitted by the Catholics here, that there were cells of some kind under the Cathedral; and the fact explained sometimes by saying they were intended for vaults to bury the dead priests in; at others, by calling it a wine cellar. Now it is denied that there are cells at all—which are we expected to believe?

9. It is the universal custom of Papists in all countries to have subterraneous apartments, under their principal edifices. There is a subterraneous chapel up at St. Mary's Seminary in this city, in common use. The presumption is therefore in favour of such apartments being constructed under the Cathedral in the absence of all proof; but with concurring proof, it becomes violent.

10. In all places where the civil laws permit, this superstition punishes men and women, with stripes, imprisonment and death, for religious error. They need therefore places of discipline confinement, and death. They have them in other countries. They have here every other part of their system. Their popes and councils pronounce this part indispensable. Why then should this part not exist? It is most probable it does, even if all direct proof were wanting. When direct proof, conducing to this end is offered the presumption is infinitely strengthened. When facts ca-

pable of no possible explanation, except on this supposition, crowd upon us, it is the work of folly to discredit their teachings.

On the whole, we have no hesitation in expressing our belief that most of the principal edifices of the Papists, in this country are provided with subterranean and other places of secret confinement and punishment. So decided is our belief of this fact that we will risk two proposals on it.

The first is, to our enemies. If permission is granted us by the Archbishop and the Trustees of the Cathedral to make a thorough search, we will undertake it; and at the end of it, we will frankly and fairly publish the progress and result of it; let it end as it may.

The second is to our friends. If we suddenly disappear,—as our lives have been over and over again, threatened, we request that the foundations of all the principal Catholic establishments in this country may be thoroughly examined and searched for us. We do not regard the threats of death; it would, we sometimes hope, be the greatest of favors to us. But the long midnight of a living death, with all the fierce array of torture, starvation, parching thirst, incessant mockings and scourgings, such as men of the same religion, and same spirit, governed by the same feelings and the same morality with those who denounce us, have inflicted on better men than we are, for the very things that we are daily doing; these are things we would avoid, if such were the will of God.

UNIVERSALISM.

For the Baltimore Literary and Religious Magazine.

MESSRS. EDITORS:—

THE doctrine of Universalism which some persons are sedulously labouring to palm upon mankind for the essence and purity of the gospel of Christ is an invention of the spirit of darkness, well calculated to promote licentious principles, immoral conduct and consequently the endless ruin of thousands. It is admirably adapted to the capacity, views and circumstances of the libertine, the drunkard, and the profane of every grade in society; as it lays no restrictions upon them with regard to the gratification of the carnal mind, but promises endless happiness to all indiscriminately. Many loose and thoughtless characters after embracing this doctrine, saw its immoral influence on society and its repugnance to the truth and justice of

God, and then renounced it as they would reject the most destructive pestilence. Any person who will carefully examine the holy scriptures will see it has no foundation in truth. The word *Gehenna*, which was used by our Saviour to signify the punishment of the wicked, if properly examined will prove incontestably the endless duration of future misery.

The term *Gehenna* according to Parkhurst, is a corruption of the two Hebrew words *Ghi*, a valley, and *Hinnom*, the name of a person who was once the possessor of it. This valley of *Hinnom*, lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Molech*. A particular place in this valley was called *Tophet*, from the fire-stove, in which they burned their children to the idol. From this valley's having been the scene of those infernal sacrifices, and probably too from its continuing after the time of king *Josiah's* reformation a place of abominable filthiness and pollution, the Jews in our Saviour's time used the compound word *Gehenna* for hell, the place of the damned. This appears from that word being thus applied by the Chaldee Targums on Ruth ii, 12; Psal. cxl. 12. Isaiah xxvi; 15, xxxiii, 14, and by the Jerusalem Targum, and that of *Jonathan Ben Uzziel*, on Gen. iii, 24; xv, 17. In the New Testament *Gehenna tou puros*. A *Gehenna of fire*, Matth. v, 22. does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burned alive in the valley of *Hinnom*; though this as well as the other degrees of punishment mentioned in the context, must as *Doddridge* has remarked, be ultimately referred to the invisible world, and to the future vengeance of an offended God.

To this account of *Gehenna* agrees the definition given by *Greenfield* in his Lexicon. He remarks that *Gehenna* is from two Hebrew words which signify the valley of *Hinnom*, south of Jerusalem, once celebrated for the horrid worship of *Molech* and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning; hence hell, the fires of *Tartarus*, the place of punishment in *Hades*. The celebrated *Campbell*, in his preliminary dissertations, says, "That

Gehenna is employed in the New Testament to denote the place of future punishment, prepared for the devil and his angels is indisputable. We do not find this place mentioned in this manner in the Old Testament. The word does not occur in the Septuagint. It is not a Greek word, consequently not to be found in the Greek classics. It occurs in the Greek Testament twelve times. In ten of these there can be no doubt: in the other two the expression is figurative, but scarcely will admit a question that the figure is taken from the state of misery that awaits the impenitent. *Whios gehennes*, a child of hell, is equivalent in signification, with the expressions *whios diabolou*, son of the devil, *whios apolias*, son of perdition. In the other passage, "set on fire of hell," the meaning is evident. These two cannot be considered as exceptions, it being the manifest intention of the writers in both to draw an illustration of the subject from that state of perfect wretchedness.

The word *Gehenna* is uniformly translated *hell* throughout the New Testament. The following are all the places where the word occurs:

Matth. v. 22. Whosoever shall say thou fool, shall be in danger of hell fire. (*Gehenna tou puros*.)

Matth. v. 29. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. (*eis gehennan*.)

Matth. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (*en gehenne*.)

Matth. xviii. 9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. (*eis ten gehennan tou puros*.)

Matth. xxiii. 15. Woe unto you, scribes and pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell (*whion gehennes*.) than yourselves.

Matth. xxiii. 33. Ye serpents, ye generations of vipers! how can ye escape the damnation of hell. (*tes kriseos tes gehennes*.)

Mark, ix. 43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two

hands to go into hell, into the fire that never shall be quenched. (*eis ten gehannan, eis to pur sbennutai.*)

Mark. ix. 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire. (*eis ten gehennun tou puros.*)

Luke, xii, 5. But I will forwarn you, whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell. (*eis ten gehannan.*)

James, iii, 6. The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. (*tes gehennes.*)

The above cited are all the places where the word *Gehenna* is used in the New Testament; and they are respectfully submitted to the reader that he may examine them, and judge, whether *gehenna* means the burning of the body in the valley at Jerusalem or the punishment of the wicked in a future state.

It may be remarked farther concerning *Gehenna* that

1. All the lexicons and dictionaries which have come under my observation, without one solitary exception, explain *Gehenna* in relation to endless misery in a future state.

2. The Targums of *Jonathan* and *Onkelos* which were written about fifty

years before the birth of our Saviour use *Gehenna* to signify the everlasting punishment of the wicked in a future state of existence.

3. Our blessed Saviour being born and educated among Jews, and having occasion to use the word in his discourses to Jews, must, necessarily have attached the same signification to it which they did; without this they could not understand him.

4. Justin Martyr, about the year 150, when instructing the Gentiles in the principles of Christianity, explained *Gehenna* to them so as to signify future misery, which shews how the primitive church understood this word.

5. Most of the places where this word occurs cannot bear any other meaning than that of future misery, without doing the utmost violence to the text; see for instance, the place in Luke xii, 5, where the punishment alluded to, cannot be inflicted by man, but only by God. It is to take place after the death of the body, and the soul as well as the body is to be the subject of it.

If any man, after a candid examination of the scriptures, and particularly the meaning and use of this word, will say, he believes the doctrine of Universalism, as now propagated, must be regarded as hypocritical in his profession, and destitute of sincerity.

EPSILON.

TARIFF OF DUTIES ON SIN IN THE ROMAN CATHOLIC CHURCH

From the *Taxa Cancellariæ Apostolicæ.*

THE great mass of the community in this country are entirely ignorant of the iniquity that is carried on by the priests of the Roman Church. It is only by an examination of their doings that men will be able to see the deeds of wickedness that are committed by them in secret. How any man can examine these and not have undeniable evidence, that this is the man of sin spoken of in God's word, we cannot divine.

The history of Popery, is one of usurpation, tyranny and extortion. The Priests have assumed the prerogative of God, and teach their people that in their hands rest the issue of life; that they only can pardon sin. Having usurped this, they exert their influence over the people with a tyrannical hand. They stand before, and open or shut heaven, to their deluded followers at their pleasure. They teach them that they can bind and loose;

send them to heaven or hell. Believing as many of them do, that they can do that which they pretend, they give themselves up to their entire control; then all things are as the Priests and Bishops, and Cardinals and Popes would have them. They believe they cannot get to heaven without a Priest's forgiveness; and this they will get if possible, at any cost. A writer of the 16th century has said,

"Rome is the fountain head of avarice, And therefore all things there are at a price."

The whole system has been arranged so as to secure to the priesthood, the money of the laity as far as it possibly can be procured. Hence they teach that certain things are sins, and other things are duties. But by paying the Priest, you may be absolved from the sins; and receive an *indulgence* to go on in the continuance of the sin. The duties may also be bought off by paying a sufficient sum.

So rapidly did this practice grow in the church, that scarcely a sin could be conceived of for which absolution could not be procured, on the paying of the sum affixed by the Pope or his Priests. To cap the climax of iniquity, and to bring in the regular fees to the Pope, a Tax book, was prepared, a *regular Tariff*, somewhat after the manner in which the rates of duties on goods, wares, and merchandize imported into the United States, is prepared by our Custom house officers. Any one that will procure one of these, may figure to his mind the character of this book of Taxes. The sins in their order, with the prices affixed, the book put up for sale, and circulated so that men could see what sins they might commit, and the amount it would cost them. *A book of Licences and Indulgences to commit sin, with the duty affixed.*

There have been several editions of this work. The edition which we have seen, was one published by Lawrence Banck, a native of Sweden, and for 15 years professor in the university of Franeker. He died October 13th 1662.

For convenience, and because it will be more readily understood, we give some extracts from this book, as they have been translated by Sir Richard Steele, (calculated according to the sterling money of England,) and published in his *Romish Ecclesiastical history*, (published 1714.)

ABSOLUTIONS.

“For a Layman who stole holy, or consecrated things out of a holy place is rated at 10s 6d.

For a priest that restores not to the church the holy things he took away, 10s 6d.

For him that reveals another man’s confession, 10s 6d.

For him who lies with a woman in the church, and then commits other enormities, 9s.

For him that hath committed perjury, hath wilfully and falsely forsworn himself, 9s.

For him that secretly practiseth usury, 10s. 6d.

For him that burieth an open and notorious usurer in christian burial, 12s.

For a layman for the vice of simony, 9s.

For a priest for the vice of simony, 10s. 6d.

For a monk for the vice of simony 12s.

For him that simonacally enters holy orders, 1l. 6s.

And his letters of absolution from the simony, 1l. 4s.

For a layman for murdering a layman, 7s. 6d.

[Of how little account the life of a layman is in the view of the priests.]

For him that hath killed his father, 10s 6d.

For him that hath killed his mother, 10s. 6d.

For him that hath killed his wife, 10s. 6d.

For him that hath killed his sister, 10s. 6d.

But if the party so slain, be a clerk, a priest, or clergyman, then the murderer is bound to go to *Rome*, and visit the *Apostolick See*,

For a priest or clergyman, that keeps a concubine; as also his dispensation, to save him from being irregular, (which by general and provincial constitutions he incurs) all this together is rated, 10s 6d.

For him that burns his neighbour’s house, &c. 12s.

For him who in a criminal cause takes a false oath, 9s.

For a king for going to the holy sepulchre without licence, 7l. 10s.

DISPENSATIONS.

For a bastard to enter all holy orders, and take a benefice with a cure, 18s.

To marry in the 1st degree, 2l. 14s.

To marry her with whom one hath a special kindred, 4l. 10s.

For him who having one wife absent, and hearing her to be dead, marryeth another, but she proving to be alive, he notwithstanding, desireth to keep, and live with the latter, 15s.

And moreover there must be a composition with the datary, which will be sometimes 300, 400, 500, or 600 Gloses, according to the quality of the persons so married; and the clerk, or writer will have, 10s. 6d.

For a man or woman that is found hang’d, that they may have christian burial, 1l. 7s. 6d.

To be ordained at any time of the year, 4l. 1s.

LICENSES.

For a man to change his vow, 15s.

To eat flesh and white meats in *Lent*, and other fasting days., 10s. 6d.*

That a king or queen shall enjoy such indulgence, as if they went to *Rome*. 15l.

For a queen to adopt a child, 300l.

That a king upon *Christmas-day* morning, may cause a naked sword to be carried before him, as is carried before his holiness the *Pope*, 11l. 5s.

* A greater sin, than to take a false oath in a criminal cause; as great as to kill father, mother, wife, or sister!!

That a town may have a school kept in the parish church, 2*l.* 5*s.*

For a layman to chuse his confessor, 15*s.*

To marry in times prohibited, 2*l.* 5*s.*

To Found a chapel, 1*l.* 4*s.*

To eat flesh in times prohibited, 1*l.* 4*s.*

Not to be tyed to fasting days, 1*l.* 4*s.*

To have a portable altar, 15*s.*

To have mass in a place interdicted, 15*s.*

To go into a nunnery alone, 18*s.*

That during the interdict of a town, the officers may have mass and service in a chapel, 3*l.* 15*s.*

For a priest to say mass in any place, 2*l.* 6*d.*

FACULTIES.

"To absolve all delinquents, 3*l.*

To dispense with irregularity. 3*l.*"

Here is the Pope's Custom house of sin, with the prescribed duties. What human being could conceive of such bartering of sin? Such pollution such barefaced, high-handed and heaven daring impiety might put any man to the blush. But Priests cannot blush at such things. Here they are at home. The publishing and issuing of this book, opened the eyes of men to see the horrible corruption of the Priesthood. For many years they have denied the existence of such a work. And now on all occasions when it is presented they deny it as belonging to them, asserting that it is the work of their enemies, the compiled slanders of Protestants. It is too much now to deny the existence of such a book. The book is to be found and editions of it, nearly two hundred years old are in this country. (We here quote for the benefit of those who have not access to Bayle's Dictionary, the notes which he has appended to the article, Lawrence Banck; we do it without any reference to order, or arrangement, because it contains much information on the history of this book, and will be of great value to those who have not access to the whole work.

From Bayle's Dictionary, article Banck.

"I have mentioned in the article Pinet, several things relating to this Tax, and particularly of the edition which Pinet procured of it in the year 1564. I have observed likewise that D'Aubigne quotes the edition of Paris of 1520. That was not the first as some have imagined; for the edition of Bois-le-Duc in 1664 (1) informs

(1) It is the Latin and Dutch, in 8vo. See the Preface and page 130.

me that this book was printed at Rome in 1514, and at Cologne (2) in 1515 and that it was intitled *Regules, Constitutiones, Reservationis Cancellarie S. Domini nostri Leonis Pape decimi, noviter edite & publicate, per Marcellum Silber alias Franck, Romæ, in Campo, Flore, Anno MDXIV die xviii Novembris impressæ, finiunt feliciter.* This is what is testified by the two Echevins of Bois-le-Duc, who, with the Secretary of the City, had collated word for word this edition of Rome with that which Stephen du Mont, Bookseller of Bois-le-Duc, published in the year 1664, and which is intitled *Taxæ Cancellariæ Apostolicæ & Taxæ sacre penitentiariæ Apostolicæ.* We find there (3) the passage quoted by D'Aubigne from the Paris edition in 1520: *Absolutio pro eo, qui matrem, sororem, aut, aliam consanguineam vel affinem suam, aut com-matrem, carnaliter cognovit, gr. v.* (4). *Absolutio pro eo qui Virginem defloravit, gr. vi. i. e.* "Absolution for him, who has carnally known his mother, sister, or other relation by blood or marriage, or god-mother, gr. v. Absolution for him, who has deflowered a Virgin, vi. gr." We find this likewise in the edition of Franeker in 1651 (5). I am surprised that we do not find it in the edition of Pinet, intitled, *Taxe des Parties Casuelles de la Bontigne du Pape.* It is in Latin and French, with a great many notes by that author. He did very wrong not to mention what copy he printed from; for it is different from the others both with respect to the subjects, and to the money. It speaks only of *Tournois, Ducats, and Carlins*; the others mention only *Gros*, or at least very seldom speak of *Ducats* or *Carlins*. D'Aubigne assures us, that the Paris edition says, that for *killing one's father or mother, one must pay a Ducal and five Carlins*; but in the edition of Franeker (6), and that of Bois-le-Duc (7) there is an *Absolutio pro eo, qui interfecit patrem, matrem, sororem, uxorem. . . g. v. vel vii* (8); that is, "An Absolution for him, who has killed his father, mother, sister wife. . . v or vii Gros." I am surprised once more, that this article of incest is wanting in the

(2) *Apud Goswinum Colinium.*

(3) *Taxæ Cancell. Apost.* pag. 95, 96. edition of Bois-le-Duc.

(4) That is he must pay five Gros.

(5) It is that which L. Banck procured, see pag. 127.

(6) Pag. 132. (7) Pag. 103.

(8) That is to say, he must pay five or seven Gros.

edition of Pinet (9), in which we find the most enormous articles; as for instance the following: *Absolutio a lapsu carnis super quocunque actu libidinoso commisso per clericum, etiam cum monialibus, intra & extra septa monasterii, aut cum consanguineis vel affinis, aut filia spiritali, aut quibusdam aliis, five ab unoquoque de per se, five simul ab omnibus absolutio petatur cum dispensatione ad ordines & beneficia, cum inhibitione tur. 36, duc. 3. Si vero cum illis petatur absolutio etiam a crimine commisso contra naturam, vel cum drutis, cum dispensatione, ut supra & cum inhibitione, turon. 90, duc. 12, col. 16. Si vero petatur tantum absolutio a crimine contra naturam, vel cum brutis, cum dispensatione & inhibitione, turon. 36, duc. 9. Absolutio pro Moniali, quæ se permittit pluries cognosci intra & extra septa monasterii, cum reabilitate ad dignitates illius ordinis, etiam abbatialem, turon. 36, duc. 9. Absolutio pro concubinario cum dispensatione ad ordines & beneficia, turon. 21, duc. 5, carlin. 6. (10). That is: "The absolution and "pardon of all the acts of lewdness committed by a Clerk, of whatever kind it "may be, tho' it were even with a Nun, "within or without the bounds of his Monastery, or with his relations by blood "or affinity, or with his God-daughter, "or with any other woman of any quality whatsoever; likewise whether the "said absolution be made in the name of "the Clerk himself, or for him and his "mistresses, with a dispensation to be capable of taking Orders, and to hold ecclesiastical benefits, with an inhibitory clause likewise costs 36 tourn. and 3 "ducats. And if, besides this, above, "there be an absolution for sodomy, and "the sin against nature, or for bestiality, "and the above dispensation and inhibitory clause be added, it will cost 90 "tourn. 12. duc. and 16 carlins. But if "there is only a simple absolution for sodomy, or the sin against nature, or for "bestiality, with the dispensation and "inhibitory clause, it cost 36 tourn. and "9 ducates. A Nun, having committed "the act of lewdness several times within "and without the bounds of her Convent, "shall be absolved and restored to the "power of holding all the dignities of her "Order, even that of Abbess, upon her*

(9) It is that of Lyons in 1564, and it was reprinted at Leyden in 1607, and with a new French translation at Amsterdam in 1701. These three editions are in 8vo.

(10) *Teze des Parties Casuelles de la Boutique du Pape*, pag. 55, & seq. edition of Lyon in 1564, in 8vo.

"paying 36 tourn. and 9 duc. The absolution for one, who shall keep a concubine, with a dispensation to take orders and hold ecclesiastical benefits, costs 21 tourn. 5 duc. and 9 carlins (11)."

I imagine that Du Pinet followed the edition, which the Protestant Princes caused to be inserted in their causes of rejecting the Council of Trent, and which is entitled *Taxa sacre Pœnitentiæ* (12). Mr. Heidegger has given some extracts, which are exactly like the edition of Du Pinet (13). Some persons have observed, that the Epitome of the Tax of the Chancery of Rome is to be seen in page 603, and the following of a work intitled *Luculenta Deductio causarum recusati Concilii Tridentini a Protestantium Germaniæ Principibus publicatorum*; and before Hunnius's book *de Indulgentiis*, and in page 216 and the following of Musulus *Loci Communes* (14). He, that published in 1612 the book intitled *Simonia Curie Romanæ*, inserted in it this passage from the same *Loci Communes* (15).

I shall now speak something of the edition, which Laurence Banck procured. It was published at Franeker in the year 1651 in 8vo. He says, that he consulted the most ancient copies, printed or manuscript, and by comparing them word for word, supplied by means of one what was wanting in others. He made use of the edition of Cologne in 1523, of that of Wirtemberg in 1538, of that of Venice in 1584 (16), and of a Manuscript, which had been communicated to him by John Baptista Sibon, a Bernadine Monk, and Reader in the College of Rome. By this means he has made his edition somewhat larger than all that had been published before. He has added notes, in which he explains a great many terms, which are difficult to be understood: it is a kind of glossary. He has likewise joined to it a small Italian tract, which contains the tax, which was made use of under Pope Innocent X; and he has explained the value of the money as it was at that time. His notes

(11) This is according to the French translation of Pinet.

(12) See Heideggeri *Myster. Babyl. Magnæ* tom. 2 pag. 350 and 547.

(13) *Ibid.* pag. 350 & seq.

(14) Daniel Francus, *Disquisit. Academ. de Indicib. Libr. prohib. & expurgand.* pag. 115. edit. Lips. adann. 1684, in 4to.

(15) Lydii *Analect.* in Clemang. pag. 17.

(16) He means that which is inserted in the 15th volume Part 1. fol. 368. of *Tractatus Tractatum seu Oceanus Juris universi.*

have been very serviceable to the person, who has added remarks to the edition of Bois-le-Duc. We may remark, that in the preface of the latter it is observed that the Inquisitors have ranked the Tax of the Chancery amongst the prohibited books. *Nascentem suffocare conati sunt ipsi Authores & in Indice Librorum prohibitorum, ex Patrum Concilii Tridentini auctoritate, Hispaniarumque Regis & Ducis Alban. decreto, Leodii ANNO 1570 edito, inter primæ classis Authores atro calculo notarunt* (17). I have not this edition of the *Index Librorum prohibitorum*. That which I make use of, and which was printed from the edition of Madrid in 1667 in folio has only ranged under the third class the *Præxis & Taxa Officinæ Pœnitentiariæ Papæ ab Hæreticis depravata* (18), and we may observe that they have condemned it only upon a supposition that the heretics had falsified it: the *Index*, published at Rome by order of Alexander VII, used the same words as that of Spain (19). But tho' they suppose that heretics have corrupted it, yet those editions, which can never be disavowed, as that of Rome in 1514; that of Cologne in 1515; those of Paris in 1520, 1545, and 1625 (20); and those of Venice (21), one in the sixth volume of the edition of the *Oceanus Juris*, published in 1533, and the other in the fifteenth volume of the same Collection reprinted in 1584: these editions, I say, are more than sufficient to justify the reproaches of Protestants, and to cover the Romish Church with shame. Our Laurence Banck knew nothing of almost all the editions, which I have mentioned above, and that of Francfort in 1612 in 4to (22). Rivet, Voetius, Hottinger, and several other *Helluenos Librorum*, that is, *Devourers of Books*, imagined falsely that the edition of 1520 was the first (23); for they opposed that chiefly to the Roman Catholics, who would never allow that the Tax of the Chancery was ever published with a privilege.

(17) Preface to the *Taxa Cancell. & Pœnitent. Apostat.* edition of Bois-le-Duc 1664.

(18) *Indices Libro prohibitor. & expurgandor. Hispanic. & Romanus*, edit. Genev. ann. 1667, in folio pag. 859. col. 2.

(19) *Ibid. in Indice Romano, ejusd.* edit pag. 106.

(20) Mons. Drelincourt quotes these three editions of Paris. See his words in the remark [B] of the article PINET.

(21) Heideggeri *Myster. Babyl. Magnæ*, tom. i. pag. 547.

(22) *Catalog. Biblioth. Oxoniensis*, pag. 132.

(23) *Franci Disquis. de Indicib. Libr. prohib.* pag. 115, 116.

Voetius relates, that in 1633 a Counselor of Bois-le-duc declared, that he would abjure the Catholic Religion, if any person could shew him the horrid passages which the Protestants cited as taken out of the Tax of Chancery at Rome. Recourse was had to Rivet, who lent his copy of the edition of Paris in 1520 (24). Voetius gives this account, not without a pathetic exhortation to the Library-Keepers of the Protestant Universities to preserve and collect the authentic copies of this work.

I believe that the Romish controversial writers, who cannot disprove the edition of Rome, or that of Paris, find themselves in a prodigious perplexity. We may judge of this from the answer of the Abbe Richard to the *Prejudices of Mr. Jurieu*. That Minister had shewn the shocking abuse of the Tax of the Chancery (25). The Abbot replies, that these were only *particular Facts*, which had never been *authorized by the Laws and Canons of the Church of Rome* (26). "We take it well *continues he*" (27), that Mr. Jurieu gives an account* "of the Taxes from an old Book of the Chancery of Rome. But is it not extremely ridiculous to make a Book of Taxes pass for the Laws and Canons of the Church? Would it not turn the Civil Law into a mere fable, to insert the fees of Executioners in the code, and place them among the laws. Would not this do a great honour to the gentlemen concerned? Let Mr. Jurieu learn then what the Laws and Canons of the Church of Rome, are; and let him know in the mean time, that these old Taxes of the Chancery of Rome, are not only of no authority in the Church, but that she has always abhorred them. These Taxes of the Chancery did not begin till under the Pontificate of John XXII, about the year 1320; and the Taxes of the Penitentiary, did not appear till towards the year 1336, under Benedict XXII†; and both of them were immediately suppressed, and afterwards rank'd amongst the prohibited books, according to the observation of the Sieur du Mont, who published them in 1664; which shews sufficiently the

(24) *Voetii Disput Theolog.* tom. 2. pag. 296.

(25) *Jurieu, Prejuges legit. contre le Papeisme*, tom. i. p. 295, & seq.

(26) *Richard, Examen des prejuges de Mr. Jurieu*, pag. 218.

(27) *Ibid.* pag. 219.

* Part i. pag. 295 of his *Prejuges*.

† *Polyd. Virgil. de Invent. Rerum.* lib. 8. cap. 2.

“abhorrence, which the Church of Rome had for these Taxes; so far was she from proposing or holding them as rules, as Jurieu would make us believe. Let him know then that the actions of the Officers of the Court of Rome are only the actions of particular men, and not of the Church.” This answer is not just, for in the first place, the Church of Rome has not shewn by the suppression of these Taxes, that she abhorred them. They were printed three times at Paris, twice at Cologne, twice at Venice; and there have been some of these editions published, since Claudius Espencæus remonstrated publicly against the enormities of that book. We have seen that the Inquisition of Spain, and that of Rome, have not condemned it but upon a supposition that the heretics had corrupted it. I add in the second place, that the suppression of such a work is not a sign that the rules, which it contains, are disapproved. They may only signify, that they repented, that they had permitted them to be exposed to the eyes of the Public, and so gave occasion to heretics to insult the Court of Rome, and wound the Church of Rome thro’ the sides of the Pope. We ought to judge that these were mysteries of State, *Arcana Imperii*, which should not have been divulged (28). Have there not been some persons who have judged so with respect to ceremonies? I omit several other considerations, which a controversial writer might alledge against the antagonist of Mr Jurieu; but I shall content myself with observing that Claudius Espencæus declaimed very warmly against the abominations of these Taxes; I shall remark likewise, that the Protestant Controversial writers quote this in every dispute; and that the Inquisition of Spain has thought proper to order this passage of that Doctor’s book to be erased (29). We may observe that the Inquisition of Rome condemned Laurence Banck’s edition of the Taxes (30).”

We have said that modern Papists deny this book, and assert when they have been compelled to admit its existence, that it is an invention of Protestants. We shall now present a few Romish writers

(28) Compare what Horace says *de Arte Poetica*, ver. 182. *Non tamen intus Dignageri promes in scenam; multaque tolles. Ex oculis, quæ mox narret Facundia præsens.*

(29) *Index Hispan Libr. prohibitor.* pag. 232. col. 1.

(30) *Index Rom. Libr. prohibitor.* pag. 124, col. 2. and pag. 261.

who lived at the very time when the book was selling publicly in Europe.

The first we shall give is *Theodoric of Niem*, (who lived at the close of the XIV. century.) Lib. 1. chap. 68.

‘Innumerable Strangers out of divers Provinces and Kingdoms came thither, (to Rome,) and exceeding rich Offerings were presented to the Churches of the City and Shrines of Saints, the greater part of which came to the hands of *Boniface*, and others that were his Creatures; yet the insatiate Wretch, not content with these voluntary Presents, although they amounted to incredible Sums (being himself a *bottomless Gulf* and in Covetousness none like him,) sent his *Money-Hucksters* or petty Chapmen abroad into divers Kingdoms, to sell Indulgences to any that would give as much for them as it would cost them to go to Rome to fetch them. The cunning Extortioners chous’d (cheated) simple and barbarous People of vast Sums of Money, so that by this *spiritual Pedlary* they sometimes brought away clear out of one Kingdom or Province, more than an hundred thousand Crowns; for they will undertake to *forgive all Sins to all Men that would pay them, and that too barely on Confession, without imposing any Penance; for Money they dispensed with all Irregularities*, saying, they had all the Power so to do, that Christ had given to *Peter* of binding and loosing on Earth; and thus these Chapmen being well fatted, returned back to Rome with many fair Horses, and loaded with Treasures, and gave an account of all their Collections to *Boniface*, wherein he was so exact and severe, that if he detected any Fraud or Concealment, he punished it with Death.” (Pages 180, 181, 2d vol. of Hist. of Popery, London edition, 1731.

The second is *Clemangis* (arch deacon of Bayeux in France, he lived in the early part of the XV. century,) in his treatise *de praesulibus*.

Hear his description of the Priesthood, and we want no more proof of their readiness to prepare and offer for sale such a book. “So the church which Christ hath taken for his spouse, without wrinkle or blemish, disfigured by this horrible villany, is now the shop of all pride, of all trading, of all filching and stealing. *Where the Sacraments are hung out for a show*, all the orders, even the priesthood itself: *where favours are sold for*

'silver, dispensations for not preaching, licences for non-residence: where all offices and benefices, yea, even sins are bought and sold: Lastly, where Masses and the administration of the Lord's body are set to sale. Would any man have a Bishopric? Let him provide his money, and that no little sum, but a pretty great one for so great a Title; and let him not stand upon emptying his purse for the purchase of such a dignity, seeing he will quickly fill it againe, and that more soundly, than he could do by many sorts of Merchandise. Doth any desire a prebend, a Provosts place, or some other dignity? it is no matter for knowing his deserts, his life and conversation; but so many crownes as he hath in his chest, such hopes may hee conceive of compassing his desire. For what skills it to speake of poore folkes, who are accounted unprofitable in all things, and unworthy of all government or charge; and who have no other hopes but to wax old and pine away in misery, dis-respected and despised. What should a poore man go to market for with an empty pouch, when he has nothing to buy the wares with?"

The third is *Claudius Espenceus*, (who lived in the XV. century,) In his *Digressio Secund. in Ep. ad Titum, Cap. 1. v. 7.*—Read with care and compare it with the list we have quoted from the book.

'There is a booke publicly set to every mans view (saith he) which sels as well now as ever, intituled, *Taxa Cancellaria Apostolica*, which is prostitute and set out for gaine, like a common whore; whence more naughtiness is learned, than from all the Summists and summaries of all vices. There is licence granted for many of them, and absolution for all; but only to such as will buy them. I forbear the names, for (as one says) they are very fearful even the sound of them. It is strange that in these times, in this schisme, that index and inventory of so many uncleane and abominable villanies, so infamous that I am confident there is not a more scandalous book in all *Germany, Switzerland*, or any other place, which hath separated from the Church of *Rome*, was not suppressed: Yea, it is so farre from being suppressed by the Treasurers of the Church of *Rome*, that the licenses and impunities, for those so many and such horrible crimes are renewed, and for the most part confirmed by the faculties of the Legats, which come from thence into these quarters, with power to re-

store to their former estate all things that were utterly lost, and so to legitimate all bastards, whoresons, and such as were begot by any unlawful conjunction, &c. to allow people marriage with such as they had formerly committed adultery with, to absolve such as were perjured, Simoniacall, falsifiers, robbers, usurers, schismaticques, heretiques recanting; Yea, and even to admit them to orders, honours, dignities, and all sorts of benefices; to dispense with casual, not wilfull murderers; howbeit the fore-cited Tax doth not except wilfull parricides, killers of father, mother, brother, sister, children, or wife: sorcerers, enchanters, concubin-keepers, adulterers, incestuous with parents or kindred, Sodomites, sinners against nature, abusers of themselves with beasts, &c. O that *Rome* would from henceforth have some shame, and cease to set out such a shamelesse catalogue of all manner of wickednesse."

The quotations of *Clemangis* and *Espenceus*, are from the Review of the Council of Trent, by Wm. Ranchin, (a Roman Catholic,) counsellor to king Henry the IV. of France, published at the close of the 16th century.—Afterwards translated into English by Gerard Langbaine of Queen's College, Oxford, and printed in 1638.

Much more might be said on this subject, if it was needed. One such witness is enough. Were Luther and Calvin and the rest of the Reformers deserving the continued abuse that they have received from Papists, for exposing such wickedness, and proving that the Pope was anti-christian? And surely it is not presumptive evidence in favour of the purity of our Priests, when they continue the slanders of the men that they exposed. But *Rome* is one, she changes not. She cannot grow better. What she then did she now approves. What she then did, is now carried on but in such a manner as not to be suspected—Of old "all things were at a price."

Who will venture to say that it is now changed? Who is there that reads their papers, or books, or even attends on their preaching, that does not know that indulgences are continued? That every reader, who will be at the pains of examining, may find proof, we refer them to the Catholic Almanac of 1835, pages 34, 35. On the 35th page, is a decree of the sacred council at the apostolic see, granting a dispensation from abstinence on the day of St. Mark the Evangelist

and on the Rogation days, indefinitely; but on Saturdays not restricted by a fast, it is granted *only for ten years*. We won't venture to say, that this is to be paid for. We might go on to show, that there are many other things for which there is a *Taxa* in the holy apostolic church, and for which there are dispensations now.

Have any of our readers ever heard of such a thing as marriage being delayed until a message had been sent to Rome, and a dispensation granted?

Have they ever heard of men being refused burial in a holy Popish graveyard, because the priest was not paid for it? Have they ever heard of a dispensation being given, when money enough was granted?

Have they ever heard of the fees on offering Masses?

There are then at least, some remnants of the old Lady to be found within our borders. *Buying, and selling of bodies and souls is the business of the Priests of this place.*—Rev. xviii. 13.

An account of the Waldenses and Albigenses: translated from VENEMA'S Historia Ecclesiastica, t. vi. §115—126.

CONCERNING the WALDENSES we may consult amongst the ancient writers,* although their bitterest enemies: 1. *Bernard*, Abbot of Clair-Vaux of the Præmonstratensian order, a writer of this age, who exhibits the heads of the disputations between Bernard, the archbishop of Narbonne, and the Waldenses, in the year 1195. Gretzer edited, together with Ebrard a Flemming, and Ermengard, both unknown authors, a work against the Waldenses, which is contained in the 24th vol. of the Bibliotheca Patrum, but from which little can be learned. 2. *Reinier*, a monk of Placentia; first a leader of the sect, but who having deserted them was attached to the class of preachers, and became inquisitor-general in the 13th century. There is still extant a book of his against the Waldenses. Reinier's prolix account of the sentiments of the Waldenses, was recited 300 years after, in the Catalogue of the witnesses of the truth, book xv, where also are exhibited other things pertaining to this subject from the history of Bohemia by Æneas Silvius, and from

* These were edited by Gretzer, and published in the Bibl. Patrum.

† The work of Reinier was more fully edited by Gretzer, and republished in the 25th volume of the Biblioth. Patrum.

the collections concerning the city of Toulouse by James de Ribereaf 3. *Peter Pilichdorf* in the 15th century, who wrote against the errors of the Waldenses, and against the *poor men of Lyons*. 4. The book of the judgments of the inquisition at Toulouse, published by Limborch, in his history of the inquisition. But besides these documents transmitted by their adversaries, there are others to be compared with them, and much more worthy of credit, from the Waldenses themselves; and also confessions, catechisms, dialogues, and other tracts in Leger's history of the Waldenses, book i; to which may be added the confessions both of the Waldenses and Albigenses, given by Flacius Illyricus in the 15th vol. of the *Catalogus testium veritatis*,—by the Centuriatores Magdeburgenses, centur. xii,—by B. Pictetus, in the continuation of Suerus Sec. ii, who recites the most ancient of all, composed in the year 1100. Bossuet indeed, in his History of the Variations, &c., contends that these monuments are not genuine; but they are vindicated by Leger, and by Basnage in his Hist. Eccl. tom. ii. Their antiquity is also confirmed by the language, and the immemorial tradition of the Waldenses, though it must be confessed that they are not all equal in that respect. Of the modern writers, besides Leger, Perrin, and Peter Gillis, amongst the Protestants, are to be consulted Usher de successione Ecclesiæ &c. and Limborch in the history of the inquisition, l. i. c. 8. and amongst the Roman Catholics, Thuanus Hist. l. v. a. 1550, Bossuet, Histoire des variations &c., Natalis Alexander, Hist. Eccl. hojus seculi, and others.

They bore various names, some derived from their teachers, some from their manner of life, some from the places where they dwelt, some from the fate they suffered, and some from the good pleasure of their neighbours; all these it would be too long and tedious to recapitulate. That I may just notice that of Waldenses, and some others by which they are principally known, I will, however, observe that they are considered to have been called so from Peter Valdo, or Waldo who is said to be either the founder or the principal promoter of the sect. Waldo was a citizen and rich merchant of Lyons who flourished in the middle of the 12th century about the year 1160. Whilst several of the principal citizens among whom was Waldo, were conversing together, and one of them was struck with

death before their eyes, he is said to have been so impressed with a sense of human frailty and of the divine wrath, that he renounced the world from that moment and gave himself up entirely to meditation upon the word of God, and to the propagation of piety. He first began with his own family, and then as his fame increased, admitted and instructed others, and also translated the Scriptures into the vernacular language of Gaul. That he was not destitute of erudition, as some maintain, Flacius Illyricus asserts from evidence derived from ancient writings. The clergy of Lyons, when these proceedings came to their knowledge, opposed and prohibited his domestic instructions; but so far was this from proving an obstacle, that he inquired the more diligently into the opinions of the clergy, and into religious rights and customs, and opposed them the more openly and ardently. Since he taught for four or five years at Lyons, and made many disciples, some think they were from him called Waldenses; but others suppose that the name was derived from Christians of his sect, who had from ancient times inhabited the vallies of Piedmont. The vallies are called *Vaux*, whence *Vaudois*; and Peter is said to have borne the name of Waldo because he was a follower of that sect. That the name was used before his time appears from this, that it is found in a confession brought to light by Pictetus. The other names, either proper to them, or common to them with the Albigenses, are principally the following: Leonistæ, or poor men of Lyons; this was given them from the place where they arose, and from the life of poverty which, in the beginning from their dependence on charity and various vexations, they were obliged to lead. As to what respects the name of *Sabatatorum*, this came from their wooden shoes, which in the Gallic tongue were called *Sabots**. They are considered to have been called Patarini, on account of their sufferings, but more justly because they were esteemed heretics; and in a former century the Mediolani were so called who urged the celibacy of the clergy, from whom it was transferred to any other heretics. The same sort of derivation may be given to the epithet Cathari; but those of Picards, Lombards, Bohemians, Bulgarians, Albigenses, were given from the countries in which they dwelt. Finally they were prin-

* See Du Canga Gloss. Lat. Medi. ævi in voce.

cipally called Turpelini or Turelupini in Flanders and Artois, because of the many miseries to which they were exposed, according to a proverb used in that country, by which children whose fate was unfortunate, were called Turelupins from one Turelupin the father of some children who perished miserably*. But it may be well to consult Mosheim, who, in his history of the 13th century, contends that the Turlupini were the same as *the brethren of the free spirit*, fanatics and mystics, and imbued with the errors of the Pantheists.

I shall enumerate, from the monuments above cited, the chief articles of this heresy, before I shew its origin and fate; they were the following: 1. That the holy Scriptures are the only source of faith and religion, without regard to the authority of the Fathers and of tradition; and although they principally used the New Testament, yet as Usher proves from Reinier and others, they regarded the Old also as canonical Scripture. From their greater use of the New Testament however their adversaries took occasion to charge them with despising the *Old*. 2. They held the entire faith, according to all the articles of the apostles' creed. 3. They rejected all the external rites of the dominant church, excepting baptism and the Lord's supper; as temples, vestures, images, crosses, the religious worship of the holy relics, and the remaining sacraments; these they considered as inventions of Satan and of the flesh, and full of superstition. 4. They rejected purgatory, with masses and prayers for the dead, acknowledging only two terminations of the present state, heaven and hell. 5. They admitted no indulgences, nor confession of sin with any of their consequences, excepting mutual confessions of the faithful for instruction and consolation. 6. They held the sacraments of baptism and the eucharist only as signs, denying the corporal presence of Christ in the eucharist; as we find in the book of this sect concerning antichrist, and as Ebrard de Bethunia accuses them in his book *antihæresios*. 7. They held only three ecclesiastical orders, bishops, priests, and deacons, and that the remainder were human figments; that monasticism was a putrid carcase, and vows the inventions of men; and that the marriage of the clergy was lawful and necessary. According to Reinier they had three or four orders. First the bishop, who had under him two pres-

* Vide Beausobre de Adamitis p. 2.

byters, one the elder son, the other the younger, who visited the faithful submitted to the bishop, and one deacon. 8. Finally they asserted the Roman church to be the whore of Babylon, and denied obedience to the pope or bishops, and that the pope had any authority over other churches, or the power of either the civil or ecclesiastical sword.

Besides these articles, others are attributed to them, though not without controversy, since by some they are denied. 1. Reinier and the inquisition of Toulouse relate that they reprobated judges and magistrates with all judgments against criminals; but that this can refer only to capital punishments, is clear from the testimonies themselves. Besides, their ancient confessions of faith testify that they did not deny obedience to magistrates. But as in Perrin's *Light and Treasure of Faith*, they do not absolutely condemn capital punishments, it is doubtful how long they had condemned them, and whether, this was the opinion of all the Waldenses, or at all times. 2. Nor, as is imputed to them, did they reject infant-baptism, but only held it a thing not necessary, as appears from Reinier himself, who only charges them with holding that the baptism of infants was useless. It appears also from their *Spiritual Calendar*, that infants were by them washed in the sacred font. But as their pastors were frequently absent, they rather chose to omit baptism than to commit their children to the priests, esteeming pædobaptism not of so much necessity; whence might easily arise the suspicion that they rejected the baptism of infants. 3. Reinier asserts that they refused to take even lawful oaths, but he adds that this properly relates only to the *perfect*, who rather chose death than to take an oath; to the others therefore swearing was not prohibited. The Waldenses also testify in their *Spiritual Calendar*, that oaths were esteemed lawful amongst them.

In relating the rise and progress of this sect, regard must be had to the singular testimony of Reinier, in which he affirms this sect to be more pernicious than all the rest, for three reasons. 1. Because it is more ancient and of longer standing; adding, that some have traced it to the time of Silvester in the 4th century, and others to the time of the apostles. Reinier in summing up, towards the end of his work, gives it as their opinion, 'that the church of Christ,' these are his own words, 'remained with the bishops and

other prelates until B. Silvester, and then fell off until they restored it: however they affirmed that there were always some who feared God and were saved.' 2. Because it is more general; 'For indeed,' says he, 'there is scarcely any country where this sect is not found.' 3. Because it has a pure faith in God, and in the articles of the creed, and a great appearance of piety. This testimony proceeding from their adversary, who lived not far from their times, in the middle of the 13th century, is agreeable to truth, and worthy of observation. Some of the pontiffs have accused them of various lusts, and other crimes, but this has been done merely from calumny, and according to their accustomed method of charging those who withdraw from their communion with licentiousness as the cause of that separation; and this the more foolishly, because as every kind of licentiousness abounded in the pontifical society, there was not the least cause for withdrawing on this account. Neither the inquisition of Toulouse, nor Reinier has any charges of this kind against the Waldenses, but as we have seen, quite the contrary. The anonymous author, who wrote a treatise concerning the heresy of the poor of Lyons,* openly says, 'as to what is affirmed of them, that they kiss cats and rats, and see the devil; or that having extinguished the lights, they commit promiscuous fornication; I do not think it belongs to this sect, because the Cathari are said to do this, nor have I learned any of these things in such a way as that I could believe them.' That the testimony given respecting their antiquity and increase, is perfectly just, will appear from the history of their rise and progress which I am about to relate.

Concerning the antiquity of this sect, although the testimony of Reinier is sufficient of itself, there are not wanting other documents. That there were persons of this sect before the time of Waldo, is clear from the ancient treatise concerning Antichrist against the Romanists, an. 1120, published by Perrin, in his history of the Waldenses; and also from an epistle of a certain provost, named Steneld, to Bernard, written before the death of Waldo, a fragment of which is exhibited by Usher from Driedo; where it is related, amongst other things, that some of these men were seized by the excessive zeal of the populace, and thrown

* See Martineti Thesaurum Novum, vol. 5.

into the fire, and that they bore the torment not only with patience but joy. They are also described as persons 'who do not trust in the intercessions of the dead, or the prayers of the saints, and who maintain that fasts and other afflictions which are practised on account of sin, are not necessary for the righteous; and who do not allow the fire of purgatory after death; nor believe that the body of Christ is present on the altar; and who affirm that the church of Christ is with them, though destitute of lands and possessions.' That the sect is more ancient than Waldo, is proved by Harenberg in *Otiis sacris observ.* 10 from Bernard de Clairvaux; but it cannot with certainty be affirmed, how great that antiquity is. Some writers, quoted by Usher, refer them to the times of Berengarius, others, as Leger l. i, c. ii, to Claude of Turin, who under Louis the pious, opposed himself to images, and the dominion of the popes. To these times belong also some pious meditations on particular psalms, breathing a spirit of purity and sound doctrine, and agreeing with the state of a separated church. These appear in Biblioth, Bremen. 1. ii. From that time, it is asserted that persons of this description resided, and were concealed, in the Rhetian and Cottian Alps, and in the vallies of those mountains, who were thence called Waldenses as I have mentioned above.

The progress of this sect was rapid and extensive, since Reinier testifies, that in his time there was no country free for them. He gives (c. 3,) the following causes of their increase. 1. Vain glory, they wishing to be honored like the Catholic doctors. 2. Their great zeal, since all of them, men and women, by night and by day, never cease from teaching and learning. He adds what I would wish to be particularly noticed, that, amongst their first instructions, they taught their disciples to shun slanders and oaths. 3. Because they translated the old and new Testament into the vulgar tongues, and spake and taught according to them. He adds, 'I have heard and seen a certain unlearned rustic, who recited the book of Job, word by word, and many who perfectly knew the New Testament.' 4. Because they communicated their instruction in secret places and times, nor permitted any to be present except believers. 5. The scandal arising from the bad example of certain Catholics. 6. The insufficient teaching of others who preach sometimes

frivolously and sometimes falsely. 'Hence whatever a doctor of the church teaches,' says he, 'which he does not prove from the New Testament, they consider it as entirely fabulous, contrary to the authority of the church.' 7. The want of reverence with which certain ministers perform the sacraments. 8. The hatred which they have against the church. 'I have heard,' he proceeds 'from the mouth of the heretics, that they intended to reduce the clergy and the monks to the state of labourers, by taking away their tithes and possessions.' He afterwards adds, that in all the cities of Lombardy, and in Provence, and in other kingdoms and nations, there were more schools of heretics than of theologians, and more auditors. They disputed publicly, and summoned the people to those solemn disputations; besides preaching in the markets, the fields and the houses, &c. 'I was frequently present,' he adds, 'at the inquisition and examination of the heretics, and their schools are reckoned in the diocese of Pavia to amount to forty one.' He reckons up also the churches belonging to the heretics. Having enumerated the errors of the Albigensian Manicheans, the author of the great Belgian Chronicle from Caesarius, A. D. 1208, thus proceeds. 'The error of the Albigenses prevailed to that degree, that it had infested as much as a thousand cities, and if it had not been repressed by the swords of the faithful, I think that it would have corrupted the whole of Europe.' It happened indeed that when the Waldenses were persecuted and banished by the archbishop of Lyons, and Waldo and his companions fled to other regions, from that time they were scattered through Gaul, Italy, Germany, England, and Spain. Some fixed themselves in Narbonne Gaul, which contains the provinces of Provence, Dauphiny, and Savoy, others fled to the Alps and settled colonies in Piedmont and Lombardy.* Peter Valdo, having left his country, came to Belgium, and in Picardy, as it is now called, obtained many followers; he afterwards passed into Germany, and having long journeyed through the cities of the Vandals, at last settled in Bohemia. This is confirmed by Dubravius in his history of Bohemia, who relates that he arrived there about 1184. The Waldenses themselves in a conference with the Bohemians, declared that they had been dispersed

*See Usher, in loc. cit. and also Thuanus.

through Lombardy, Calabria, Germany, Bohemia, and other regions, ever since the year 1160. To this belongs a report that about that time two devils entered Bohemia in human form, teaching believers to go naked and sin with impunity, whence arose, in the 15th century, the calumny of the nakedness of the Picards.* The author of the *Catalogus Testium Veritatis*, lib. xv, declares that he was in possession of the consultations of the civilians of Avignon, of the archbishops of Narbonne, of Arles, and of Aix; together with the order of the bishop of Alby for the extirpation of the Waldenses, written 340 years before. At the conclusion of these consultations, it is said, 'that it was known to every one that the condemnation of the Waldensian heretics many years since, was as just as it was public and celebrated.'

The ALBIGENSES were so called from the province of Albi and Toulouse, where they principally inhabited Albia or Albiga, now Albi, a city in the country of Cahors, belonging to Toulouse, formerly joined to the greater Aquitaine a principle part of Narbonne Gaul, at that time bore the name of Albigesii, whence the Gallic heretics were called by the general name of Albigenses. They were dispersed through all that tract of Narbonne Gaul, and through the dioceses of Albi, Quercy, Sens, Rhodéz, and the neighbourhood. But the learned are not agreed as to what sect or description they were of. The Roman Catholic writers, not the recent only, but also the ancient, those of the 13th century, (as Peter de Vaux-Cernai, a Cistercian monk, in a history of the Albigenses dedicated to Innocent III; Cæsar of Heistirbach, in a dialogue concerning miracles; and the Acts of the inquisition at Toulouse, by Limborch,) paint these men in the blackest colours, as not only Manicheans but of the worst lives and manners. They relate for example that they held as to doctrine 'that there were two Gods and Lords, one good, the father of Christ, the author of invisible and incorruptible things; the other malignant, the author of what is visible and corporeal; the one the author of the Old Testament, the other of the New, so that the former was to be rejected except a few things which were transferred to the New. 2. That Christ took flesh,

* See Beausobre, De Adamitis, at the end of L'Enfant's History of the Hussite War; where he demonstrates that the Waldenses had penetrated into Bohemia in that century.

not really but only in appearance, so that he was not born of a woman, and that Mary, our Lord's mother, was no other than his church, which obeys the commandments of the father. 3. That there was no resurrection of the body, but that the body would be spiritual. 4. That human souls were spirits, who fell from heaven on account of their sins.

As to what belongs to their rights and institutes, 1. They not only in common with the Waldenses rejected the sacrament of the church of Rome, and all other ecclesiastical Rights but also baptism and the eucharist, having only retained the imposition of hands. They also called the cross, the detestable sign of the devil. 2. They rejected the orders of the Roman Church, denying to them, as sinners, all power of binding and loosing. 3. They were distinguished into two kinds; one of which was called the *perfect* or comforted, who professed openly their faith and religion, amongst whom they had what they denominated magistrates, deacons, and bishops. The *perfect* were specially named *good men*.* Others, indeed, made a compact with these, which they termed *la convenensa*, a convention, that they wished to be received at the end of life into their sect. Their reception, called *hæreticatio*, was conducted in this manner: the perfect held the hands of him who was to be received, between his own, and over him a certain book, from which he read the Gospel of John, 'In the beginning was the word,' as far as 'grace and truth came by Jesus Christ.† He handed to him, besides, a slender band, with which he was to be girded as a heretic. There was some difference respecting the reception of women, but of small moment. This reception however, for which they were prepared by certain abstinences, was thought to confer salvation, and therefore was called consolation, and even spiritual baptism; and was generally deferred to the close of life, and was conferred on the sick, to whom, that they might not return to health, it was prescribed to put themselves into *endura* or abstinence, in order to accelerate their death, for which purpose bathing and blood-letting were also used. They who

* Concerning these, see Cl. Joecher, Professor at Leipsic, in his Progr. De Bonis Homonibus, at the end of Schmidii Hist. Eccles. p. 3.

† See also respecting this right, Ermengardus contra Vallenses, c. xiv.

refused this oppressive law, still abstained from all intercourse with men, and even with their wives, lest they should relapse. 4. They rejected matrimony as sensual and unlawful, substituting in its stead a spiritual union. 5. I omit the licentiousness and vices of every kind with which they were charged.

If these are their true colours, and this their true description, they must have approached near to the Manicheans and the writers of the 13th century do certainly make a wide distinction between them and the Waldenses. Peter the monk of Vaux-Cernai, lately cited, says, expressly, that they differed widely from the Waldenses, who were not so bad, since in many things they agreed with the Roman church, and differed from it only in a few, and of whom he thus speaks: 'To omit many articles of their unbelief, their error consisted principally in four—the wearing of sandals in imitation of the apostles—the rejection of swearing, and capital punishments, on any occasion—but chiefly in asserting that any of their body might, if they wore sandals, though they had not received episcopal ordination, make the body of Christ.' Reinier, also, and the inquisition of Toulouse, distinguish between the Albigenses and the Waldenses. Bossuet also follows their footsteps in his *History of Variations* &c. l. ii. remarking that the Waldenses agreed with the Catholics in the principal points, and were therefore only schismatics. But what have the Protestants to do with this? Because the opinion has been generally spread that the Albigenses and Waldenses were the same, and that the charges of Manicheism, Arianism, &c which have been made against them are pure calumnies. Leger, in his history of the Waldenses, l. i. c. 19 has endeavoured to free them from this imputation, and though his testimonies more particularly apply to the Waldenses, yet he has shown that many of the Albigenses were the same. See also the author of the book entitled *La condamnation de Babilone*, against Bossuet, where he treats of the Waldenses and of their antiquity, and vindicates the purity both of them and the Albigenses in faith and manners. But from this decision Limborch dissents, arguing that the Albigenses cannot be acquitted of Manicheism. Others take a middle course, as Spanheim, and Basnage in his ecclesiastical history, and more at large in the history of the reformed churches, in which he has inserted copious extracts

from the acts of the inquisition at Toulouse. Both these writers allow that there were Manicheans and Arians amongst the Albigenses, who had come from the east into these and other western countries; but they maintain that much the greater number of them were pure, though confounded by the Roman writers.

I should not however attempt to deny that there were Manicheans spread through these regions in considerable numbers, and that they were marked by the name of Albigenses, concerning which see Usher and Limborch in the places before cited. I also admit that in this and the following century, the Albigenses and Waldenses were currently so distinguished, as that the former were considered to have, if not the grosser, yet a more subtle form of Manicheism, so far at least as to speak of the devil as another God of this world; they also esteemed the flesh as the seat of sin, so as to abstain from all commerce with it, as I have before shewn, and as Limborch proves. But I have not the least doubt that those who were truly Waldenses were also called Albigenses; for example, Peter de Vaux-Cernai says, 'that all the heretics of Narbonne Gaul were called Albigenses, and the least guilty amongst these were the Waldenses.' William de Podio Laurentii, in the chronicles of the Albigences, distinguishes them as Arians, Manicheans, and Waldenses; which Benedict proves in his history of the Albigenses, from an epistle of the king of Aragon. Bertrand also, a lawyer of Toulouse, in his book *de Gestis Tolosanorum*, clears from Manicheism the count of Toulouse, the patron of the Albigenses.* Finally, since the Albigenses, both of the pure and those of a Manichean faith, had this in common, that they ardently opposed the external rights of the church, the dominion of the church, and the papal see, it could scarcely be otherwise, but that they should all be included as Manicheans without distinction, in order to afford a better pretext for persecution, and that they might be exposed to universal odium; as history indeed has exhibited to the eyes of all ages, our own not excepted, that it was against such heretics alone that these deeds were perpetrated.

These heretics were condemned at a council held at Lombez in Gascony under the bishop of Toulouse in 1175, by

* See Usher, *De Success. Eccles. &c. c. x.*, also Basnage in loc. cit.

the name of *Good Men*, to whom the following errors are imputed. 1. That the Old Testament was of no authority. 2. That a confession of faith was not necessary. 3. That infants are not saved by baptism. 4. That the eucharist may be consecrated by Laymen. 5. That matrimony was unlawful and not consistent with salvation. 6. That the priests have not alone received the power of binding and loosing. But at the same time there is extant, inserted in the acts, a confession of their faith, directly opposed to these errors, to which they add that they are ready to acknowledge whatever can be shewn to them, *from the Gospels and writings of the apostles*, to their conviction; but they refused to take

any oath as it was forbidden by both. See Hoveden, Annal. p. 2, who improperly stigmatizes them as Arians. At this council they were condemned and expelled. The same was done in a synod at Toulouse, 1178, under the presidency of a legate of the holy see, as the same Hoveden testifies. They were also proscribed by the third council of Lateran in 1179, as we have related in the history of Alexander III, which sentence was confirmed by Lucius III, as related by Bernard Abbot of Clair-Vaux in the preface to a treatise against this heresy, who adds that they were summoned by Bernard to a disputation at Narbonne, after which they were condemned.

ADDRESS OF THE PROTESTANT ASSOCIATION OF BALTIMORE.

The Protestant Association of Baltimore, influenced by a proper regard for public opinion, wish to make known the reasons and motives which have induced the individuals constituting the society to form such an institution, and also to state, distinctly, the purposes they hope to accomplish by their organization.— They have nothing to conceal or disguise. Conscious of aiming only to glorify God and promote the welfare of their fellow men, they hope the explicit avowal of their designs will be accredited, and leave no room for mistake or conjecture.

In the first place, then, they distinctly disavow any intention to persecute any man on account of his religious opinions. They believe every human being to be undergoing an intellectual and moral probation before God, and that every one is individually responsible to the searcher of hearts only, for his opinions, unless they are carried out into acts which disturb the peace and order of society. They would not, therefore, if they had the power, withhold or abridge a single political or social privilege now enjoyed by the members of the Church of Rome in this country, in common with their Protestant fellow citizens.— Much less would they wish to abate, or in any wise disturb the social and friendly reciprocation of courtesy and kindness which ought to subsist among members of the same political community without regard to sect or party. We profess to take the Bible for our standard, both in

doctrine and practice, and the Bible teaches us that the sum and substance of all christian duty consists in the exercise of love to God and our neighbour.

Having thus stated what we do not intend to do; we proceed with the same frankness to disclose what we do propose to effect by the association.

And first, we have been convinced, both by reason and observation, that the peculiar doctrines and discipline of the Church of Rome are hostile and dangerous to civil and religious liberty. That a belief in many of the fundamental dogmas of that Church, necessarily imposes an implicit submission to priestly domination, which is incompatible with the due exercise of either civil or religious rights by the laity. The effects we attribute to Romish doctrines might be anticipated as the natural consequences of their influence over any individual or any community that adopted them, had not experience confirmed the opinion; but we are not left to speculation on this subject. The whole history of the Church sustains the position, that a free government never did and never can be originated by, or perpetuated among, a people professing the faith of the Church of Rome.

We are aware that the political influence of the priesthood is denied and honestly disbelieved by many Romanists. Many of them publicly renounce the authority of the Pope in all civil affairs: but they admit, at the same time, that if the priesthood should deny them the offices

which they alone can rightfully administer, it is impossible for them to be saved; and that the salvation of their infant children depends, not only on the administration of the sacrament of baptism, but upon the *secret intention* of the priest who administers it. It is therefore of little consequence what abstract opinions a Romanist holds with respect to the civil authority of the Pope. He who believes his final destiny to depend upon the good will of his priest will not be easily persuaded to disoblige him in matters of less consequence. Indeed history has abundantly shown, that wherever the superstitions of the Romish Church have obtained universal credence amongst the people of any country, they have as implicitly obeyed the priesthood in civil as in religious concerns.

We would not be understood to mean that all the members of the Romish Church in this country are now prepared to admit the civil supremacy of the Pope. On the contrary, we believe that few of the laity either accord it now or expect to be called upon to do so at any future period. The time even to inculcate the principle has not yet arrived; but we have a right to reason from experience—to anticipate from a retrospect of the past, what will, under similar circumstances, take place in future; and we accordingly infer, that if ever the doctrines of popery should obtain a sufficient influence over the people of this country, the civil as well as the ecclesiastical supremacy of the Pope will not only be earnestly inculcated but successfully imposed.

But, it may be asked, is there any danger of popery obtaining the supremacy in the United States? Does not the present numerical superiority of the Protestants guarantee us against such a calamity? To those questions we have only to reply, that mere numbers, without union, system or organization, never have effectually resisted when assailed by adversaries who acted in concert, and upon plans matured by skill, and perseveringly prosecuted. That the Romanists have skill and cunning to contrive the necessary plans of operation will not be denied; and that they act in concert to establish the universal domination of their Church cannot be controverted, if we allow them to be honest in the opinion, that out of their pale there is no salvation. These things being premised, we apprehend that there

are many circumstances which come in aid of the Romanists in their design of proselyting the people of this Republic. We cannot go into a detail of all these circumstances, within the limits which this address prescribes, but we may glance at those which are the most prominent:—and

First. There has been a prevalent disposition to commit the education of Protestant children to the several orders of the Romish priesthood, while the celibacy of their clergy has given them an advantage in respect to the price of tuition, which nothing but a combined effort of all the Protestant denominations can possibly counteract. These different orders of priests acting under the absolute authority of their superiors *residing in Europe*, and actuated by a unity of purpose and a common zeal to monopolize the education of our youths, and thus effect the purposes of the Romish hierarchy, are spreading themselves through the length and breadth of this land, and aided by the patronage of Protestants, are establishing schools in every section of the country. We deem it our duty to arouse supine Protestants to the danger of committing their children to the instruction of men whose business it is to teach them a superstition which we believe not only to be untrue, *but in the last degree dangerous to their present and eternal interests.* And that nothing may be wanting in their systematic efforts to monopolize education under circumstances most favourable to the dissemination of popish doctrines, nunneries are multiplying around us, immured within whose walls our daughters are to learn the intolerant dogmas and practice the superstitions and idolatrous ceremonies of the Church of Rome.

Secondly. This effort of the Romish priesthood we have reason to believe is aided by the secret support of the despotic government of Europe, who look upon this country as the nursery of those liberal political principles which have shaken their thrones to their foundation, and who have no hope of destroying our civil institutions, but by assisting the Roman Church in the design of substituting popery for Protestantism. For the the accomplishment of this purpose money, to an immense amount, is believed to be transmitted from Europe to the different orders of the Romish priesthood in the United States, but principally to the Jesuits.